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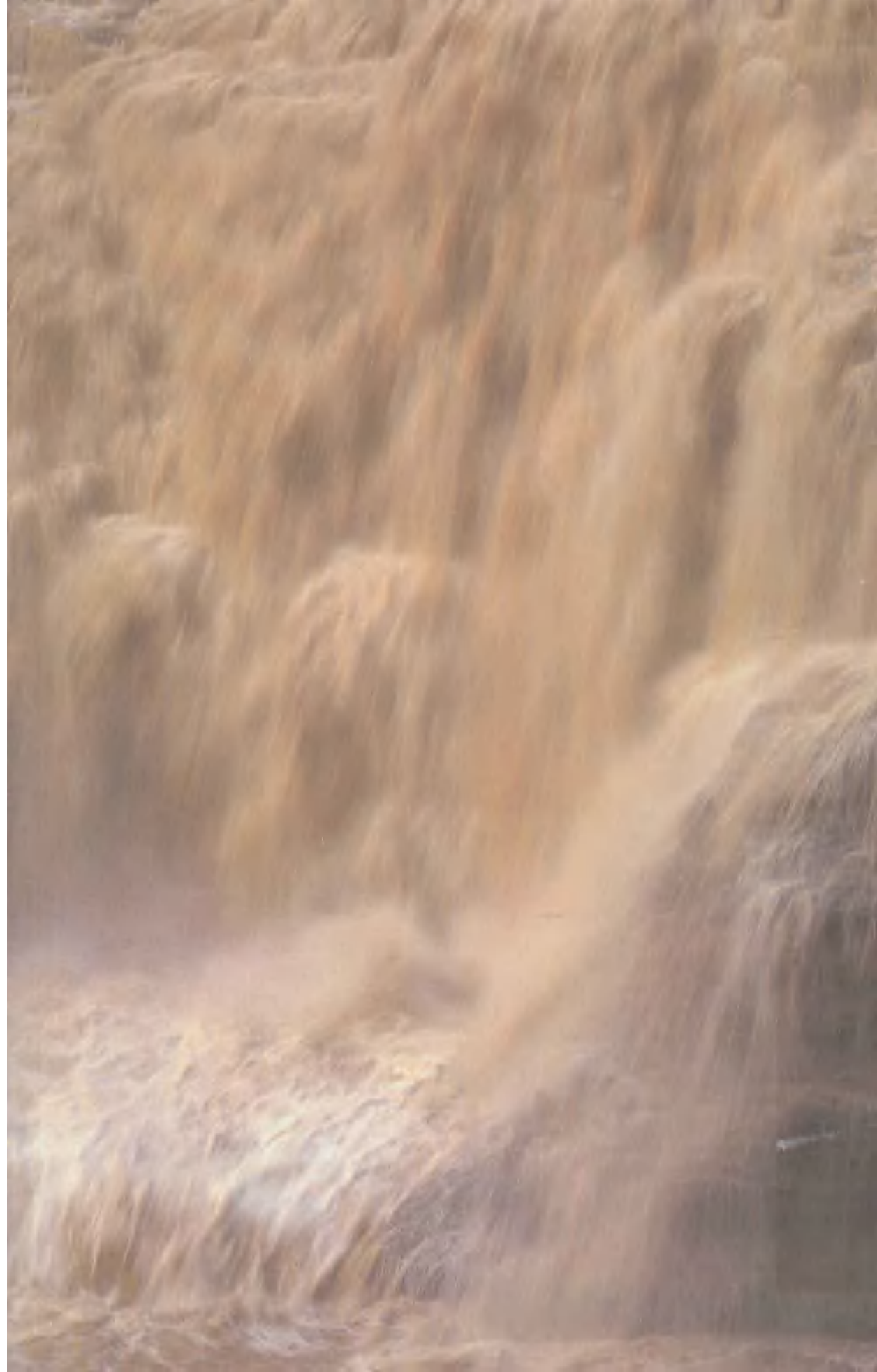
大中华文库

汉英对照

世说新语

A NEW ACCOUNT OF TALES
OF THE WORLD

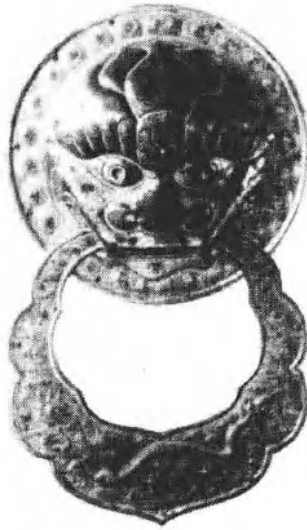
I



世说新语

A New Account of Tales of the World

I



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总 序

杨牧之

《大中华文库》终于出版了。我们为之高兴，为之鼓舞，但也倍感压力。

当此之际，我们愿将郁积在我们心底的话，向读者倾诉。

—

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



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

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

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

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

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



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

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



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

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

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

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



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

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

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

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

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



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

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

从16世纪末开始，由于航海技术的发展，东西方航路的开通，随着一批批传教士来华，中国与西方开始了直接的交流。沟通中西的使命在意大利传教士利玛窦那里有了充分的体现。利玛窦于1582年来华，1610年病逝于北京，在华二十余年。除了传教以外，做了两件具有历史象征意义的事，一是1594年前后在韶州用拉丁文翻译《四书》，并作了注释；二是与明代学者徐光启合作，用中文翻译了《几何原本》。

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



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

三

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

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

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



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

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

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

1999年8月 北京



PREFACE TO THE *LIBRARY OF CHINESE CLASSICS*

Yang Muzhi

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

1

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



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

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

2

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

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

After generations of internecine strife, China was unified by Emperor



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

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



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

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

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

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



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

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

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

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

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



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

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

3

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



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

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

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

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



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

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



前 言

《世说新语》(以下简称为“《世说》”)是中国古典文学园林中的一朵奇葩,具有经久不衰的艺术魅力,它对于中国知识分子精神品格的塑造也产生了深远的影响。明代学者胡应麟(1551—1602)说:“刘义庆《世说》十卷。读其语言,晋人面目气韵,恍忽生动,而简约玄淡,真致不穷,古今绝唱也。”(《少室山房集》卷102“读《世说新语》”条)因此,这部古典名著一直深受文人学子的喜爱。清代学者刘熙载(1813—1881)在《艺概·文概》中指出:“文章蹊径好尚,自《庄》、《列》出而一变,佛书入中国又一变,《世说新语》成书又一变。此诸书,人鲜不读,读鲜不嗜,往往与之俱化。惟涉而不溺,役之而不为所役,是在卓尔之大雅矣。”这些评价都是非常中肯的。

《世说》是一部纂辑旧文、成于众手的志人小说。其主要编纂者刘义庆(403—444)为彭城(今江苏省徐州市)人,南朝刘宋之宗室,袭封临川王,历任平西将军、荆州刺史、南兖州刺史以及都督加开府仪同三司。他去世后,被朝廷追赠为司空,谥号康王。他一生简素寡欲,爱好文学,编纂了《典叙》《集林》《宣验记》《后汉书》《幽明录》《徐州先贤传》《江左名士传》和《宋临川王义庆集》等多种著作,这些书大多已经亡佚了。他的平生事迹在《宋书》和《南史》本传中有比较详细的记载。《世说》一书大约在元嘉十六年(439)4月至元嘉十七年(440)10月间编成于江州(今江西省九江市)。参与编纂者有著名的文学家袁淑(408—453)、鲍照(?—466)、何长瑜(?—445?)和陆展(?—453)等人,他们当时在刘义庆的幕府中工作。

《世说新语》,原名《世说》,梁陈则有称《世说新书》者,至唐则此两名并行,间名《世说新语》,唯见唐人刘知几(661—721)所著《史通》



一书。五代以后,《世说新语》成为定名。《世说》今本为3卷,原本为8卷,见《隋书·经籍志》小说家类。梁朝刘孝标(462—521)为之注释,而成10卷本,亦见《隋志》。刘氏的注本,征引浩博,或驳或申,足以映带本文,增其隽永,前人评为注家之冠;而其所征引的四百多种文献又多已失传,故后人莫不宝重之。

《世说》的基本特点是采取分门隶事的体制。该书共有36门,各门之名称和意义如下:《德行》——道德、品行;《言语》——言谈、谈话;《政事》——行政事务;《文学》——文章、学术;《方正》——端方正直;《雅量》——气量宏阔;《识鉴》——赏识、辨别;《赏誉》——赏识、赞誉;《品藻》——品评、鉴定;《规箴》——规谏、告戒;《捷悟》——敏疾、迅速;《夙惠》——早慧、早熟;《豪爽》——豪放、爽快;《容止》——形貌、举止;《自新》——自我革新;《企羡》——欣羨、仰慕;《伤逝》——哀念逝者;《栖逸》——隐居、退隐;《贤媛》——贤明女士;《术解》——解悟技艺;《巧艺》——技巧、技艺;《宠礼》——宠爱、礼遇;《任诞》——任达、放纵;《简傲》——简慢、高傲;《排调》——嘲戏、调笑;《轻诋》——轻视、诋毁;《假譎》——虚伪、诡诈;《黜免》——黜退、罢免;《俭嗇》——吝啬、小气;《汰侈》——骄奢、奢侈;《忿狷》——忿怒、狷急;《谗险》——诽谤、邪恶;《尤悔》——过失、悔恨;《纰漏》——错误、疏忽;《惑溺》——迷惑、沉溺;《仇隙》——仇怨、嫌隙。以上各门的排列大致遵从由褒到贬的次序:褒在前,贬居后,愈往前愈褒,越往后越贬。《世说》每一门中的故事,性质相似,所写人物有同有异;每个人物的言行,散见于各门之中。由此其所写人物与各门互为经纬,形成一个蕴涵600多人的人物画廊。读者既可以由其具体的门类加强对某一方面内容的认识,又可以将每个人物在各门中的故事综合起来,窥见其完整的艺术形象。这也就是这部古典名著皮里阳秋的艺术奥秘之所在。

其次,《世说》长于记言记事。鲁迅先生说它“记言则玄远冷隽,



记行则高简瑰奇”(《中国小说史略》第七篇《〈世说新语〉及其前后》),所论十分中肯。此书主要记载东汉后期至晋宋间的一些名士的言行逸事,表现了魏晋世族社会的波谲云诡和士林精英的心灵悸动。其记言的成分多于记事。书中人物之发言遣词,无不毕肖其声口,寥寥数语,往往使其神情毕现,跃然纸上,堪称鬼斧神工。书中既没有绝对的好人,也没有绝对的坏人,呈现在读者面前的是性格丰满、情韵生动的人物形象。

在《世说》中,通俗的方言、口语与典雅的书面语汇珠联璧合,语言丰富而生动。作者采用富于当代性的语言来表现当时人物的生活形态和思想感情,从而实现了对中国古代文章语体的一次重要变革,在中国文学史上独树一帜。《世说》的语言斑斓绚丽,多姿多彩。或美艳华丽,或冷隽玄远,或清婉疏雅,或幽默风趣,而尤其富于“纤余委曲”的含蓄美,“排沙简金”的简洁美和“韶音令辞”的音乐美,空灵要眇,真致不穷。其渊懿丰厚的审美情味,千载以下,仍然使人耽味不已。因此,《世说》的语言和故事,有许多已经成为我国古典诗词中常用的典故,成为汉民族文学语言的有机组成部分,并成为后代文学家取材的重要渊藪之一,后世文人从体例结构到语言风格,也常常踵其步武,刻意模拟,因而形成了代代不绝的“《世说》体”文学。

《世说》虽为文学宝典,而具史传特性,故而在文化方面极富价值。书中广泛反映了汉末魏晋之际的社会风气,诸如清谈玄学、人物品藻以及饮酒服药等等。在书中我们还可以窥见潇洒自信的女性、富于智慧的儿童、能征善战的将军、运筹帷幄的政客、隐居避世的名士和优游朱门的高僧等诸多人物的活动。作为体现中国文化精神的重要典籍,它也是研究我国古代文化的必读之书。有人说它是魏晋文化的百科全书,这是有一定道理的。

本书汉语今译者之一张万起教授,1936年生于北京,1962年毕业于北京大学中文系。我国著名语言学家。主要研究领域为汉语史和



汉语语法史,著有《马氏文通资料汇编》、《世说新语词典》等书。

本书汉语今译者之一刘尚慈教授,1943年生于北京,1966年毕业于首都师范大学中文系。我国著名语言学家。主要研究领域为训诂学、汉语词汇学,著有《春秋公羊传词典》、《春秋公羊传译注》等书。

张万起、刘尚慈合著的《世说新语译注》是一部颇具分量的现代注本,对于这部古典名著的研究和普及均具有重要的意义,1998年由中华书局出版,本书的现代汉语译文即采用该本。

本书英译者 Richard B. Mather,中文名马瑞志,1913年生于中国河北保定市。他的父亲是清朝末年来华的著名传教士马德牧师。马氏本人于1949年在加利福尼亚大学获得东方语言学专业博士学位,曾受业于著名白俄学者卜弼德(Peter Alexis Boodberg, 1903—1972)和我国原清华研究院四大导师之一赵元任(1892—1982)教授。现为美国明尼苏达大学东亚系荣退教授。他的英文译注《世说新语》(A New Account of Tales of the World)既是这部古典名著的第一个英文全译本,也是一部体大思精的汉学巨著。该书于1976年由美国明尼苏达大学出版部初版,2002年由密歇根大学汉语研究中心再版,本书的英语译文即采用该本。

是为序。

范子烨

2007年4月29日于竹林轩



Introduction

A New Account of Tales of the World (*Shi Shuo Xin Yu*, or *Shih-shuo Hsin-yü*) is a particular flower on China's classic literature history for its long-lasting artistic appeal. It also has had deep influences upon the mind and morals of China's intellectuals. Hu Yinglin (1551 – 1602) in the Ming Dynasty stated that "When reading the ten columns of *A New Account of Tales of the World* by Liu Yiqing, I can actually see the vivid expressions of people in the Jin Dynasty. Simple and profound words are used to tell the truths, making this book a masterpiece" (*Collected Writings of the Shaoshishan Study*, Column 102 on "A New Account of Tales of the World"). The classic work has long been favored by the literati. Liu Xizai, a scholar in the Qing Dynasty (1813 – 1881) pointed out in *Summary of Arts*: "On Essays", "Articles are favored for the originality: literature style changed with *Zhuang Zi* and *Lie Zi*, then with the introduction of Buddhist Scripture, and then with *A New Account of Tales of the World*. Few have not read these books, and few will not be delighted by them after reading. It is innovative in the wording but not indulged in it. Thus, it is still aesthetically outstanding in spite of the colloquial expressions." These evaluations just hit the mark.

A New Account of Tales of the World is a novel collection depicting persons, made up of old stories by many compilers. The chief editor Liu Yiqing (403 – 444) was born in Pengcheng (Xuzhou in Jiangsu Province), a royal clansman of Liu-Song in the Southern and Northern Dynasties period (420 – 589). Entitled the Lord of Linchuan, Liu Yiqing was appointed the Pingxi General, Xinzhou Prefectural Governor, Nanyanzhou



Prefectural Governor and the honorific office of Yitong Sansi. After his death, he was honored by the Emperor as Minister of the Treasury works, and posthumous title was Lord Kang. Living a simple life, he's deeply interested in literature, and compiled the *On Classics* (*Dian Shu*), *Ji Lin*, *Xuan Yan Ji*, *History of the Eastern Han Dynasty*, *Collections of Weird Tales* (*You Ming Lu*), *Ancient Sages of Xuzhou* (*Xuzhou Xian Xian Zhuan*), *Persons with a Literary Reputation in Jiang Zuo* (*Jiang Zuo Ming Shi Zhuan*), and *Collections of Yi Qing, the Lord of Linchuan* (*Song Lin Chuan Wang Yi Qing Ji*), most of which are lost. His life is detailed in *Canonical Book of the Liu-Song Dynasty* and *History of the Southern Dynasties*. *A New Account of Tales of the World* was compiled in Jiangzhou (present-day Jiujiang City in Jiangxi Province) from the April 439 (16th year of Yuanjia reign period) to October 440 (17th year of Yuanjia reign period). Litterateur Yuan Shu (408 - 453), Bao Zhao (? - 466), He Changyu (? - 445?) and Lu Zhan (? - 453) also joined in the compilation, working at Liu Yiqing's office.

A New Account of Tales of the World's original title was *Tales of the World*, and up to the dynasties of Liang and Chen, some also called it *A New Account of Books of the World*. In the Tang Dynasty, both names were prevalent. In the *Critique of Historical Works* (*Shi Tong*) as written by Liu Zhiji (661 - 721), the name of *A New Account of Tales of the World* was used. From the Five Dynasties (907 - 960), the name of *A New Account of Tales of the World* was established. Now, only three columns of it have left, but it originally had eight columns (see "Records of Classics" in *History of the Sui Dynasty*). Liu Xiaobiao in the Liang Dynasty (462 - 521) added annotations to the book, developing it into ten columns (see also *History of the Sui Dynasty*). Liu Xiaobiao's annotations cited extensive



sources, which increased the meaningfulness of the book. No wonder Liu's annotations were evaluated as a masterpiece. However, most of the over four hundred books from which Liu Xiaobiao had cited have got lost, making the reserved books all the more precious.

A New Account of Tales of the World was characterized with clear classifications. It had 36 categories as follows: *Virtuous Conduct*—morality and virtues or ethics; *Speech and Conversation*—the way one speaks, talking and speaking style; *Affairs of State*—administrative affairs; *Letters and Scholarship*—articles and academic activities; *The Square and the Proper*—square or integrity; *Cultivated Tolerance*—generosity or broad-mindedness; *Insight and Judgment*—appreciating or appreciating the qualities of others, and differentiations; *Appreciation and Praise*—appreciation or appreciating and praise; *Grading Excellence*—evaluation or evaluating and appraising; *Admonitions and Warnings*—Persuasion on expostulating and warning; *Quick Perception*—agility or promptitude and smartness; *Precocious Intelligence*—precocity and early-ripe; *Virility and Boldness*—bold, frank and unconstrained; *Appearance and Manner*—features and behaviors or actions; *Self-renewal*—reforming of oneself; *Admiration and Emulation*—admiration or admiring; *Grieving for the Departed*—grieve or mourn over the deceased; *Reclusion and Disengagement*—hermitage or retirement and renouncement; *Worthy Beauties*—virtuous ladies or the virtue and smartness of women; *Technical Understanding*—come to understand techniques and skills; *Skill and Art*—techniques and skills; *Favor and Veneration*—favorable treatment or endearment and hospitality; *The Free and Unrestrained*—capriciousness and indulgence; *Rudeness and Arrogance*—contempt or snobbery and intentional slightness; *Taunting and Teasing*—ridicule or teasing or making fun of others; *Contempt and Insults*—reducing



others in esteem or disparagement; *Guile and Chicanery*—falseness or scheming and evil; *Dismissal from Office*—removal of rank or unseating of officials; *Stinginess and Meanness*—miserliness and pettiness; *Extravagance and Ostentation*—indulgence in luxury or prodigal life; *Anger and Irascibility*—exasperation and imprudence; *Slander and Treachery*—slander and evil; *Blameworthiness and Remorse*—remorseful and regretful; *Crudities and Slips of the Tongue*—mistakes and negligence; *Delusion and Infatuation*—puzzle and indulgence; *Hostility and Alienation*—hatreds or feuds and conflicts. The above classification basically follows the order of praises to belittlement. Every story told in each category has a similar nature, with similar or different figures. Speeches and actions of every figure are depicted in different categories. Thus, the figures and categories are well plotted to produce a collection covering over 600 figures with conspicuous characteristics. The readers may improve their knowledge in one aspect by reviewing stories of one category or go through the stories about one figure to have a complete comprehension of this artistic image. This is why the classic work with a style of veiled criticism is still appealing even up to now.

A New Account of Tales of the World is good at recording the words and actions. According to the famous modern Chinese writer Lu Xun, “Its speech depiction is profound and meaningful, while the behavior depiction is simple but fantastic” (see Chapter VII, “A New Account of Tales of the World and Other Works” in *A Brief History of Chinese Fiction*), which is really succinct but to the point. *A New Account of Tales of the World* mainly records the speeches and behaviors of some famous characters from the late Eastern Han Dynasty to the Jin and Song dynasties, showing the craftiness of the so-called gentry classes of the Jin and Song dynasties and touching



moments of the elite. Actually, depictions about speeches are more frequently read than those about behaviors. Speeches and wording of these characters are brief but vivid and memorable. Such delicate and superb craftsmanship is simply incredible. No character in the collection is completely good or evil, and readers will just get familiar with some figures as real as in our life.

In *A New Account of Tales of the World*, the colloquial dialects and graceful written language are well combined to the amazement of readers. The editors adopted the then popular words and dictions to show the physical and mental life of people in their times, making an important reform of the writing style in Chinese literature history. The diversification and colorfulness of its language, profound or gorgeous, elegant or humorous, and full of circumbendibus or acoustically pleasing in a pithy and vigorous expression, have impressed a large group of readers in an indescribably free style and artistic attraction. Actually, readers of generations cannot forget its “rich aesthetic contents”. Thus, the language and a large proportion of stories of *A New Account of Tales of the World* have been frequently quoted in Chinese classic poems, an important part of Chinese language and literature, and source of inspirations for following intellectuals. Scholars of the later generations have always copied it from the writing structure to language style, which gives birth to a “literature style of *A New Account of Tales of the World*”.

A classic literature work, *A New Account of Tales of the World* is valuable for its epic-like features. So it is rich in culture value. The collection gives vivid descriptions of the order in late Eastern Han Dynasty and Wei and Jin dynasties, such as popularity of metaphysics, judgement on people, and drinking and drug-taking, and so on. In the book, we can also



catch the traces of self-confident women, smart children, brave generals, scheming politicians, persons with a literary reputation in retirement, and intelligent monks roving in front of vermilion gates. As an important book that embodies the essence of Chinese culture, it is a must for scholars to study Chinese ancient culture. It is reasonable that this collection is reputed as the encyclopedia about Wei-Jin culture in.

Professor Zhang Wanqi, one of translators who translate the ancient Chinese language into modern language for the book, was born in Beijing in 1936. He is a graduate of the Faculty of Chinese Language of Peking University and a leading linguist in China. Zhang mainly studies on the history of Chinese language and the history of the grammar of Chinese language, and has published *Collection of Literature on Ma's Grammars* and *Dictionary for A New Account of Tales of the World*.

Professor Liu Shangci, another translator of the ancient Chinese language into modern Chinese language for the book, was born in Beijing in 1943. As a celebrated linguist in China, she graduated from the Faculty of Chinese Language of Capital Normal University. She mainly studies on Chinese Exegetics and Chinese lexicology, and has published *Dictionary for Chun-Qiu Gang-Yang Biography and Annotations to Chun-Qiu Gang-Yang Biography*.

Annotations to A New Account of Tales of the World under the joint efforts by Zhang Wanqi and Liu Shangci is a significant work, which is very helpful for researches on and promotion of the classic work. It was published by Zhonghua Book Company in 1998, and the modern Chinese version of *A New Account of Tales of the World* is adopted for our book.

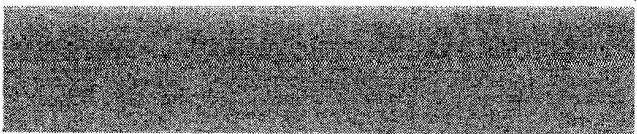
Richard B. Mather, the English translator for this book whose Chinese name is Ma Ruizhi, was born in Baoding of Hebei Province in China in

1913. His father is the celebrated missionary who came to Beijing in the late Qing Dynasty. Richard B. Mather was granted the Doctorate Degree at Oriental Linguistics at University of California in 1949, and learnt from the well-known Russian scholar Peter Alexis Boodberg (1903 – 1972) and one of the four leading professors at the former Tsinghua Research Institute Zhao Yuanren (1892 – 1982). Now, he is an honorable professor at Asian and Slavic Languages and Literatures, University of Minnesota. His English translation of *A New Account of Tales of the World* is the first complete English translation of the classic work, and an important book on the study of Chinese language. It was published by University of Minnesota Press in 1976, and republished by University of Michigan Chinese Language Research Center in 2002. This English translation is adopted for our book.

The above serves as the Preface to the book.

Fan Ziyue in Zhulin Study
April 29, 2007





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德行第一

【原文】

1.1 陈仲举言为士则，行为世范，登车揽辔，有澄清天下之志。为豫章太守，至，便问徐孺子所在，欲先看之。主簿白：“群情欲府君先入廨。”陈曰：“武王式商容之间，席不暇暖。吾之礼贤，有何不可！”

1.2 周子居常云：“吾时月不见黄叔度，则鄙吝之心已复生矣！”

1.3 郭林宗至汝南，造袁奉高，车不停轨，鸾不辍轭；诣黄叔度，乃弥日信宿。人问其故，林宗曰：“叔度汪汪如万顷之陂，澄之不清，扰之不浊，其器深广，难测量也！”

1.4 李元礼风格秀整，高自标持，欲以天下名教是非为己任。

【今译】

1.1 陈仲举(蕃)的言语是读书人的准则，行为是当世的典范，一登车赴任，就有整治社会弊端、匡正天下的志向。调迁豫章太守，人一到，就问徐孺子(稭)住在什么地方，想先去拜访他。主簿禀告说：“众人的意思是希望府君先进官署。”陈说：“周武王乘车经过商容里巷之门，俯首凭轼而立，敬贤礼士，席不暇暖。我去礼拜贤人，有什么不应该的呢？”

1.2 周子居(乘)曾经说：“我只要有一段时间见不到黄叔度(宪)，那么，庸俗贪吝的思想竟然就又萌生了！”

1.3 郭林宗(太)到汝南，拜访袁奉高(闾)，车不停驶，马不驻足；去拜访黄叔度(宪)，竟日以继夜，逗留几天。有人问他是什么缘故，郭林宗回答说：“黄叔度就像那浩瀚的万顷水塘，澄不清，搅不浊，他的器度渊深博大，难以测量啊！”

1.4 李元礼(膺)风度高雅，品格严整，在德行操守方面，自视甚



Chapter 1 Virtuous Conduct

1.1 Ch'en Fan's words became a rule for gentlemen and his acts a model for the world. Whenever he mounted his carriage and grasped the reins it was with a determination to purify the whole realm. When he became grand warden of Yüchang, the moment he arrived he immediately inquired where Hsü Chih was living, wishing to see him first of all. His superintendent of records reported, "The members of your staff would like you first to enter the commandery office, sir."

Ch'en replied, "King Wu bowed in his carriage before Shang Jung's village gate, and had no leisure to keep the seat in his office warm. What is improper in paying my respects to a worthy man?"

1.2 Chou Ch'eng frequently said, "If for two or three months I do not see Huang Hsien, then a mean and stingy mind has already sprung up within me."

1.3 When Kuo T'ai arrived in Ju-nan and went to pay his respects to Yüan Lang, his carriage hardly stopped in its tracks, nor did the bells cease ringing on the harness. But when he went to visit Huang Hsien he spent a full day and two nights. When someone asked his reason, T'ai replied, "Huang Hsien is vast and deep, like a reservoir of ten thousand *ch'ing*; clarify him and he grows no purer, stir him and he grows no muddier. His capacity is profound and wide and difficult to fathom or measure."

1.4 Li Ying's manner and style were outstanding and proper, and he maintained a haughty dignity. He wished to take on himself the responsibility for the Moral Teaching (*ming-chiao*) and right and wrong for the



【原文】

后进之士有升其堂者，皆以为登龙门。

1.5 李元礼尝叹荀淑、钟皓曰：“荀君清识难尚，钟君至德可师。”

1.6 陈太丘诣荀朗陵，贫俭无仆役，乃使元方将车，季方持杖后从，长文尚小，载著车中。既至，荀使叔慈应门，慈明行酒，余六龙下食，文若亦小，坐著膝前。于时太史奏：“真人东行。”

1.7 客有问陈季方：“足下家君太丘有何功德而荷天下重名？”季方曰：“吾家君譬如桂树生泰山之阿，上有万仞之高，下有不测之深；上为甘露所沾，下为渊泉所润。当斯之时，桂树焉知泰山之高、渊泉之深？不知有功德与无也。”

【今译】

高，想把宏扬儒家礼教、正定天下是非作为自己的使命。后辈读书人，能够进入他家，受到他的接待，都认为是登龙门。

1.5 李元礼(膺)曾经赞美荀淑、钟皓说：“荀君识见高明，别人很难超过；钟君道德高尚，可以为人师表。”

1.6 陈太丘(寔)去拜访荀朗陵(淑)，因家境贫寒，没有仆从，就让长子元方(陈纪)驾车，次子季方(陈谌)手持几杖跟随其后，孙子长文(陈群)年纪还小，载在车子里。到达以后，荀就让第三子叔慈(荀靖)候门迎客，让第六子慈明(荀爽)斟酒劝饮，其他六个儿子上菜。孙子文若(荀彧)也还小，坐在膝前。当时太史奏禀道：“真人东行。”

1.7 有客人问陈季方(谌)：“令尊大人太丘(陈寔)有什么功德，却承受天下盛名？”季方回答说：“我和家父相比，就如同一棵桂树生在泰山的一个角落，上有万仞高峰，下有深不可测的深渊，上承甘露膏泽，下被渊泉滋润。在此之时，桂树怎么能够知道泰山到底有多高，渊泉到底有多深？我不知道家父有功德还是没有功德。”



whole realm. Among the junior scholars, if any succeeded in “ascending to his hall,” they all felt they had climbed through the Dragon Gate (Lung-men) .

1.5 Li Ying once praised Hsün Shu and Chung Hao, saying, “Master Hsün in his pure understanding would be hard to surpass, while Master Chung in his supreme virtue may be taken as a teacher.”

1.6 Ch'en Shih once went to visit Hsün Shu. As he was poor and frugal and had no servants or attendants, he had his eldest son, Chi, lead the carriage, and his second son, Ch'en, follow along behind with a staff in his hand. His grandson, Ch'ün, who was still tiny, he had ride inside the carriage.

After they arrived, Hsün Shu had his third son, Ching, receive them at the gate, and his sixth son, Shuang, serve the wine. The other six “dragons” he had wait on table. His grandson, Yü, who was also tiny, he had sit before his knees.

At the time the grand astrologer reported to the Throne, “A Realized Man (*chen-jen*) is traveling eastward.”

1.7 A guest once asked Ch'en Ch'en, “What achievements and virtues does your father, Ch'en Shih, have that he enjoys such an honorable reputation throughout the realm?”

Ch'en replied, “My father is like a cassia (*kuei*) tree growing on the slopes of Mt. T'ai. Above there is a height of ten thousand *jen*, and below, an unfathomable depth. From above it is sprinkled with sweet dew, and from below it is watered by hidden springs. Yet while this is going on, how can the cassia tree know the height of Mt. T'ai or the depth of the hidden springs? I wouldn't know if he has any achievements and virtues or not.”



【原文】

1.8 陈元方子长文，有英才，与季方子孝先各论其父功德，争之不能决。咨于太丘，太丘曰：“元方难为兄，季方难为弟。”

1.9 荀巨伯远看友人疾，值胡贼攻郡，友人语巨伯曰：“吾今死矣，子可去。”巨伯曰：“远来相视，子令吾去，败义以求生，岂荀巨伯所行邪！”贼既至，谓巨伯曰：“大军至，一郡尽空，汝何男子，而敢独止？”巨伯曰：“友人有疾，不忍委之，宁以我身代友人命。”贼相谓曰：“我辈无义之人，而入有义之国。”遂班军而还，一郡并获全。

1.10 华歆遇子弟甚整，虽闲室之内，严若朝典。陈元方兄弟恣柔爱之道，而二门之里，两不失雍熙之轨焉。

【今译】

1.8 陈元方(纪)的儿子长文(陈群)，有超群的才能，他和季方的儿子孝先(陈忠)一起，各自评论自己父亲的功德，二人争执不下，就去请教祖父陈太丘(寔)。太丘说：“元方难为兄而居于上，季方难为弟而在其下。”

1.9 荀巨伯远道去看望生病的友人，正赶上胡人攻打郡城。朋友劝巨伯道：“我今天是活不成了，你应该赶快离开！”巨伯回答说：“我远道来看望你，你却让我离开；放弃道义以求活命，岂是我荀巨伯的行径？”胡人到了以后，对巨伯说：“大军一到，全城的人都跑光了。你是什么人，竟敢独自留在这里？”巨伯说：“朋友生病，我不忍心丢下他离去，宁愿用我的生命换取他的生命。”胡人听了互相说道：“我们这些无道义的人，进入了有道义的国家啊！”于是撤军而回，整个郡城都获得保全。

1.10 华歆对待子侄晚辈甚为端谨，即使在私室之内，也严肃得像正规拜见一样注重礼仪典章。陈元方(纪)兄弟却是任情推行温柔亲爱的原则。然而华、陈两家，都不失和谐快乐的轨范。



1.8 Ch'en Chi's son, Ch'un, possessed outstanding ability. Once he and his cousin, Chung (the son of Chi's younger brother, Ch'en), were each discussing his father's relative achievements and virtues, and, after getting into an argument over it, could not reach a solution. They referred the matter to their grandfather Ch'en Shih, who replied, "It's hard for Chi to be the older brother, and for Ch'en to be the younger."

1.9 Hsün Chü-po had come from a distance to visit a sick friend. It happened just then that Hu bandits attacked the commandery. The friend said to Chü-po, "I'm going to die now, anyhow. You may as well leave."

Chü-po replied, "I came a long distance to see you, and now you are telling me to leave. Is destroying morality to save his own life something Hsün Chü-po would do?"

After the bandits arrived they said to Chü-po, "A large army has arrived and the entire commandery is deserted. What sort of man are you that you dare to remain here alone?"

Chü-po replied, "My friend is sick and I can't bear to abandon him. I would rather give myself up for my friend's life."

The bandits talked it over among themselves and said, "We are people without morality who have entered a state where morality prevails." And forthwith they withdrew their army and returned home, and the entire commandery was preserved intact.

1.10 Hua Hsin in his treatment of his sons and younger brothers was extremely strict; even at leisure within the bosom of the family he maintained a rigid formality as though attending a court ceremony. Ch'en Chi and his younger brother (Ch'en), on the other hand, were very free in their expression of tenderness and affection. Yet within the two households neither one on this account ever strayed from the path of harmony and peace.



【原文】

1.11 管宁、华歆共园中锄菜，见地有片金，管挥锄与瓦石不异，华捉而掷去之。又尝同席读书，有乘轩冕过门者，宁读如故，歆废书出看。宁割席分坐，曰：“子非吾友也！”

1.12 王朗每以识度推华歆。歆蜡日尝集子侄燕饮，王亦学之。有人向张华说此事，张曰：“王之学华，皆是形骸之外，去之所以更远。”

1.13 华歆、王朗俱乘船避难，有一人欲依附，歆辄难之。朗曰：“幸尚宽，何为不可？”后贼追至，王欲舍所携人。歆曰：“本所以疑，正为此耳。既已纳其自托，宁可以急相弃邪？”遂携拯如初。世以此定华、王之优劣。

【今译】

1.11 管宁、华歆一起在园中锄菜，看见地上有片金子，管宁照旧挥锄劳作，把金子看得与瓦石没什么两样，华歆却拣起来又扔了出去。又曾经同在一张座席上读书，有乘坐华贵车子的达官贵人从门前经过，管宁照旧读书，和往常一样，华歆却放下书，出去观看。于是管宁割断席子，与华歆分开坐，说：“你不是我的朋友！”

1.12 王朗常常推崇华歆有识见有器度。华歆腊日那天曾经召集子侄宴饮，王朗也模仿去做。有人向张华谈及此事，张华说：“王朗学华歆，全是外表皮毛的东西，因此距离华歆就更远了。”

1.13 华歆、王朗一起乘船避难，有一个人想投靠搭船，华歆则认为这事难办。王朗说：“幸好船还宽裕，有什么不可以？”后来贼寇追来，王朗想把搭船的人丢下。华歆说：“原来我所以犹豫，正是怕出现这种情况。现在既然已经接纳他托身，难道能够因情况危急而抛弃他吗？”于是仍然和开始一样携带着他、搭救他。世人用这件事来评定华、王二人的优劣高下。



1.11 Kuan Ning and Hua Hsin were together in the garden hoeing vegetables when they spied a piece of gold in the earth. Kuan went on plying his hoe as though it were no different from a tile or a stone. Hua, seizing it, threw it away.

On another occasion they were sharing a mat reading when someone riding a splendid carriage and wearing a ceremonial cap passed by the gate. Kuan continued to read as before; Hua, putting down his book, went out to look. Kuan cut the mat in two and sat apart, saying, "You're no friend of mine."

1.12 Wang Lang often praised Hua Hsin for his capacity of understanding. On the day of the Year-end sacrifice (*cha*) Hua used to gather his sons and nephews for feasting and drinking, so Wang also imitated his example. When someone told Chang Hun of this affair, Chang remarked, "Whenever Wang imitates Hua it's always the externals of the form only, and that's why he ends up further away from Hua than ever."

1.13 Hua Hsin and Wang Lang were sailing together in a boat fleeing the troubles of war when someone wanted to join them. Hua, for his part, disapproved, but Wang said, "Fortunately we still have room. Why isn't it all right?"

Later, when the rebels were overtaking them, Wang wanted to get rid of the man they had taken along, but Hua said, "This was precisely the reason I hesitated in the first place. But since we've already accepted his request, how can we abandon him in an emergency?" So they took him along as before to safety.

The world by this incident has determined the relative merits of Hua and Wang.



【原文】

1.14 王祥事后母朱夫人甚谨。家有一李树，结子殊好，母恒使守之。时风雨忽至，祥抱树而泣。祥尝在别床眠，母自往暗斫之；值祥私起，空斫得被。既还，知母憾之不已，因跪前请死。母于是感悟，爱之如己子。

1.15 晋文王称阮嗣宗至慎，每与之言，言皆玄远，未尝臧否人物。

1.16 王戎云：“与嵇康居二十年，未尝见其喜愠之色。”

1.17 王戎、和峤同时遭大丧，俱以孝称。王鸡骨支床，和哭泣备礼。武帝谓刘仲雄曰：“卿数省王、和不？闻和哀苦过礼，使人忧之。”仲雄曰：“和峤虽备礼，神气不损；王戎虽不备礼，而哀毁骨立。臣以和

【今译】

1.14 王祥事奉后母朱夫人非常谨慎。家里有一棵李子树，结的果实特别好，母亲一直让他看守着。一时风雨突然来临，王祥竟抱着树哭起来。王祥曾在另外一张床上睡觉，母亲亲自前去在暗中砍杀他，正巧王祥起来去小便，徒然砍到被子。王祥回来后，知道母亲为此遗憾不止，便跪在母亲面前请死。母亲因此被感动而醒悟，像爱自己儿子一样爱他。

1.15 晋文王(司马昭)称赞阮嗣宗(籍)极其谨慎，每次和他交谈，他所说的话都玄虚高远，从不评论他人的短长。

1.16 王戎说：“和嵇康相处二十年，从未见过他喜悦或恼怒的表情。”

1.17 王戎、和峤同时遭遇大丧，二人都以孝顺著称。王戎身体衰弱，瘦如鸡骨，不支于床；和峤痛哭悲泣，一切遵循哀悼礼仪。晋武帝(司马炎)对刘仲雄(毅)说：“你经常去看望王戎、和峤他们吗？听说和峤悲哀痛苦的程度超出了礼数，真让人为他担忧。”仲雄说：“和峤虽然尽礼，但精神元气并未损伤；王戎虽然不拘守礼法，却因悲哀而损



1.14 Wang Hsiang in serving his stepmother, Mme. Chu, was extremely conscientious. There was a plum tree (*li*) in their home whose fruit was exceptionally good, and his stepmother always had him protect it. Once when a storm of wind and rain came up suddenly, Hsiang embraced the tree, weeping.

On another occasion Hsiang was sleeping on a separate bed when his stepmother herself came over and slashed at him in the dark. As it happened, Hsiang had gotten up to relieve himself, and her vain slashing struck only the bedclothes. After Hsiang returned to the room he realized his stepmother bore him an implacable resentment, and kneeling before her he begged her to end his life. His stepmother then for the first time came to her senses and loved him ever afterward as her own son.

1.15 Ssu-ma Chao once exclaimed in admiration, "Juan Chi is the most prudent of men. Whenever I talk with him, all his talk is about the abstruse and remote. I have never yet heard him pass judgment on anyone."

1.16 Wang Jung said, "I have lived with Chi K'ang for twenty years and never saw an expression of either pleasure or irritation on his face."

1.17 Wang Jung and Ho Ch'iao experienced the loss of a parent at the same time, and both were praised for their filial devotion. Wang, reduced to a skeleton, kept to his bed; while Ho, wailing and weeping, performed all the rites. Emperor Wu (Ssu-ma Yen), remarked to Liu I, "Have you ever observed Wang Jung and Ho Ch'iao? I hear that Ho's grief and suffering go beyond what is required by propriety, and it makes me worry about him."

Liu I replied, "Ho Ch'iao, even though performing all the rites, has suffered no loss in his spirit or health. Wang Jung, even though not per-



【原文】

峤生孝，王戎死孝。陛下不应忧峤，而应忧戎。”

1.18 梁王、赵王，国之近属，贵重当时。裴令公岁请二国租钱数百万，以恤中表之贫者。或讥之曰：“何以乞物行惠？”裴曰：“损有馀，补不足，天之道也。”

1.19 王戎云：“太保居在正始中，不在能言之流；及与之言，理中清远。将无以德掩其言？”

1.20 王安丰遭艰，至性过人。裴令往吊之，曰：“若使一恸果能伤人，濬冲必不免灭性之讥。”

1.21 王戎父浑，有令名，官至凉州刺史。浑薨，所历九郡义故，怀其德惠，相率致赙数百万，戎悉不受。

【今译】

坏了身体，消瘦得只剩一副骨架子支撑着了。我认为和峤尽孝道而不毁生，王戎是以死去尽孝道。陛下不必忧虑和峤，而应该为王戎担忧。”

1.18 梁王、赵王都是皇帝的近亲，显赫一时。裴令公每年向二王请求郡国租钱数百万，用来救济父母双方亲戚中的生活贫困者。有人讥笑他说：“为什么用乞讨来的东西施恩惠？”裴令公说：“减损富裕者，补偿不足者，这正是天道啊。”

1.19 王戎说：“太保（王祥）生活在正始年间，未被纳入善谈者之列；等到一和他交谈，才知道他言谈切理，高深玄远。莫不是因为他的德望掩盖了他的善谈？”

1.20 王安丰（戎）丧母，他极尽孝道之情超过一般人。裴令（楷）前去吊丧，回来后说：“如果巨大的悲痛果然能伤人性命，濬冲一定免不了受到人们以孝伤生的批评。”

1.21 王戎父亲王浑，有美名，官做到凉州刺史。浑去世，凉州所辖九郡原下属官吏，思念他的德行恩惠，争相送葬仪数百万金，王戎一概拒不接受。



forming the rites, is nonetheless so emaciated with grief that his bones stand out. Your servant is of the opinion that Ho Ch'iao's is the filial devotion of life, while Wang Jung's is the filial devotion of death. Your Majesty should not worry about Ch'iao, but rather about Jung. ”

1. 18 The Prince of Liang (Ssu-ma T'ung) and the Prince of Chao (Ssu-ma Lun), being close relatives of the emperor, were most noble and honored in their time. P'ei K'ai each year requested from their principalities a tax of several million cash (*ch'ien*) in order to relieve the needy members on his mother's and father's sides of the family. Some ridiculed him, saying, “How can you beg from others to perform an act of private charity?”

P'ei replied, “To diminish excesses and supplement deficiencies is the Way of Heaven. ”

1. 19 Wang Jung said, “Although Wang Hsiang lived in the Cheng-shih era, he did not belong to the group of able conversationalists. Yet whenever anyone talked with him, the effect of his reasoning was pure and remote. Isn't it a case of his virtue having overshadowed his speech?”

1. 20 When Wang Jung experienced the loss of his mother, his extreme grief went beyond that of other men. P'ei K'ai, after going to offer his condolences, said, “If a single sorrow could actually hurt a person, Wang Jung could not escape the charge of ‘extinguishing his nature’ . ”

1. 21 Wang Jung's father, Wang Hun, had an honorable reputation, and in his official career had reached the governorship of Liang Province. When Hun died, loyal friends in the nine commanderies where he had successfully served, cherishing the memory of his virtues and favors, got together and contributed several million cash. But Jung accepted none of it.



【原文】

1.22 刘道真尝为徒。扶风王骏以五百疋布赎之，既而用为从事中郎。当时以为美事。

1.23 王平子、胡毋彦国诸人，皆以任放为达，或有裸体者。乐广笑曰：“名教中自有乐地，何为乃尔也？”

1.24 郗公值永嘉丧乱，在乡里，甚穷馁。乡人以公名德，传共饴之。公常携兄子迈及外生周翼二小儿往食，乡人曰：“各自饥困，以君之贤，欲共济君耳，恐不能兼有所存。”公于是独往食，辄含饭著两颊边，还，吐与二儿。后并得存，同过江。郗公亡，翼为剡县，解职归，席苦于公灵床头，心丧终三年。

【今译】

1.22 刘道真(宝)曾经是服劳役的犯人。扶风王司马骏用五百疋布将他赎出，接着任命他为从事中郎。在当时成为一件被称道的好事。

1.23 王平子(澄)、胡毋彦国(辅之)等人，都以放纵任性为达，甚至竟有人赤裸身体。乐广讥笑他们说：“礼教中本自有使人快乐的地方，何必要这样呢？”

1.24 郗公(鉴)在永嘉之乱时，居住在家乡，生活十分穷困，甚至忍饥挨饿。乡里人因郗鉴有名望德行，就轮流请他吃饭。郗鉴常常带着他侄子郗迈和外甥周翼两个孩子一同前往。乡里人说：“每个人都处于饥饿困乏之中，因为您贤德，大家想共同救济您罢了，恐怕不能兼顾养活这两个孩子。”郗公于是便独自一人去吃饭，每次总是把饭含在两颊，回来吐给两个孩子。后来两个孩子都得以存活，一同南渡过江。郗鉴死时，周翼做剡县令，他辞职归里，在郗公灵床前，铺设草垫，守丧终三年之期。



1. 22 Lin Pao was once sentenced to penal servitude, and the Prince of Fu-feng Ssu-ma Chün ransomed him for five hundred bolts (*p'i*) of cloth. Later he employed him as a junior administrator. At the time it was considered to be an exemplary act.

1. 23 Wang Ch'eng, Hu-wu Fu-chih, and their circle all considered giving rein to their impulses to be "freedom" (*ta*), and there were even some among them who went naked.

Yüeh Kuang laughed about it and said, "In the Moral Teaching (*ming-chiao*) itself there is also room for enjoyment. Why go to such lengths?"

1. 24 When Ch'ih Chien met with the devastation and upheavals of the Yung-chia era, he was living in his home village in extreme poverty and hunger. The villagers, because of his reputation and virtue, took turns sharing their food with him. At first Ch'ih always took along his elder brother's son, Ch'ih Mai, and his sister's son, Chou I, whenever he went to eat. But the villagers said, "All of us are hungry and hard-pressed ourselves. It's only because you're an important, worthy person that we want to share in helping you. But we're afraid we can't have everybody survive."

Ch'ih thereafter went alone to eat, but each time would hold the rice in his mouth tucked against the sides of his two cheeks. When he got home he would spit it out and give it to the two boys. Afterward they all survived and crossed the Yangtze River together.

When Ch'ih Chien died, Chou I was serving as magistrate of Shan Prefecture. Resigning from his post, he returned home and sat on a straw mat at the head of Ch'ih's bed (*ling ch'uang*) in heart-mourning for three years.



【原文】

1.25 顾荣在洛阳，尝应人请，觉行炙人有欲炙之色，因辍己施焉。同坐嗤之。荣曰：“岂有终日执之，而不知其味者乎？”后遭乱渡江，每经危急，常有一人左右己，问其所以，乃受炙人也。

1.26 祖光禄少孤贫，性至孝，常自为母炊爨作食。王平北闻其佳名，以两婢饷之，因取为中郎。有人戏之者曰：“奴价倍婢。”祖云：“百里奚亦何必轻于五羖之皮邪！”

1.27 周镇罢临川郡还都，未及上，住泊青溪渚，王丞相往看之。时夏月，暴雨卒至，舫至狭小，而又大漏，殆无复坐处。王曰：“胡威之清，何以过此！”即启用为吴兴郡。

【今译】

1.25 顾荣在洛阳时，曾经应人邀请去赴宴，席间发觉做烤肉的人流露出想吃烤肉的神色，于是拿起自己那份烤肉送给了他，同座的人都笑话他。顾荣说：“哪里有整天操持烤肉，却不知道烤肉滋味的道理呢？”后来遇到战乱，渡江避难，每次经历危急，常常有一人帮助自己，顾荣问他为什么这样做，原来他就是那位接受烤肉的人。

1.26 祖光禄(纳)少年丧父，家境贫寒，性情极为孝顺，经常亲自为母亲烧火做饭。王平北(义)听到他的好名声，就送给他两个婢女，接着任用他为从事中郎。有人跟他开玩笑说：“你的身价不过是两个婢女。”祖光禄说：“百里奚的身价又哪里就一定轻于五张黑公羊皮呢？”

1.27 周镇被罢免临川郡太守之职，回京都，还未及上岸，船停泊在青溪渚，王丞相(导)前去看他。当时正是夏季，突然下起暴雨，船极狭小，且又漏得厉害，几乎连坐的地方都没有。王导说：“胡威的清廉，怎能超过于此！”立即奏请任命他为吴兴郡太守。



1.25 While Ku Jung was living in Lo-yang, he once accepted someone's invitation to a meal. Sensing that the man who was serving the roasts had the appearance of wanting some himself, he stopped eating his own and gave it to him. Those who were seated with him laughed at him, but Jung replied, "Should the one who holds meat in his hands all day never know its flavor?"

Later on when he encountered the disorders and was fleeing south across the Yangtze River, whenever he was passing through danger or an emergency, he always found a man on his left or his right protecting him. After inquiring into the reason, it turned out that it was the man who had received the roast.

1.26 When Tsu Na was young, though orphaned and impoverished, he was by nature extremely filial, and would always personally tend the stove and prepare the food for his mother. Wang I, hearing of his excellent reputation, made a present to him of two female slaves and took him on as junior administrator. Someone teased him, saying, "So the price of a male slave is twice that of a female slave!"

Tau replied, "Was Po-li Hsi necessarily less valuable than the five ram skins with which he was ransomed?"

1.27 Chou Chen had resigned his post as grand warden of Lin-ch'uan and was returning to the capital. Before he went up to the court he stopped and moored his boat by the bank of the Ch'ing Creek, where Chancellor Wang Tao went to visit him. It was during the summer months and a violent rainstorm suddenly came up. The boat was extremely small and in addition leaked profusely, so that there was scarcely any place to sit down. Wang said, "In what respect did Hu Wei's incorruptibility surpass this? Accordingly he memorialized to have Chou employed as grand warden of Wu-hsing Commandery.



【原文】

1.28 邓攸始避难，于道中弃己子，全弟子。既过江，取一妾，甚宠爱，历年后，讯其所由，妾具说是北人遭乱，忆父母姓名，乃攸之甥也。攸素有德业，言行无玷，闻之哀恨终身，遂不复畜妾。

1.29 王长豫为人谨顺，事亲尽色养之孝。丞相见长豫辄喜，见敬豫辄嗔。长豫与丞相语，恒以慎密为端。丞相还台，及行，未尝不送至车后。恒与曹夫人并当箱篋。长豫亡后，丞相还台，登车后，哭至台门；曹夫人作簏，封而不忍开。

1.30 桓常侍闻人道深公者，辄曰：“此公既有宿名，加先达知称，又与先人至交，不宜说之。”

【今译】

1.28 邓攸开始避难时，在路上丢弃了自己儿子，保全了弟弟的孩子。过江之后，娶了一妾，特别宠爱她。一年之后，讯问她的来历，妾陈说是江北人，遭遇战乱逃亡至此，回忆起父母姓名，原来竟是自己的外甥女。邓攸一向有道德操守，言行没有污点。听了她的话，悲哀悔恨终生，于是不再纳妾。

1.29 王长豫(悦)为人谨慎和顺，事奉双亲承顺颜色，孝养尽心。丞相(王导)看见长子长豫就高兴，看见次子敬豫(王恬)就生气。长豫与丞相谈话，总是以谨慎严密为原则。丞相返回尚书省，临走，从来没有不送到车后的。他经常和曹夫人一起收拾东西整理箱子。长豫死后，丞相回尚书省，登车后，一直哭到禁城城门；曹夫人整理箱篋，望着封着的箱子不忍打开。

1.30 桓常侍(彝)听见有人议论深公(竺法深)时，就说：“这位先生本来已有名声，加之前辈名达知遇推举，声望更高，又和先人是最要好的朋友，不应该议论他。”



1.28 When Teng Yu began his flight from the troubles of war, he abandoned his own son along the way to save the son of his deceased younger brother. After crossing the Yangtze River he took a concubine whom he loved devotedly. Some years after he inquired about her origins, and the concubine told him her whole story—she was a northerner who had emigrated after meeting with the disorders. When she recalled the names of her parents, it appeared she was Yu's niece on his mother's side. Yu had always led a virtuous life, and his speech and conduct were above reproach. When he heard this he was stricken with grief and remorse. To the end of his life he never again kept a concubine.

1.29 Wang Yüeh as a person was respectful and agreeable, and in serving his parents completely discharged his filial duty of "care with a cheerful countenance." Each time his father, Chancellor Wang Tao, saw him he was always glad, whereas each time he saw Yüeh's younger half-brother, T'ien, he was always angry. When Yüeh talked with the chancellor he always made caution his first principle. As the chancellor returned to his office, when it came time to go, Yüeh never failed to escort him to the rear of the carriage, and he would always arrange the boxes and cases for his mother, Mme. Ts'ao (Ts'ao Shu).

After Yüeh died, when the chancellor returned to his office, from the time he mounted the carriage he continued to weep until he reached the office gate. Mme. Ts'ao placed a seal on the boxes and could not bring herself to reopen them.

1.30 Each time Huan I heard anyone characterize Chu Fa-shen, he would always say, "Since this gentleman had a reputation in the past, and in addition enjoyed the praise of the former generation, and furthermore



【原文】

1.31 庾公乘马有的卢，或语令卖去，庾云：“卖之必有买者，即复害其主，宁可不安己而移于他人哉？昔孙叔敖杀两头蛇以为后人，古之美谈。效之，不亦达乎？”

1.32 阮光禄在剡，曾有好车，借者无不皆给。有人葬母，意欲借而不敢言，阮后闻之，叹曰：“吾有车，而使人不敢借，何以车为？”遂焚之。

1.33 谢奕作剡令，有一老翁犯法，谢以醇酒罚之，乃至过醉而犹未已。太傅时年七八岁，著青布绔，在兄膝边坐，谏曰：“阿兄，老翁可念，何可作此！”奕于是改容曰：“阿奴欲放去邪？”遂遣之。

1.34 谢太傅绝重褚公，常称“褚季野虽不言，而四时之气亦备”。

【今译】

1.31 庾公(亮)骑乘的马当中有一匹的卢，有人让他把这匹凶马卖出去。庾公说：“卖它，必然会有买的人，那就又会伤害它的主人。难道能够把危害自己安全的东西转移给别人吗？从前孙叔敖杀死了两头蛇，是为了不让后面走来的人看见，这在古代传为美谈。我效仿他，不也是通达事理吗？”

1.32 阮光禄(裕)在剡县时，曾经有一辆很好的车子，凡来借车的没有不借给的。有一个人要安葬母亲，心想借车而不敢说，阮光禄后来听说了，叹息道：“我有车，却使人不敢来借，还要车作什么用？”于是把车烧了。

1.33 谢奕做剡县令时，有个老翁犯了法，谢奕就用饮烈酒来惩罚他，竟至喝到大醉还不让停止。太傅(谢安)当时七八岁，穿着黑布裤，在哥哥谢奕膝边坐着，劝道：“阿哥，老翁可怜，怎能整治到这一步！”谢奕于是脸色缓和下来，说：“你想放他走吗？”于是把老翁放了。

1.34 谢太傅(安)极推重褚公(裒)，经常称赞道：“褚季野口中虽不说什么，但是春夏秋冬四时的寒热冷暖都装在胸中。”



had the most cordial relations with my deceased father (Huan Hao), it's not proper to talk about him."

1.31 Among the horses which Yü Liang used to ride there was a White Forehead (*ti-lu*). When someone suggested that he sell it, Yü replied, "If I sell it, there has to be a buyer, and so I will be harming the new owner. I would rather inconvenience myself than shift the risk to someone else. Long ago Sun Shu-ao killed a two-headed snake for the benefit of those who might come after him. Isn't it a mark of understanding to imitate the excellent stories of antiquity?"

1.32 While Juan Yü was living in Shan he owned a fine carriage. For anyone who asked to borrow it he never failed to make it available. There was one man who was burying his mother who had it in mind to borrow it but did not dare speak to him. Juan, hearing of it later, sighed and said, "If I own a carriage and make people not dare to borrow it, what's the use of having a carriage?" Whereupon he burned it.

1.33 While Hsieh I was serving as magistrate of Shan Prefecture there was an old man who had violated the law. Hsieh penalized him by making him drink unmixed wine. Even after the man had become excessively drunk, he still did not stop.

I's younger brother, Hsieh An, was in his seventh or eighth year at the time, and was seated by his elder brother's knee wearing blue cloth trousers. He rebuked I, saying, "Big brother, the old man is to be pitied; how can you do this to him?"

I at this point changed his expression and said, "Do you want me to let him go?" Whereupon he dismissed him.

1.34 Hsieh An was an absolute admirer of Ch'u P'ou, and often praised him, saying, "Although Ch'u P'ou doesn't speak, the working of



【原文】

1.35 刘尹在郡，临终绵懈，闻阁下祠神鼓舞，正色曰：“莫得淫祀！”外请杀车中牛祭神，真长答曰：“丘之祷久矣，勿复为烦！”

1.36 谢公夫人教儿，问太傅：“那得初不见君教儿？”答曰：“我常自教儿。”

1.37 晋简文为抚军时，所坐床上，尘不听拂，见鼠行迹，视以为佳。有参军见鼠白日行，以手板批杀之，抚军意色不说。门下起弹，教曰：“鼠被害，尚不能忘怀；今复以鼠损人，无乃不可乎？”

1.38 范宣年八岁，后园挑菜，误伤指，大啼。人问：“痛邪？”答曰：“非为痛，身体发肤，不敢毁伤，是以啼耳。”宣洁行廉约，韩豫章遗

【今译】

1.35 刘尹(悛)在丹阳尹任上，临终弥留之际，听到阁楼前敲鼓祭神的声音，正言厉色说：“不要滥设祭祀！”吏役请求杀掉驾车的牛祭神，真长回答说：“我对神的祈祷已经很久了！不要再费事！”

1.36 谢公(安)夫人教育子女，她问太傅：“怎么从来看不见你教育孩子呀？”回答说：“我常常在教育孩子啊。”

1.37 晋简文帝(司马昱)做抚军将军时，他的坐榻上，尘土不让擦拭，看见上面有老鼠行走过的痕迹，看作是好事。有位参军看到老鼠大白天跑出来活动，就用手板打死了它，抚军神色很不高兴。属吏起来纠举参军，抚军告谕说：“老鼠被打死尚且挂在心上，现在又因为老鼠而处罚人，恐怕不可以吧？”

1.38 范宣八岁的时候，在后园挖菜，不小心碰伤了手指，就大哭起来。有人问他：“是不是很疼？”回答说：“并不是因为疼。身体发肤，不敢毁伤。所以才哭的。”范宣廉洁俭朴，韩豫章(伯)送给他一百匹绢，他不接受。减至五十匹，仍不接受。就这样依次减半，竟至减到



the four seasons is nonetheless complete. ”

1.35 While Lin T’an was residing in Tan-yang Commandery, as he approached his end and was breathing his last, he heard below his room the drumming and dancing of sacrifices to the spirits, and stated with a solemn expression, “Let us have no excessive offerings. ”

Someone outside asked permission to kill the ox which drew his carriage as a sacrifice to the spirits, but T’an replied, “ ‘ I have already been praying for a long time ’ , don’t trouble yourselves any further. ”

1.36 Hsieh An’s wife (Mme. Liu) was once instructing her sons (Hsieh Yao and Hsieh Yen) , when she asked An, “ How comes it that from the start I’ve never once seen you instructing your sons? ”

An replied, “ I’m always naturally instructing my sons. ”

1.37 When the Chin Emperor Chien-wen (Ssu-ma Yü) was serving as General Controlling the Army, he would not permit the dust to be brushed off the dais on which he sat. When he saw the tracks where rats had run he looked on them as a thing of beauty. One of his aides saw a rat running in broad daylight and struck and killed him with his baton. The general was displeased in both mind and expression. But when one of his underlings raised an accusation against the aide, he rebuked him, saying, “ Even when a rat comes to grief I can’t get it out of my mind; so now isn’t it out of the question to harm a man on account of a rat? ”

1.38 When Fan Hsüan was in his eighth year he was cutting vegetables in the back garden when he accidentally injured his finger and started to cry loudly.

Someone asked, “ Does it hurt? ”

He replied, “ It’s not because it hurts, but ‘ even the hair and the skin of the body I dare not destroy or injure ’ —that’s the reason I’m crying. ”



【原文】

绢百匹，不受；减五十匹，复不受。如是减半，遂至一匹，既终不受。韩后与范同载，就车中裂二丈与范云：“人宁可使妇无裤邪？”范笑而受之。

1.39 王子敬病笃，道家上章，应首过，问子敬：“由来有何异同得失？”子敬云：“不觉有馀事，唯忆与郗家离婚。”

1.40 殷仲堪既为荆州，值水俭，食常五碗盘，外无馀肴。饭粒脱落盘席间，辄拾以啖之。虽欲率物，亦缘其性真素。每语子弟云：“勿以我受任方州，云我豁平昔时意，今吾处之不易。贫者，士之常，焉得登枝而捐其本！尔曹其存之。”

【今译】

一匹，最后依然不接受。后来韩和范同乘一车，在车里，韩撕了两丈给范宣，说：“一个人难道能够让妻子没裤子穿吗？”范宣才笑着接受了。

1.39 王子敬(献之)病重，请道家替他上表奏请天神，祈求消灾解难。照规矩要病人自己陈述所犯的过失，道家问子敬：“历来有什么过失？”子敬说：“没有发觉有其他的事，只是想起和郗家女离婚这件事。”

1.40 殷仲堪做了荆州刺史，正赶上水涝成灾，田谷不收。他吃饭常常只是五碗盘，此外别无菜肴。饭粒掉在盘中席上，总是捡起来吃掉。虽然是有意为人表率，也是因为他本性自然朴素。他经常对子侄晚辈说：“你们不要以为我受命担任一州长官，就认为我会丢弃平素的志向，如今我坚守此志，不会改变。清贫是读书人的本分，怎么能登上高枝，就舍弃它的根本呢！你们要记住这一点。”



Hsüan was incorruptible in behavior as well as modest and frugal. When Han Po once left him a hundred bolts (*p'i*) of silk, he would not accept them. Han reduced them to fifty, but still he would not accept them. In this way Han kept reducing the amount by half until there was only one bolt left, but in the end Hsüan would not even accept that.

Later Han and Fan were riding together, and while they were in the carriage Han tore off two *chang* (about twenty feet) and presented it to Fan with the words, "Would you have your wife go without trousers?"

Fan, laughing, accepted it.

1.39 Wang Hsien-chih was critically ill. Taoists, when they offer up a petition (*shang-chang*), must make a confession of their faults (*shou-kuo*). The master in attendance asked Hsien-chih what unusual events or successes and failures there had been in the course of his life.

Hsien-chih replied, "I'm not aware of anything else, except only that I remember being divorced from my wife of the Ch'ih family (Ch'ih Tao-mao)."

1.40 After Yin Chung-k'an had become governor of Ching Province, he encountered a shortage of food due to floods. His meals always consisted of five bowls or dishes, and there was no extra food beyond that. If a grain of rice fell between the dishes and the mat, he would always pick it up and devour it. Although in doing so he wished to set an example for others, he was also following the true simplicity of his nature. He would often say to his sons and younger brothers, "Don't imagine, because I have accepted office in the present province, that I have given up my usual attitude of earlier days. At present the situation in which we are living is not easy, but 'poverty is the gentleman's normal state.' Why should he climb out on the branches and lose contact with his roots? You all should preserve this principle!"



【原文】

1.41 初,桓南郡、杨广共说殷荆州,宜夺殷覬南蛮以自树。覬亦即晓其旨。尝因行散,率尔去下舍,便不复还,内外无预知者。意色萧然,远同門生之无愠。时论以此多之。

1.42 王仆射在江州,为殷、桓所逐,奔窜豫章,存亡未测。王绥在都,既忧戚在貌,居处饮食,每事有降。时人谓为“试守孝子”。

1.43 桓南郡既破殷荆州,收殷将佐十许人,咨议罗企生亦在焉。桓素待企生厚,将有所戮,先遣人语云:“若谢我,当释罪。”企生答曰:“为殷荆州吏,今荆州奔亡,存亡未判,我何颜谢桓公!”既出市,桓又遣人问:“欲何言?”答曰:“昔晋文王杀嵇康,而嵇绍为晋忠臣。从公乞

【今译】

1.41 当初,桓南郡(玄)、杨广一起劝说殷荆州(仲堪),应该褫夺殷覬南蛮校尉之职而自代。殷覬也很快知道了他们的意图,曾趁行散之机,迅速离开所住馆舍,就没有再回来,里里外外没有预先知道他这一打算的人。他神态超然潇洒,和古代的楚国門子文三罢令尹而无怨怒一样。当时的舆论因此而赞许他。

1.42 王仆射(愉)在江州,被殷仲堪、桓玄驱逐,逃奔到豫章,生死存亡难以逆料。儿子王绥在京都,就已经是满脸的忧伤哀戚之情,起居饮食各方面都有所下降。当时人说他是“试守孝子”。

1.43 桓南郡(玄)打败了殷仲堪,逮捕了他的将吏十多人,咨议参军罗企生也在其中。桓玄一向待企生很好,将要杀死这些人,先派人对企生说:“如果向我认错,就可免去你的死罪。”企生回答说:“我是殷荆州的属吏,现在荆州兵败逃亡,生死不明,我有何脸面向桓公认罪求生?”已经到了刑场,桓玄又派人问他:“有什么话要说?”企生回答说:“从前晋文王杀了嵇康,可是他儿子嵇绍却成了晋室忠臣。我只



1.41 Earlier Huan Hsüan and Yang Kuang had both advised Yin Chung-k'an to deprive Yin Chi of his post as Commandant of Southern Barbarians in order to establish their own power. Chi himself was also aware of their intentions. One day, on the pretext of walking after taking a powder, he casually left his official residence and never returned. No one either inside or outside his headquarters had any foreknowledge that he would do so, for his mood and expression were serene, resembling from afar Tou Ku-yü-t'u's lack of resentment. Contemporary discussions lauded him for this.

1.42 When Wang Yü was governor in Chiang Province, and was being pursued by Yin Chung-k'an and Huan Hsüan, he fled for refuge to Yü-chang (Kiangsi), and it was not known whether he was alive or dead. His son, Wang Sui, was in the capital (Chien-k'ang), and since anxiety and grief showed in his face, whether in his daily acts or in eating and drinking, in everything he showed restraint. His contemporaries called him a "son who was observing a trial mourning."

1.43 After Huan Hsüan had defeated the governor of Ching Province, Yin Chung-k'an, he apprehended ten or more of Yin's generals and aides, including the advisory aide, Lo Ch'i-sheng. In the past Huan had treated Ch'i-sheng generously, so just before he was to be executed, Huan first sent a man to tell him, "If you apologize to me, I will remit your sentence."

Ch'i-sheng replied, "I am a petty officer on the staff of the governor of Ching Province. At present the governor has fled and disappeared and there is no telling if he is dead or alive. How should I have the face to apologize to Lord Huan?"

After he came out into the marketplace for execution Huan again sent



【原文】

一弟以养老母。”桓亦如言宥之。桓先曾以一羔裘与企生母胡，胡时在豫章，企生问至，即日焚裘。

1.44 王恭从会稽还，王大看之。见其坐六尺簟，因语恭：“卿东来，故应有此物，可以一领及我。”恭无言。大去后，即举所坐者送之。既无馀席，便坐荐上。后大闻之，甚惊，曰：“吾本谓卿多，故求耳。”对曰：“丈人不悉恭，恭作人无长物。”

1.45 吴郡陈遗，家至孝。母好食铛底焦饭，遗作郡主簿，恒装一囊，每煮食，辄贮录焦饭，归以遗母。后值孙恩贼出吴郡，袁府君即日便征。遗已聚敛得数斗焦饭，未展归家，遂带以从军。战于沪淦，败，

【今译】

向公请求留下我一个弟弟的性命，来奉养年迈的母亲。”桓玄依其言，赦免了他的弟弟。桓玄先前曾送给企生母胡氏一件羊羔皮裘，胡氏当时在豫章，企生遇难的消息传来，当天就把那件皮衣烧了。

1.44 王恭从会稽回来，王大去看望他。见他坐的六尺长的竹席，就对王恭说：“你从东边归来，必定有不少这种竹席，能不能拿一领给我。”王恭没说话。王大走了以后，王恭就把自己坐的那领席送给了他。已经有多余的席子，便坐在草垫上。后来王大听说了，非常惊异，说：“我本以为你有多余，才要的。”王恭回答说：“老人家不了解我，我生活上没有多余的东西。”

1.45 吴郡陈遗，在家极孝顺。母亲爱吃锅巴，陈遗做郡主簿，总是带一个口袋，每次煮饭，就把锅巴收藏在口袋里，回家时送给母亲。后来正当孙恩攻入吴郡，袁府君（山松）当日便带兵出征。陈遗已经收集好的几斗锅巴，来不及送回家，就带着它随军出发了。在沪淦打仗，



someone to ask if he wanted to say anything. He replied, "In the past Prince Wen of Chin (Ssu-ma Chao) killed Hsi K'ang, but Hsi's son, Shao, became a loyal minister of the Chin. I beg of you to spare my one younger brother (Lo Tsun-sheng) to take care of my aged mother."

Huan did spare the brother as requested.

On an earlier occasion Huan had presented Ch'i-sheng's mother, Lady Hu, with a lambskin coat. Lady Hu was living at the time in Yü-chang Commandery. When news of Ch'i-sheng's execution arrived, she burned the coat the very same day.

1.44 When Wang Kung returned to the capital from K'uai-chi, Wang Ch'en went to see him. He observed that Kung was sitting on a six-foot bamboo mat, and accordingly said to him, "You've just come from the east and of course have plenty of these things; how about letting me have one?"

Kung said nothing, but after Ch'en had left he took up the one he had been sitting on and sent it along with him. Since he had no other mats, he sat thereafter on the coarse floor matting.

Later Ch'en heard of it and in extreme astonishment said, "I originally thought you had a lot of them, and that's the reason I asked for one."

Kung replied, "You don't know me well. I'm the sort of person who has no extra things."

1.45 Ch'en I of Wu Commandery was extremely filial in his family relations. His mother was fond of eating scorched rice from the bottom of the pot. While I was superintendent of records for the commandery he always kept a sack ready, and every time he cooked a meal he would always put aside some of the scorched rice in it. On the occasions when he returned home he would give it to his mother.



【原文】

军人溃散，逃走山泽，皆多饥死，遗独以焦饭得活。时人以为纯孝之报也。

1.46 孔仆射为孝武侍中，豫蒙眷接。烈宗山陵，孔时为太常，形素羸瘦，著重服，竟日涕泗流涟，见者以为真孝子。

1.47 吴道助、附子兄弟居在丹阳郡后，遭母童夫人艰，朝夕哭临及思至、宾客吊省，号踊哀绝，路人为之落泪。韩康伯时为丹阳尹，母殷在郡，每闻二吴之哭，辄为凄恻，语康伯曰：“汝若为选官，当好料理

【今译】

官军大败，兵士溃败离散，逃到山林水泽，大都饿死了，唯独陈遗靠着锅巴活了下来。当时的人认为这是他笃行孝道的报答。

1.46 孔仆射(安国)做晋孝武帝(司马曜)侍中时，非常受器重。烈宗去世，当时孔仆射是太常卿，他身体本来衰弱消瘦，身穿重孝服，整天泪流不止，看见的人认为他是真孝子。

1.47 吴道助(坦之)、吴附子(隐之)兄弟住在丹阳郡公署的后面，遭逢母亲童夫人丧事，每天早晚集众举哀时，以及思念母亲悲哀至极时，或宾客前来吊唁时，他们都悲号哭踊，哀痛欲绝，过路人都会被感动得落泪。韩康伯(伯)当时任丹阳尹，韩母殷氏住在府上，每次听到二吴的哭声，就为之悲伤，对康伯说：“你将来要是做了选拔人才的官，



Later it happened that Sun En's rebellion broke out in Wu Commandery. The grand warden, Yüan Shan-sung, started punitive action against them the very same day. I had already collected several dipperfuls (*tou*) of scorched rice, but as he had not yet had leave to return home, he carried it with him on the campaign. They fought at Hu-tu and were defeated. The men in the ranks scattered and absconded among the hills and swamps, and most of them died of starvation. I alone, because of the scorched rice, managed to live. His contemporaries considered that this was the reward of his "unmixed filial devotion."

1.46 While K'ung An-kuo served as personal attendant to Emperor Hsiao-wu (Ssu-ma Yao), he was treated with fond regard. When the emperor was dead, K'ung was at the time serving as grand ordinary. His frame had always been emaciated, and now he wore heavy mourning garments, weeping and wailing all day long. Those who saw him thought he was a true filial son (mourning his father).

1.47 The two brothers, Wu Tan-chih and Wu Yin-chih, were living in Tan-yang Commandery. Sometime thereafter they experienced the loss of their mother, Mme. Tung (Tung Ch'in-i), and from morning to evening they wept as they approached her coffin. Whenever their longing became extreme, or when guests came to offer their condolences, they would wail and leap, and their grief would know no bounds; even those passing by on the road would shed tears for them.

At the time Han Po was serving as intendant of Tan-yang, and his mother, Lady Yin, was living with him in the commandery next door to the Wu residence. Every time she heard the two Wu brothers weeping she felt sorry for them and would say to Po, "If you are ever in a position to select officials, you should treat these men well." Po himself also was well

【原文】

此人。”康伯亦甚相知。韩后果为吏部尚书，大吴不免哀制，小吴遂大贵达。

【今译】

一定要好好照顾他们。”康伯也很赏识他们。韩康伯后来果然做了吏部尚书，大吴不胜丧母之哀而身亡，小吴终于非常富贵、显达。



aware of the situation.

Afterwards Han Po actually became president of the Board of Civil Office, and although the elder Wu never survived the period of mourning, the younger Wu subsequently attained great honor.





言语第二

【原文】

2.1 边文礼见袁奉高，失次序。奉高曰：“昔尧聘许由，面无忤色。先生何为颠倒衣裳？”文礼答曰：“明府初临，尧德未彰，是以贱民颠倒衣裳耳！”

2.2 徐孺子年九岁，尝月下戏，人语之曰：“若令月中无物，当极明邪？”徐曰：“不然。譬如人眼中有瞳子，无此必不明。”

2.3 孔文举年十岁，随父到洛。时李元礼有盛名，为司隶校尉。诣门者，皆俊才清称及中表亲戚乃通。文举至门，谓吏曰：“我是李府君亲。”既通，前坐。元礼问曰：“君与仆有何亲？”对曰：“昔先君仲尼与君先人伯阳有师资之尊，是仆与君奕世为通好也。”元礼及宾客莫不

【今译】

2.1 边文礼(让)去拜见袁奉高(阆)，举止失措。奉高说：“过去唐尧探访许由，许由面无惭愧之色。先生为什么竟慌乱失序？”文礼回答说：“明府初来，圣德尚未表现出来，所以贱民才颠倒失序。”

2.2 徐孺子(稚)九岁时，曾经在月光下游戏，有人对他说：“假使月中没有东西，是不是应当特别明亮呢？”徐孺子说：“不对。好比人的眼睛中有瞳仁一样，要是没有它，眼睛就一定不明亮。”

2.3 孔文举(融)十岁时，跟随父亲到洛阳。当时李元礼(膺)很有名望，做司隶校尉。到他家拜访的，只有才子名流和李氏近亲才得通报。孔文举来到门前，对差役说：“我是李府君的亲戚。”通报后，进见落座。元礼问：“您和我有什么亲戚关系？”回答说：“早先，我的祖上孔子仲尼曾向您的先人老子李聃拜师求教，所以我和您累世是通家之好啊。”



Chapter 2 Speech and Conversation

2.1 When Pien Jang came for an interview with Yüan Lang he lost his composure. Yüan remarked, "When the Sage-king Yao summoned the recluse Hsü Yu for an interview, Hsü showed no sign of embarrassment in his face. Why are you 'putting your clothes on topsy-turvy'?"

Pien replied, "Your Excellency has only just arrived at his post, and the moral power of Yao has not yet been displayed. It's only for this reason that your humble servant has 'put his clothes on topsy-turvy.'"

2.2 When Hsü Chih was in his ninth year he was once playing in the moonlight. Someone asked him, "If there weren't any objects in the moon, wouldn't it be a lot brighter?"

Hsü replied, "Not at all. It's like the pupil in a man's eye. If he didn't have this, his eye certainly wouldn't be bright."

2.3 When K'ung Jung was in his tenth year he accompanied his father to Lo-yang. At the time Li Ying was at the height of his reputation there as commandant of the Capital Province. Those who came to his gate gained admittance only if they were men of exceptional talent and unblemished reputation, or if they were relatives on their father's or mother's side. Jung arrived at Li's gate and announced to the gatekeeper, "I'm a relative of Commandant Li." After he was let in and seated before his host, Li Ying asked him, "And what relationship have you with me?"

He answered, "Long ago my ancestor K'ung Chung-ni (Confucius) had the respectful relationship of student to teacher with your ancestor Li Po-yang (Lao-tzu), which means that you and I have carried on friendly relations for generations."



【原文】

奇之。太中大夫陈韪后至，人以其语语之，韪曰：“小时了了，大未必佳。”文举曰：“想君小时，必当了了。”韪大蹶蹶。

2.4 孔文举有二子，大者六岁，小者五岁。昼日父眠，小者床头盗酒饮之，大儿谓曰：“何以不拜？”答曰：“偷，那得行礼！”

2.5 孔融被收，中外惶怖。时融儿大者九岁，小者八岁，二儿故琢钉戏，了无遽容。融谓使者曰：“冀罪止于身，二儿可得全不？”儿徐进曰：“大人岂见覆巢之下，复有完卵乎？”寻亦收至。

2.6 颍川太守髡陈仲弓。客有问元方：“府君何如？”元方曰：

【今译】

元礼和宾客对他的回答没有不惊奇的。太中大夫陈韪后到，人们把文举的话告诉了他。陈韪说：“小时候聪明伶俐，长大了不一定优秀。”文举说：“想您小时候，一定是聪明伶俐的。”陈韪非常尴尬。

2.4 孔文举(融)有两个儿子，大的六岁，小的五岁。一次趁父亲白天睡觉时，小儿子到床头偷酒喝。大儿子对他说：“为什么不行礼？”小儿子回答说：“偷，怎么能行礼！”

2.5 孔融被逮捕，朝廷内外惶恐不安。当时孔融的儿子大的九岁，小的八岁。两个孩子依然在地上玩琢钉游戏，毫无畏惧之色。孔融对使者说：“希望只加罪于我个人，两个孩子能不能保全？”儿子从容进言道：“大人可曾见过倾覆的鸟巢之下，还有完整的鸟蛋吗？”不久两个孩子也被抓了起来。

2.6 颍川太守对陈仲弓(寔)施了髡刑。有位客人问元方(陈纪)：“太守怎么样？”元方说：“是高明的府君。”“您的父亲怎么样？”



Li Ying and all the guests marveled at him.

The Great Officer of the Center, Ch'en Wei, arrived later. Someone reported what Jung had said, and Wei remarked, "If a lad is clever when he's small it doesn't necessarily mean he'll be superior when he grows up."

Jung retorted, "I suppose when you were small you must have been clever."

Wei was greatly discomfited.

2.4 K'ung Jung had two children. Once when the older one was in his sixth year and the younger one in his fifth their father was taking a siesta, and the younger one, stealing some wine from the head of the bed, drank it. The older one said to him, "Why didn't you perform the proper ceremony?"

He replied, "When it's stolen, who performs rites?"

2.5 When K'ung Jung was apprehended those both inside and outside the court were panic-stricken. At the time Jung's older son was in his ninth year, and the younger in his eighth. The two boys continued as before their game of throwing spikes (*cho-ting*) without the slightest agitation showing in their faces.

Jung said to the officer who had come for him, "I trust the punishment ceases with my own person. May my two sons be spared?"

The sons came forward gravely and said, "Father, would you expect to find any unbroken eggs under an overturned nest?"

In a short while officers came to apprehend them as well.

2.6 The grand warden of Ying-ch'uan had penalized Ch'en Shih by shaving his head. A guest once asked Ch'en's son, Chi, "What sort of man is the grand warden?"



【原文】

“高明之君也。”“足下家君何如？”曰：“忠臣孝子也。”客曰：“《易》称：‘二人同心，其利断金；同心之言，其臭如兰。’何有高明之君，而刑忠臣孝子者乎？”元方曰：“足下言何其谬也！故不相答。”客曰：“足下但因佞为恭，而不能答。”元方曰：“昔高宗放孝子孝己，尹吉甫放孝子伯奇，董仲舒放孝子筹起。唯此三君，高明之君；唯此三子，忠臣孝子。”客惭而退。

2.7 荀慈明与汝南袁闾相见，问颍川人士，慈明先及诸兄。闾笑曰：“士但可因亲旧而已乎？”慈明曰：“足下相难，依据者何经？”闾曰：“方问国士，而及诸兄，是以尤之耳！”慈明曰：“昔者祁奚内举不失其

【今译】

元方说：“是忠臣孝子。”客人问：“《周易》上说：‘二人同心，其利断金；同心之言，其臭如兰。’哪里有高明的府君而施刑于忠臣孝子的呢？”元方说：“您的话太荒谬了，所以不予回答！”客人说：“您这不过是把驼背之躯假作谦恭之态，您本来就不能回答！”元方说：“从前，殷高宗放逐孝子孝己，周尹吉甫放逐孝子伯奇，汉董仲舒放逐孝子符起。这三位先生，都是高明的君子；被放逐的三个人，都是忠臣孝子。”客人惭愧地走了。

2.7 荀慈明(爽)和汝南袁闾相见，袁闾打听颍川有哪些知名人士。慈明首先谈及自己的各位兄长。袁闾讥笑他说：“难道仅仅因为是自己的亲戚朋友就算是名士吗？”慈明说：“您责难我，依据什么义理？”闾说：“刚才我问的是国家名士，而你提到的是您的几位哥哥，所以才责怪你。”慈明说：“从前祁奚告老还乡前举荐自己的继承人时，



Chi replied, "A high-minded and enlightened ruler."

"And what sort of man is your father?"

"A loyal minister and a filial son."

The guest then asked, "In the 'Book of Changes' it says,

'When two men are agreed in mind

Their keenness cuts through metal.

Words of the agreed in mind

Are fragrant as the orchid.'

How can there be a high-minded and enlightened ruler who would punish a loyal minister and filial son?"

Chi replied, "How mistaken your words are! Therefore I will not answer you."

The guest said, "You're just like a man who feigns respectfulness because he's hunchbacked, but in reality you're unable to answer."

Chi replied, "Long ago the Shang ruler, Wu-ting, banished his filial son, Hsiao-chi; the Chou minister, Yin Chi-fu, banished his filial son, Po-ch'i; and the Han minister, Tung Chung-shu, banished his filial son, Fu-ch'i. Surely these three rulers were all high-minded and enlightened, and these three sons all loyal and filial?"

The guest retreated in shame.

2.7 Hsün Shuang once had an interview with Yüan Lang of Ju-nan, who inquired about the gentlemen of Shuang's native place, Ying-ch'uan. Shuang first mentioned his elder brothers, whereupon Lang said, laughing, "Is it permissible for a gentleman only to think of his own relatives and old acquaintances?"

Shuang replied, "Your Excellency objects? On the basis of what principle?"



【原文】

子,外举不失其仇,以为至公。公旦《文王》之诗,不论尧、舜之德而颂文、武者,亲亲之义也。《春秋》之义,内其国而外诸夏。且不爱其亲而爱他人者,不为悖德乎?”

2.8 祢衡被魏武谪为鼓吏,正月半试鼓,衡扬枹为《渔阳掺挝》,渊渊有金石声,四坐为之改容。孔融曰:“祢衡罪同胥靡,不能发明王之梦。”魏武惭而赦之。

2.9 南郡庞士元闻司马德操在颍川,故二千里候之。至,遇德操采桑,士元从车中谓曰:“吾闻丈夫处世,当带金佩紫,焉有屈洪流之量,而执丝妇之事?”德操曰:“子且下车。子适知邪径之速,不虑失道

【今译】

内不漏掉他的儿子,外不舍弃他的仇人。世人认为他是极公道的。周公旦写《文王》诗,不论述尧舜的功德,却歌颂文王武王的业绩,这正是亲近、喜爱自己亲人的义理呀。《春秋》义例是以自己的鲁国为内,以华夏各国为外。况且不喜欢自己亲人而喜欢别人的人,不是违背道德吗?”

2.8 祢衡被魏武(曹操)贬为鼓吏,正月十五试鼓,祢衡扬起鼓槌击奏《渔阳掺挝》,鼓声渊渊,有钟磬之声,满座宾客被感动得神情都变了。孔融说:“祢衡之罪与古代刑徒傅说相同,却没能激发明君思贤之梦。”魏武感到惭愧,而赦免了他。

2.9 南郡庞士元(统)听说司马德操(徽)在颍川,就特地走两千里去探望他。到了那里,正遇上德操在采桑叶。士元就在车中对他说:“我听说大丈夫在世为人,应当带金印佩紫绶,哪有委屈洪流般器量,去操持治丝养蚕的妇女所做事的?”德操说:“你暂且下车。你只知



Lang said, "Just now I inquired about the gentlemen of your principality, and you mentioned your elder brothers. It's only for this reason that I'm complaining."

Shuang said, "Long ago Ch'i Hsi in recommending insiders did not neglect his own son, Wu, and in recommending outsiders did not neglect his enemy, for which he is considered extremely fair. Chi Tan, the Duke of Chou, in the song 'King Wen,' did not discuss the virtues of the Sage-kings Yao and Shun, but sang instead of the praises of King Wen, and King Wu. This is what is meant by the phrase, 'Treat relatives as relatives.' The whole purport of the 'Spring and Autumn Annals' is to 'treat those of one's own state as insiders and all the other feudal lords as outsiders.' Furthermore, 'If a person does not love his own relatives, but loves those of other people instead, is it not a perversion of virtue?'"

2.8 Mi Heng was once degraded by Ts'ao Ts'ao to become a drummer. In the middle of the first month, at the time of reviewing the drums, Heng lifted his drumstick and played the "Yü-yang Drum-roll." *Yüan-yüan!* It rang with the sound of metal and stone, and those seated round about were all deeply affected by it.

K'ung Jung said to Ts'ao Ts'ao, "Mi Heng's punishment is like that of the chain-gang slave Fu Yüeh, but unlike Fu he has not been able to appear in Your Highness's dreams." Ts'ao Ts'ao was ashamed, and pardoned him.

2.9 P'ang T'ung of Nan Commandery heard that Ssu-ma Hui was living in Ying-ch'uan, so he traveled two thousand *li* to visit him. When he arrived he found Hui gathering mulberry leaves. T'ung called out to him from inside his carriage, "I've heard that when a great man lives in the world he should be wearing the gold seal and purple ribbon at his girdle.



【原文】

之迷。昔伯成耦耕，不慕诸侯之荣；原宪桑枢，不易有官之宅。何有坐则华屋，行则肥马，侍女数十，然后为奇？此乃许、父所以愴慨，夷、齐所以长叹。虽有窃秦之爵，千驷之富，不足贵也。”士元曰：“仆生出边垂，寡见大义，若不一叩洪钟、伐雷鼓，则不识其音响也！”

2.10 刘公干以失敬罹罪。文帝问曰：“卿何以不谨于文宪？”桢答曰：“臣诚庸短，亦由陛下纲目不疏。”

2.11 钟毓、钟会少有令誉，年十三，魏文帝闻之，语其父钟繇曰：

【今译】

道走斜径小路近便，却不耽心有迷失道路的危险。从前伯成宁愿种地，不羡慕诸侯的荣华；原宪住着简陋的房舍，不愿为官去住官吏的宅院。哪里有居住则有华丽的住宅，出行则有肥壮的马匹，数十侍女环列左右，然后才做出特殊的业绩的呢？这就是许由、巢父愴慨辞让，伯夷、叔齐长叹国家灭亡而饿死首阳山的道理。所以即使有吕不韦窃取到秦相那样的高官，齐景公四千匹马的巨富，也不足珍贵呵。”士元说：“我出生在边远之地，很少听到大义要旨，假若不敲洪钟，击雷鼓，真还不认识它的音响呢！”

2.10 刘公干(桢)因对世子夫人失敬而获罪，魏文帝(曹丕)问道：“你怎么不谨慎而触犯法律呢？”刘桢回答说：“臣确实平庸，见识短浅，也是由于陛下的法网太密。”

2.11 钟毓、钟会兄弟年少时有美好的声誉，十三岁时，魏文帝(曹丕)听说了他们的名声，对他们的父亲钟繇说：“可以让你的两个儿



Who ever heard of a man suppressing his vast overflowing capacities merely to take up the occupation of a silkworm girl?"

Hui replied, "If you'll just get down from your carriage, I'll explain. You happen to know that a shortcut saves time, without realizing that you've missed the way and are lost. Long ago Po Ch'eng (Tzu-kao) plowed in tandem and didn't hanker after the glory of the feudal lords. Yüan Hsien (Tzu-ssu) with his mulberry doorpost wouldn't change it for the mansion of a man in office. Why must a man sit in splendid rooms and travel with sleek horses and possess several tens of female slaves before he can be considered remarkable? This is the reason why Hsü Yu and Ch'ao Fu were roused to indignation and why Po I and Shu Ch'i heaved long sighs. Even if a man might possess noble rank unlawfully seized from Ch'in, or the wealth of a thousand four-horse teams, it still wouldn't be sufficient cause for honor."

T'ung said, "I was born and bred on the frontier and have seldom seen persons of great principle. But if I don't strike the great bell or pound the thunderous drum, I'll never know their sound."

2.10 Liu Chen, having failed to pay the proper respect to Lady Chen, was sentenced to hard labor. "Emperor Wen" (Ts'ao P'ei) asked him, "Why were you so careless about the laws and regulations?"

Chen replied, "Your servant is sincerely sorry for his shortcomings, but my plight is also due to the fact that the meshes of Your Majesty's net of laws are not wide-set."

2.11 Chung Yü and his younger brother Chung Hui both enjoyed excellent reputations in their youth. When they were around thirteen years old, Emperor Wen of Wei heard of them and said to their father, Chung Yü, "You may bring your two sons to see me sometime."



【原文】

“可令二子来！”于是敕见。毓面有汗，帝问：“卿面何以汗？”毓对曰：“战战惶惶，汗出如浆。”复问会：“卿何以不汗？”对曰：“战战慄慄，汗不敢出。”

2.12 钟毓兄弟小时，值父昼寝，因共偷服药酒。其父时觉，且托寐以观之。毓拜而后饮，会饮而不拜。既而问毓何以拜，毓曰：“酒以成礼，不敢不拜。”又问会何以不拜，会曰：“偷本非礼，所以不拜。”

2.13 魏明帝为外祖母筑馆于甄氏，既成，自行视，谓左右曰：“馆

【今译】

子来见我！”于是下令召见。钟毓脸上有汗，文帝问：“你脸上为什么出许多汗？”钟毓回答说：“战战惶惶，汗出如浆。”又问钟会：“你怎么不出汗？”回答说：“战战慄慄，汗不敢出。”

2.12 钟毓兄弟小时候，一次在父亲白天睡觉时，趁机一起偷服药酒。他父亲这时候醒了，就暂且装睡来观察他们。钟毓行礼揖拜后才饮酒，钟会只是喝酒而不拜。后来父亲问钟毓为什么拜，钟毓说：“饮酒要遵守礼仪，不敢不拜。”又问钟会为什么不拜，钟会说：“偷本是非礼行为，所以不拜。”

2.13 魏明帝(曹叡)为外祖母在甄府建造馆舍。建成后，亲自前往视察，对左右说：“馆舍应当叫什么名字？”侍中缪袭说：“陛下圣明的



Accordingly an imperial audience was arranged for them. Yü's face was covered with sweat, and the emperor asked, "Why is your face sweating?"

Yü replied,

"Tremble, tremble, flutter, flutter;
My sweat pours out like so much water."

Turning to Hui, the emperor asked, "And why are you *not* sweating?"

Hui replied,

"Tremble, tremble, shiver, shiver;
My sweat dares not come out-not ever!"

2. 12 When Chung Yü and his younger brother Chung Hui were small, it happened once that their father, Chung Yü, was taking a siesta, and availing themselves of the opportunity, they both stole a draught of medicinal wine. Their father happened to be awake at the time, but feigned sleep in order to observe them. Yü drank only after performing the proper ceremony; Hui drank without performing any ceremony at all.

Afterward the father asked Yü, "Why did you perform the ceremony?"

Yü replied, "It's right to drink in order to fulfill the rites." I wouldn't dare not perform the ceremony."

Yu then asked Hui, "And why did you *not* perform the ceremony?" Hui replied, "Theft is basically contrary to the rites, so I didn't perform any ceremony."

2. 13 Emperor Ming of Wei (Ts'ao Jui) built a mansion for his maternal grandmother, Lady Chang, on the estate of his mother, Lady Chen. After it was completed he went in person to see it and asked those in attendance, "What name ought we to use for the mansion?"



【原文】

当以何为名？”侍中缪袭曰：“陛下圣思齐于哲王，罔极过于曾、闵。此馆之兴，情钟舅氏，宜以渭阳为名。”

2.14 何平叔云：“服五石散，非唯治病，亦觉神明开朗。”

2.15 嵇中散语赵景真：“卿瞳子白黑分明，有白起之风。恨量小狭。”赵云：“尺表能审玗衡之度，寸管能测往复之气。何必在大，但问识如何耳。”

2.16 司马景王东征，取上党李喜以为从事中郎。因问喜曰：“昔先公辟君不就，今孤召君，何以来？”喜对曰：“先公以礼见待，故得以礼进退；明公以法见绳，喜畏法而至耳。”

2.17 邓艾口吃，语称“艾艾”。晋文王戏之曰：“卿云‘艾艾’，定

【今译】

思想和贤明的君主一样，孝心超过了曾参、闵子骞。此馆的兴建，体现了您对舅氏的钟爱，应该以‘渭阳’为名。”

2.14 何平叔(晏)说：“服食五石散，不仅能治病，也感到精神舒畅爽朗。”

2.15 嵇中散(康)对赵景真(至)说：“你的眼珠黑白分明，有大将白起的风采。遗憾的是器量小了点。”赵说：“几尺长的表可以测定玗衡的准确度，几寸长的竹管能测量出入之气而定律吕。为什么一定要大，只看才识智慧如何就行了。”

2.16 司马景王(师)东征，让上党李喜来当从事中郎，便问喜说：“以前先公征召，您不就命；现在我召聘您，为什么来了呢？”李喜回答说：“先公依礼待我，所以能够以礼去留进退；明公用法令约束我，我是畏惧法律才来就任罢了。”

2.17 邓艾口吃，说话时常自称“艾艾”。晋文王(司马昭)戏弄



The personal attendant, Mu Hsi, replied, "Your Majesty's sage solicitude is equal to that of the wise kings of antiquity and your 'boundless devotion' surpasses that of Tseng Ts'an and Min Tzu-ch'ien. Since in building this mansion your feelings gather about your 'maternal uncle,' it would be fitting to name it Wei-yang, the 'North Bank of the Wei River.' "

2.14 Ho Yen once said, "Whenever I take a five-mineral powder (*wu-shih san*), not only does it heal any illness I may have, but I am also aware of my spirit and intelligence becoming receptive and lucid."

2.15 Chi K'ang once said to Chao Chih, "In the clear delineation between the whites and blacks of your eyes you have the manner of Po Ch'i. What a pity your frame is so small and slight!"

Chao replied, "With an eight-foot gnomon one can measure the degrees of the celestial sphere (*chi-heng*), and with an inch-wide pipe one can determine the ebbing and flowing seasonal forces (*ch'i*). Why must their usefulness consist in bigness? Simply ask how sensitive they are and let it go at that."

2.16 When Prince Ching (Ssu-ma Shih) marched eastward [to crush the rebellion of Kuan-ch'iu Chien in 255] he selected Li Hsi of Shang-tang to be his junior administrator. On this occasion he asked Hsi, "Some time ago when Our father (Ssu-ma I) summoned you, you didn't respond. Now when We have summoned you, how is it you've come?"

Hsi replied, "In the case of Your Highness's father, since I was treated with propriety, I could with propriety either accept or decline. But in the case of Your Highness I was compelled by law. It's only because I was bound by law that I've come."

2.17 Teng Ai had a speech impediment, and when talking would refer to himself as "Ai-Ai".



【原文】

是几艾？”对曰：“‘凤兮凤兮’，故是一凤。”

2.18 嵇中散既被诛，向子期举郡计入洛，文王引进，问曰：“闻君有箕山之志，何以在此？”对曰：“巢、许狷介之士，不足多慕！”王大咨嗟。

2.19 晋武帝始登阼，探策得一。王者世数，系此多少。帝既不说，群臣失色，莫能有言者。侍中裴楷进曰：“臣闻天得一以清，地得一以宁，侯王得一以为天下贞。”帝说，群臣叹服。

2.20 满奋畏风，在晋武帝坐，北窗作琉璃屏，实密似疏，奋有难色。帝笑之，奋答曰：“臣犹吴牛，见月而喘。”

【今译】

他说：“卿说‘艾艾’，到底是几个艾？”回答说：“‘凤兮凤兮’，本来是一只凤。”

2.18 嵇中散(康)被杀后，向子期(秀)应举郡中计吏进京到洛阳，晋文王(司马昭)接见他，问道：“听说您有退隐山林之志，怎么会在这里呢？”回答说：“巢父、许由，孤傲自守之士，不值得多羡慕！”文王对他的回答大为赞赏。

2.19 晋武帝(司马炎)刚登基时，卜筮占问得了个“一”字。帝王传代长短，与占卜的数字有关。因此武帝很不高兴，群臣惶恐失色，没有能够应对的人。侍中裴楷进前说：“我听说天得一而清明，地得一而安宁，侯王得一而天下恢宏正道。”武帝很高兴，群臣赞叹、佩服。

2.20 满奋怕风，在晋武帝(司马炎)那里坐，北窗是琉璃屏风，实际是很严密的，可看上去好像空疏无遮掩，满奋脸上显出畏难的神色。武帝笑话他，满奋回答道：“我就像吴牛，看见月亮也要气喘。”



Prince Wen of Chin (Ssu-ma Chao), teasing him, said, "How many Ais are there, anyhow?"

He replied, "When Chieh Yü sang, 'Phoenix! phoenix!' naturally there was only one phoenix."

2.18 After Chi K'ang had been executed, Hsiang Hsiu was recommended as commandery accountant and went to Lo-yang. Prince Wen (Ssu-ma Chao) had him brought in and asked him, "I heard you had the ambition of retiring to Chi Mountain; what are you doing here?"

Hsiu replied, "Ch'ao Fu and Hsü Yu were timid, pusillanimous men, not worthy of much emulation."

The prince heaved a great sigh of admiration.

2.19 When Emperor Wu (Ssu-ma Yen) first ascended the throne, he drew a divining straw and obtained the number "one" (*te-i*). The number of reigns in a dynasty depends upon whether the number drawn is large or small. Since the emperor was plainly dismayed, all his ministers turned pale, and there was no one who had anything to say. The personal attendant, P'ei K'ai, then stepped forward and said, "Your servant has heard that 'Heaven by attaining the One (*te-i*) is limpid; earth by attaining the One is calm. . . and nobles and kings by attaining the One become the standard for the realm.'"

The emperor was pleased, and all the ministers sighed with relief.

2.20 Man Fen was afraid of drafts. Once he was present at a gathering with the Chin Emperor Wu. The north window was made of a screen (p'ing-feng) of colored glass (*liu-li*). In reality it was tightly sealed, but appeared to be open. Fen was looking uncomfortable and the emperor laughed at him.

Fen answered, "Your servant is like the water buffaloes of Wu which



【原文】

2.21 诸葛靓在吴，于朝堂大会，孙皓问：“卿字仲思，为何所思？”对曰：“在家思孝，事君思忠，朋友思信。如斯而已！”

2.22 蔡洪赴洛，洛中人问曰：“幕府初开，群公辟命，求英奇于仄陋，采贤俊于岩穴。君吴、楚之士，亡国之馀，有何异才而应斯举？”蔡答曰：“夜光之珠，不必出于孟津之河；盈握之璧，不必采于昆仑之山。大禹生于东夷，文王生于西羌。圣贤所出，何必常处。昔武王伐纣，迁顽民于洛邑，得无诸君是其苗裔乎？”

2.23 诸名士共至洛水戏，还，乐令问王夷甫曰：“今日戏，乐乎？”

【今译】

2.21 诸葛靓在吴国时，一次朝堂大会上，孙皓问：“你的字是仲思，所思的是什么？”回答说：“在家思孝，事奉君王思忠，和朋友相处思信。如此而已。”

2.22 蔡洪来到洛阳，洛阳城中有人问道：“官府衙署刚成立，官员们都在征召幕僚，在出身卑微者中求取英才奇士，在山居隐士中征集贤人俊杰。您是吴楚的读书人，亡国的遗民，有什么特殊才能来参加这个选拔呢？”蔡洪回答说：“夜明珠不一定必须出在孟津河中，满握的璧玉不一定必须采自昆仑山上。大禹出生在东方的部落，周文王出生在西部羌人之中。圣贤的产生，为什么必须在固定的地方？从前周武王讨伐商纣王，把商朝愚顽百姓迁徙到洛邑，莫非各位先生就是他们的后裔吗？”

2.23 许多名士一起到洛水游乐，回来后乐令（广）问王夷甫



pant when they see the moon. ”

2.21 When Chu-ko Ching was in Wu he was present at a grand assembly in the audience hall. The Wu king, Sun Hao, asked him, “Your courtesy name is Chung-ssu, ‘Think.’ Just what is it you think about?”

He replied, “At home I think about filial devotion, in serving my ruler I think about loyalty, and among friends and associates I think about trustworthiness—that’s all. ”

2.22 Ts’ai Hung had just come to Lo-yang. A resident of Loyang asked him, “The government headquarters has recently opened and the high officials are making appointments. They are seeking the brilliant and rare from obscure and lowly places, and selecting the worthy and outstanding from among the recluses of the crags and caves. You’re a gentleman of Wu and Ch’u, a remnant from a defeated state. What unusual talent do you have that you’ve responded to this summons?”

Ts’ai replied, “The night-shining Pearl of Sui didn’t necessarily come from the Yellow River at Meng-ching, nor was the hand-filling jade of Pien Ho found on the slopes of the K’un-lun Mountains. The great Yü was born among the Eastern I barbarians, and King Wen among the Western Ch’iang. Why must you always look for sages and worthies in the usual places? Long ago when King Wu punished the last Shang ruler, Chou Hsin, he resettled the insubordinate Shang people in Lo-yang. Are you gentlemen by any chance their descendants?”

2.23 All the famous gentlemen of the Western Chin court once went together to the Lo River on a pleasure excursion. On their return Yüeh Kuang asked Wang Yen, “Did you enjoy today’s excursion?”

Wang replied, “P’ei Wei is good at conversing on Names and Principles (*ming-li*); his words gushed forth in a torrent, but with an air of



【原文】

王曰：“裴仆射善谈名理，混混有雅致；张茂先论《史》、《汉》，靡靡可听；我与王安丰说延陵、子房，亦超超玄著。”

2.24 王武子、孙子荆各言其土地人物之美。王云：“其地坦而平，其水淡而清，其人廉且贞。”孙云：“其山崑巍以嵯峨，其水洿渌而扬波，其人磊砢而英多。”

2.25 乐令女适大将军成都王颖，王兄长沙王执权于洛，遂构兵相图。长沙王亲近小人，远外君子，凡在朝者，人怀危惧。乐令既允朝望，加有婚亲，群小谗于长沙。长沙尝问乐令，乐令神色自若，徐答曰：“岂以五男易一女？”由是释然，无复疑虑。

【今译】

(衍)说：“今日游玩得高兴吗？”王回答：“裴仆射(颢)善于谈论玄学义理，谈起来滔滔不绝，有高雅的意趣。张茂先(华)谈论《史记》、《汉书》，勤勉不倦，娓娓动听。我和王安丰(戎)评说延陵季子(季札)、子房(张良)，也高妙玄远而透彻。”

2.24 王武子(济)与孙子荆(楚)各自描述自己家乡土地与人物之美。王武子说：“家乡的土地宽广而平坦，家乡的水甘美而清澈，家乡的人廉洁而正直。”孙子荆说：“家乡的山高大而险峻，家乡的水波澜叠荡，家乡的人有奇才异能而英杰众多。”

2.25 乐令(广)的女儿嫁给了大将军成都王司马颖。成都王的哥哥长沙王(司马义)在洛阳执掌了大权，于是成都王发兵要谋取他。长沙王亲近小人，疏远正人君子，朝内所有的人都感到不安和恐惧。乐令在朝廷本来就有威望，再加上与成都王有姻亲关系，众小人就在长沙王面前说他的坏话。长沙王曾经责问乐令，乐令神色自若，慢慢地回答说：“怎么能用五个男子的性命换一个小女子？”从此长沙王疑虑消除，不再猜忌他。



refinement. Chang Hua discussed the 'Records of the Grand Historian' (*Shih-chi*) and the 'History of the Han Dynasty' (*Han-shu*); his words were slow and deliberate, well worth listening. Wang Jung and I talked about Chi Cha and Chang Liang; our words, too, were totally transcendent, abstruse but lucid."

2.24 Wang Chi and Sun Ch'u were each boasting about the beauties of his native place and the people there. Wang said,

"Our land is level and plain,
The rivers limpid and clear,
The people modest and true."

Sun responded,

"Our mountains are tall-towering and crag-crested,
The rivers mud-roiled with tossing waves,
The people rock-rugged, with heroes aplenty."

2.25 Yüeh Kuang's daughter was married to the generalissimo, the Prince of Ch'eng-tu, Ssu-ma Ying. The prince's elder brother, the Prince of Ch'ang-sha (Ssu-ma I), who wielded the power in Lo-yang, subsequently attempted to conquer Ying by force of arms. Ssu-ma I was friendly and intimate with petty men, but distant and aloof toward gentlemen, so that everyone at court harbored a sense of danger and fear. Since Yüeh Kuang enjoyed the respect of the court, and was in addition related by marriage to Ying, all the petty men slandered him to I, charging collusion with Ying.

When Ssu-ma I asked him about it, Yüeh's spirit and expression remained self-composed, and he replied mildly, "Would I exchange five sons for one daughter?"

From then on the prince was relieved and no longer felt suspicious or anxious.



【原文】

2.26 陆机诣王武子，武子前置数斛羊酪，指以示陆曰：“卿江东何以敌此？”陆云：“有千里莼羹，但未下盐豉耳！”

2.27 中朝有小儿，父病，行乞药。主人问病，曰：“患疟也。”主人曰：“尊侯明德君子，何以病疟？”答曰：“来病君子，所以为疟耳！”

2.28 崔正熊诣都郡，都郡将姓陈，问正熊：“君去崔杼几世？”答曰：“民去崔杼，如明府之去陈恒。”

2.29 元帝始过江，谓顾骠骑曰：“寄人国土，心常怀惭。”荣跪对曰：“臣闻王者以天下为家，是以耿、亳无定处，九鼎迁洛邑，愿陛下勿以迁都为念！”

【今译】

2.26 陆机去看望王武子(济)，武子在席前放了好几斛羊奶酪，指给陆机看，说：“你们江东有什么可以与此相匹敌？”陆机说：“有千里莼菜羹，只是还没放食盐豆豉罢了！”

2.27 晋渡江前，洛阳有一小孩，父亲病了，去讨药。主人问得了什么病，说：“得了疟疾。”主人说：“令尊大人是具有完美德行的君子，怎么会生疟疾？”回答说：“它来伤害君子，所以才叫做疟呀。”

2.28 崔正熊(豹)到都郡去，郡守姓陈，问正熊：“您距离崔杼有多少代？”正熊回答说：“我距离崔杼的世代和明府距离陈恒的世代一样。”

2.29 晋元帝(司马睿)刚过江来，对顾骠骑(荣)说：“寄居别人郡国土地上，心里常常有惭愧之感。”顾荣跪在地下回答说：“我听说君王以天下为家，所以殷祖乙迁徙至耿，盘庚五迁而居于亳，都没有固定的地方，周武王打败商纣王，把国家重器九鼎迁到洛邑。希望陛下不要把迁都当作思想负担。”



2.26 When Lu Chi went to visit Wang Chi, Wang set before him several *hu* measures of goat curd (*yang-lao*). Pointing them out to Lu, he asked, "What do you have east of the Yangtze River to match this?"

Lu replied, "We only have water-lily soup (*ch 'un-keng*) from Thousand-*li* Lake, and salted legumes (*yen-shih*) from Mo-hsia (Chien-yeh), that's all.

2.27 In the days of the Central Court (Western Chin) there was once a small boy whose father was sick and who went to a neighbor's to ask for some medicine. The host asked what kind of sickness it was.

"He's suffering from malaria (*niieh*)," the boy replied.

"Your honorable father is an enlightened and virtuous gentleman. How could he be suffering from malaria?"

"It came and made a gentleman sick; that's precisely why it's called 'cruel' (*niieh*)."

2.28 Ts'ui Pao once went to visit the Capital Commandery. The capital intendant, whose name was Ch'en, asked Ts'ui, "Sir, how many generations are you removed from Ts'ui Shu?"

"Your servant is about as many generations removed from Ts'ui Shu as Your Excellency is from Ch'en Heng," came the reply.

2.29 When Emperor Yuan (Ssu-ma Jui) first crossed the Yangtze River, he said to Ku Jung, "A sojourner in your native land, I feel a continual sense of shame in my heart."

Kneeling, Jung replied, "Your servant has heard that those who rule have all-under-heaven for their home. It was for this reason that the Shang kings set up their capitals now at Keng and now at Po, with no fixed location, and that during the Chou the nine tripods were moved to Lo-yang. I pray Your Majesty not to be distressed over having moved the capital."



【原文】

2.30 庾公造周伯仁，伯仁曰：“君何所欣说而忽肥？”庾曰：“君复何所忧惨而忽瘦？”伯仁曰：“吾无所忧，直是清虚日来，滓秽日去耳！”

2.31 过江诸人，每至美日，辄相邀新亭，藉卉饮宴。周侯中坐而叹曰：“风景不殊，正自有山河之异！”皆相视流泪。唯王丞相愀然变色曰：“当共戮力王室，克复神州，何至作楚囚相对！”

2.32 卫洗马初欲渡江，形神惨顿，语左右云：“见此芒芒，不觉百端交集。苟未免有情，亦复谁能遣此！”

2.33 顾司空未知名，诣王丞相。丞相小极，对之疲睡。顾思所以叩会之。因谓同坐曰：“昔每闻元公道公协赞中宗，保全江表。体小

【今译】

2.30 庾公(亮)造访周伯仁(颐)，伯仁说：“您有什么欣喜之事而忽然胖了？”庾亮说：“您又有什么忧伤之事而忽然瘦了？”伯仁说：“我没有什么忧虑，只不过是减想去意，清虚淡泊之情一天天来临，世俗的沉渣污秽一天天离去罢了。”

2.31 南渡过江的士大夫，每逢风和日丽的日子，就相邀来到新亭，坐在草地上饮酒野餐。周侯(颐)在坐中叹息道：“风景没有什么不同，只是有山河变异之感！”大家都相视落泪。只有王丞相(导)把脸一沉，厉声厉色地说：“应当同心协力报效朝廷，收复中原失地，怎能像囚徒似的相对垂泪一筹莫展呢！”

2.32 卫洗马(玠)当初将渡江时，面容憔悴、精神忧伤，对身边的人说：“看见这茫茫江水，心中不禁百感交集，假使不免要有感情，谁又能排遣这难言的忧愁呢？”

2.33 顾司空(和)当时还没有名气，去拜访王丞相(导)。丞相略感劳累，对着他疲倦地打起瞌睡来。顾和思索和他见面交谈的办法，于是对同坐的人说：“过去常听元公(顾荣)说起王丞相协助中宗



2.30 Yü Liang once went to visit Chou I. Chou asked him, “What are you so happy about that you’ve grown suddenly fat?”

Yü countered, “And what are you so *sad* about that you’ve grown suddenly thin?”

Chou replied, “I’m not sad about anything. It’s just that purity and emptiness are daily increasing, and foulness and pollution are daily on the wane, that’s all.”

2.31 Whenever the day was fair, those who had crossed the Yangtze River would always gather at Hsin-t’ing to drink and feast on the grass. On one occasion Chou I, who was among the company, sighed and said, “The scene is not dissimilar to the old days in the North; it’s just that naturally there’s a difference between these mountains and rivers and those.”

All those present looked at each other and wept. It was only Chancellor Wang Tao, who, looking very grave, remarked with deep emotion, “We should all unite our strength around the royal house and recover the sacred provinces. To what end do we sit here facing each other like so many ‘captives of Ch’u’?”

2.32 When Wei Chieh was about to cross the Yangtze River his body and spirit were emaciated and depressed, and he remarked to his attendants, “As I view this desolate expanse of water, somehow without my being aware of it a hundred thoughts come crowding together. But as long as we can’t avoid having feelings, who indeed can be free of this?”

2.33 Before Ku Ho had become famous he once went to visit Chancellor Wang Tao. The chancellor was slightly indisposed and sat opposite him looking tired and sleepy. Ku thought of some means to rouse him, so he said to those seated with him, “I often used to hear my kinsman Ku



【原文】

不安，令人喘息。”丞相因觉，谓顾曰：“此子珪璋特达，机警有锋。”

2.34 会稽贺生，体识清远，言行以礼。不徒东南之美，实为海内之秀。

2.35 刘琨虽隔阂寇戎，志存本朝。谓温峤曰：“班彪识刘氏之复兴，马援知汉光之可辅。今晋祚虽衰，天命未改，吾欲立功于河北，使卿延誉于江南，子其行乎？”温曰：“峤虽不敏，才非昔人，明公以桓、文之姿，建匡立之功，岂敢辞命！”

2.36 温峤初为刘琨使来过江。于时，江左营建始尔，纲纪未举。温新至，深有诸虑。既诣王丞相，陈主上幽越、社稷焚灭、山陵夷毁之

【今译】

（元帝司马睿），保全江南的功绩。他身体略有不适，让人喘息不安。”丞相于是醒来，评论顾和说：“这青年才气出众，机敏有锋芒。”

2.34 会稽郡贺生（循），识见高明广远，一切言行遵循礼仪，不只是东南地区的贤人，实在是全国范围内的优秀人才。

2.35 刘琨虽然被匈奴阻隔在北方，但他仍然忠于晋朝廷。对温峤说：“班彪知道刘家天下必将复兴，马援知道汉光武是值得辅佐的帝王。今天晋朝帝位虽然衰弱，但天命并未改变，我想在河北争立军功，派你去江南播扬声誉，你是否愿意去呢？”温峤说：“峤虽智不聪敏，才比不上前人，明公以齐桓、晋文那样的才干，建立匡正天下、扶立王室之功，我怎敢辞命不行呢？”

2.36 温峤初为刘琨使被派遣过江来。当时，江左政权刚刚开始建立，纲常法纪尚未完全确立。温峤新到，有诸多疑虑，就去拜访王丞相（导），陈述怀、愍二帝被虏、国家灭亡、先帝陵寝遭破坏的惨状，大有



Jung tell how His Excellency the Chancellor aided Emperor Yüan in preserving the territory beyond the Yangtze River. The way his body didn't rest even for a moment made me gasp for breath?"

On hearing this, the chancellor came wide awake and said to Ku, "This fellow 'stands out conspicuously like a jade dagger-ax (*kuei*) or scepter (*chang*)'; his wit startles with a sharp point!"

2. 34 Ho Hsün of K'uai-chi, both physically and intellectually, was pure and remote; his every word and act accorded with propriety. (Wang Tao once said to him) "Not only are you 'one of the local excellencies of the Southeast,' indeed you're the most outstanding man within the Four Seas!"

2. 35 Although Liu K'un had been isolated by the invading barbarians, his loyalty remained with the Chin court. He said to Wen Ch'iao, "Pan Piao recognized that the (Han) House of Liu would rise again, and Ma Yüan knew that the Later Han Emperor Kuang-wu was worthy of support. Today, although the Chin rule is in decline, the mandate of Heaven has not yet been changed. I would like to establish my merit here north of the Yellow River, and have you extend my reputation south of the Yangtze River. Will you do it?"

Wen replied, "Even though I'm not clever, and my ability isn't up to that of the ancients, nevertheless, since Your Excellency is establishing his merit after the pattern of Dukes Huan and Wen as a restorer of the dynasty, how could I presume to refuse your command?"

2. 36 Wen Ch'iao had just crossed the Yangtze River as an emissary of Liu K'un. At the time construction south of the river was barely beginning and the lines of government had not yet been raised up. Since Wen was a newcomer, he was deeply troubled by numerous anxieties, so he



【原文】

酷，有黍离之痛。温忠慨深烈，言与泗俱；丞相亦与之对泣。叙情既毕，便深自陈结，丞相亦厚相酬纳。既出，懽然言曰：“江左自有管夷吾，此复何忧！”

2.37 王敦兄含，为光禄勋。敦既逆谋，屯据南州，含委职奔姑孰。王丞相诣阙谢。司徒、丞相、扬州官僚问讯，仓卒不知何辞。顾司空时为扬州别驾，援翰曰：“王光禄远避流言，明公蒙尘路次，群下不宁，不审尊体起居何如？”

2.38 郗太尉拜司空，语同坐曰：“平生意不在多，值世故纷纭，遂至台鼎。朱博翰音，实愧于怀。”

【今译】

哀伤亡国之痛。温峤忠贞愤慨，壮怀激烈，声泪俱下；丞相也与他相对垂泪。抒发了忧国思君之情以后，温峤又充分表达了与之结为友好的深情，丞相也深深致谢并接受他友好的情意。出来以后，温高兴地说：“江左已经有了管夷吾，这还有什么可忧虑的！”

2.37 王敦的哥哥王含，作光禄勋。王敦已经谋逆造反，屯据在南州，王含丢弃光禄勋职位南奔姑孰。王丞相(导)到官阙谢罪。司徒、丞相、扬州各府的僚属前来问候，仓促间竟不知说什么好。顾司空(和)当时是扬州别驾，拿起笔来写道：“王光禄为避流言而远遁，明公在路上风尘仆仆含辛茹苦，我们众位下官心中不安，不知道您尊体是否康健，起居饮食怎么样？”

2.38 郗太尉(鉴)拜官司空，对同坐的人说：“我此生的愿望并不多，适逢世事纷乱，所以才能官至三公。好像朱博空名得进，徒有虚名，心中实在惭愧。”



went to have an interview with Chancellor Wang Tao. His recitation of the bitter tale of the emperor's cruel abduction, of the burning of the gods of soil and grain, of the leveling of the imperial tombs, had all the pathos of the song "The Millet Bends Down" (*Shu-li*). Wen's loyalty and grief were deep and intense, and his words welled up with his tears, so that the chancellor, too, wept with him as he listened. After he had finished recounting his tale, he solemnly declared his allegiance, and the chancellor for his part warmly reciprocated and accepted him.

When Wen emerged from the interview he exclaimed with delight, "Since there is, after all, a Kuan Chung south of the river, from now on what cause is there for worry?"

2.37 Wang Tun's elder brother, Han, had been in the palace as Great Officer of Brilliant Favor. After Tun plotted rebellion and encamped with his base at Nan-chou, Han left his post and fled to Ku-shu. Their cousin, Chancellor Wang Tao, went to the court to offer his apologies. The various officials who had served under him while he was director of instruction, chancellor, and governor of Yang Province, wanted to write a letter expressing their concern, but in their distress did not know how to phrase it. Ku Ho, who at the time was lieutenant-governor of Yang Province, seized a brush and wrote, "Since Wang Hah has fled far from 'baseless rumors,' and Your Excellency has been 'covered with dust' along the road, all your underlings are uneasy, not having ascertained how matters stand with your honorable person."

2.38 When Ch'ih Chien was appointed director of works, he said to those seated with him, "All my life my ambitions have never consisted of much. It just happens the world is now in such disorder that I've finally arrived at one of the Three Ducal Offices. But the 'bird-cry of Chu Po' really



【原文】

2.39 高坐道人不作汉语。或问此意，简文曰：“以简应对之烦。”

2.40 周仆射雍容好仪形。诣王公，初下车，隐数人，王公含笑看之。既坐，傲然啸咏。王公曰：“卿欲希嵇、阮邪？”答曰：“何敢近舍明公，远希嵇、阮！”

2.41 庾公尝入佛图，见卧佛，曰：“此子疲于津梁。”于时以为名言。

2.42 挚瞻曾作四郡太守、大将军户曹参军，复出作内史。年始二十九。尝别王敦，敦谓瞻曰：“卿年未三十，已为万石，亦太蚤。”瞻曰：“方于将军少为太早，比之甘罗已为太老。”

【今译】

2.39 高坐道人(尸黎密)不学汉语。有人问这是为什么，简文帝(司马昱)说：“为了免去应酬答对的麻烦。”

2.40 周仆射(顾)举止温文尔雅，仪表堂堂。去拜访王公(导)，一下车，好几个人搀扶、簇拥着，王公含笑看着他。落座后，就高傲地啸咏起来。王公说：“你想仿效嵇康、阮籍吗？”回答说：“我怎么敢舍弃眼前的明公，而仿效遥远的嵇康、阮籍呢？”

2.41 庾公(亮)曾进入一座佛寺，看见一尊卧佛，说道：“这个人因济渡众生太疲乏了。”当时把这句话当作名言。

2.42 挚瞻曾做过四个郡的太守和王大将军(敦)的户曹参军，又将出任内史，年方二十九岁。行前曾去和王敦告别，王敦对挚瞻说：“你年纪不满三十，已成为高官显贵，也太早了点。”挚瞻说：“和将军您相比，略为显得太早；和甘罗十二岁拜相相比，已经是太老了。”



makes me ashamed in my heart. ”

2.39 The monk Kao-tso (Śrīmitra) did not speak Chinese. Someone inquired about the significance of this, and the future Emperor Chienwen (Ssu-ma Yü) replied, “It’s to save himself the trouble of answering questions. ”

2.40 Chou I was courteous and affable and of a fine, prepossessing figure. When he went to visit Wang Tao, as he first got down from his carriage he was supported by several men. Wang watched him with suppressed amusement. After they had been seated, Chou, completely self-assured, began whistling and intoning poems.

Wang asked him, “Are you trying to imitate Chi K’ang and Juan Chi?”

Chou replied, “How could I presume to discard a close model like Your Excellency to imitate such distant ones as Chi K’ang and Juan Chi?”

2.41 Yü Liang once entered a stupa, and seeing there a representation of the reclining Buddha, remarked, “This man’s tired after all the ferrying and bridging of sentient beings to salvation. ”

At the time it was considered a famous remark.

2.42 Chih Chan had been grand warden of four commanderies and census aide to the generalissimo (Wang Tun). On top of that he was sent off to be governor of Sui Principality. He was barely in his twenty-ninth year.

As he was taking leave of Wang Tun, Tun said to him, “You’re not yet thirty years old, yet you’ve already reached a salary of ten thousand piculs, which is entirely too soon. ”

Chan replied, “In comparison with you, sir, it may be a bit too soon, but compared with Kan Lo I’m already old. ”



【原文】

2.43 梁国杨氏子九岁，甚聪惠。孔君平诣其父，父不在，乃呼儿出。为设果，果有杨梅。孔指以示儿曰：“此是君家果。”儿应声答曰：“未闻孔雀是夫子家禽。”

2.44 孔廷尉以裘与从弟沈，沈辞不受。廷尉曰：“晏平仲之俭，祠其先人，豚肩不掩豆，犹狐裘数十年，卿复何辞此！”于是受而服之。

2.45 佛图澄与诸石游，林公曰：“澄以石虎为海鸥鸟。”

2.46 谢仁祖年八岁，谢豫章将送客。尔时语已神悟，自参上流。诸人咸共叹之，曰：“年少，一坐之颜回。”仁祖曰：“坐无尼父，焉别颜回？”

2.47 陶公疾笃，都无献替之言，朝士以为恨。仁祖闻之，曰：“时

【今译】

2.43 梁国杨家的儿子九岁，非常聪慧。孔君平(坦)去拜访他父亲，父不在，就叫儿子出来待客。摆设了果品招待他，水果中有杨梅。孔君平指着杨梅给小儿看，说：“这是您的家果。”小儿应声答道：“没听说孔雀是先生的家禽。”

2.44 孔廷尉(坦)把狐裘送给堂弟孔沈，孔沈辞谢不接受。孔廷尉说：“晏平仲以节俭著称，祭祀他的先人时猪肘装不满一豆，尚且还穿了几十年狐皮衣服，你又何必拒绝它呢！”于是才接受并穿上。

2.45 佛图澄与石勒、石虎往来，林公(支遁)说：“佛图澄把石虎看成海鸥鸟。”

2.46 谢仁祖(尚)年八岁，其父谢豫章(鯤)带着他去送客人。这时他对言语已有极高的参悟能力，可算是上等人才。大家都一致称赞他，说：“少年是座中的颜回。”仁祖说：“座中没有孔夫子，怎么能区别出颜回？”

2.47 陶公(侃)病势已沉重，献可替否之言却一句也没留下，朝



2.43 The son of the Yang family of Liang Principality in his ninth year was extremely quick-witted and intelligent. K'ung T'an once came to visit his father. Not finding the father at home, he called out, announcing his presence. The son came out and set some fruit before him, among which were some *yangmei*, or arbutus berries. K'ung pointed them out to the boy, saying, "This is your family fruit."

The boy quickly rejoined, "I never heard, sir, that the peacock (*k'ung-ch'üeh*) was your family bird!"

2.44 K'ung T'an once presented his fur coat to his cousin, K'ung Ch'en. Ch'en declined and would not accept it. T'an said, "Yen Ying was so frugal that 'in sacrificing to his ancestors the shoulders of the suckling pig did not cover the sacrificial dish.' [Despite his frugality], he still wore a fox-skin coat for several decades. So who are you to decline this one?"

At this point Ch'en accepted the coat and put it on.

2.45 The monk Fo-t'u-teng used to keep company with the Shihs (Shih Lo and Shih Hu). Of this the monk Chih Tun observed, "Teng treats Shih Hu like the sea gulls."

2.46 When Hsieh Shang was in his eighth year his father, Hsieh K'un, was holding a farewell party to speed a guest on his way. At the time Shang's speech already gave indication of a divine perceptiveness, and he himself participated in the conversation with the best of them.

Everybody was gushing in admiration over him, and saying, "The young man is the Yen Hui of the entire company!"

Shang replied, "Since there's no Confucius present, how can you single out any Yen Hui?"

2.47 During T'ao K'an's last illness he left no word whatever concerning a successor. The gentlemen of the court all thought this to be regret-



【原文】

无竖刁，故不貽陶公话言。”时贤以为德音。

2.48 竺法深在简文坐，刘尹问：“道人何以游朱门？”答曰：“君自见其朱门，贫道如游蓬户。”或云下令。

2.49 孙盛为庾公记室参军，从猎，将其二儿俱行，庾公不知。忽于猎场见齐庄，时年七八岁，庾谓曰：“君亦复来邪？”应声答曰：“所谓‘无小无大，从公于迈’。”

2.50 孙齐由、齐庄二人，小时诣庾公。公问齐由何字，答曰：“字齐由。”公曰：“欲何齐邪？”曰：“齐许由。”齐庄何字，答曰：“字齐庄。”

【今译】

中士大夫为此而遗憾。谢仁祖(尚)听到后，说：“当今没有竖刁，所以陶公的话没有遗留下来。”当世贤达认为这是善言。

2.48 竺法深(道潜)是简文帝(司马昱)的座上客，刘尹(惔)问：“僧人怎么与富豪之家来往？”回答说：“您虽然看他是在朱门，贫僧如出入蓬户一样。”有人说是下令(壹)所言。

2.49 孙盛作庾公(亮)的记室参军，跟随庾公去打猎，带了他的两个儿子同行，庾公不知道。忽然在猎场上看见了齐庄(孙放)，当时他七八岁，庾公对他说：“你也来了吗？”应声答道：“这正是所谓‘无小无大，从公于迈’。”

2.50 孙齐由(潜)、齐庄(放)两人，小时候去拜见庾公(亮)。庾公问齐由的字是什么，回答说：“字齐由。”公说：“想和谁看齐？”说：“向许由看齐。”又问齐庄的字是什么。回答说：“字齐庄。”公说：“想



table. But when Hsieh Shang heard of it he said, "At present, since there's no Shu Tiao around, naturally there is no need for T'ao K'an's last instructions."

Worthies of those times considered this to be the remark of a virtuous man.

2.48 Once when the monk Chu Tao-ch'ien was present at a gathering at the villa of the future Emperor Chien-wen (Ssu-ma Yü), Liu T'an asked him, "How is it that you, a monk, are enjoying yourself within the vermilion gate?"

Chu replied, "You naturally see it as a vermilion gate; to this indigent monk it's as if he were enjoying himself within a mat door."

According to some, it was Pien K'un who asked the question.

2.49 Once when Sun Sheng was serving as secretarial aide to Yü Liang he accompanied Yü on a hunting trip, taking along his two sons (Sun Ch'ien and Sun Fang). Yü was unaware of this, and suddenly caught sight of the younger son, Fang, on the hunting ground. At the time the boy was in his seventh or eighth year. Yü called out to him, "Did you come along, too?"

Fang quickly rejoined, "As it says in the 'Songs,'

"There are no small and no great:

All follow the duke in his travels."

2.50 When the two brothers Sun Ch'ien and Sun Fang were small, they once paid a visit to Yü Liang. Yü asked Ch'ien, "What is your courtesy name?"

Ch'ien replied, "Ch'i-yu."

"Who is it with whom *you* wish to be equal (*ch'i*)?"

"With Hsü Yu."



【原文】

公曰：“欲何齐？”曰：“齐庄周。”公曰：“何不慕仲尼而慕庄周？”对曰：“圣人生知，故难企慕。”庾公大喜小儿对。

2.51 张玄之、顾敷是顾和中外孙，皆少而聪惠，和并知之，而常谓顾胜。亲重偏至，张颇不恧。于时，张年九岁，顾年七岁。和与俱至寺中，见佛般泥洹像，弟子有泣者，有不泣者。和以问二孙。玄谓：“被亲故泣，不被亲故不泣。”敷曰：“不然。当由忘情故不泣，不能忘情故泣。”

2.52 庾法畅造庾太尉，握麈尾至佳。公曰：“此至佳，那得在？”

【今译】

向谁看齐？”说：“向庄周看齐。”庾公说：“为什么不仰慕仲尼而仰慕庄周呢？”回答说：“圣人是生而知之者，所以难以仰慕企及。”庾公非常喜欢齐庄的对答。

2.51 张玄之和顾敷是顾和的外孙和孙子，小时候都非常聪明，顾和都很看重他们，但常常认为顾敷更强一些。因为对顾敷更加偏爱，张玄之很不满意。当时张九岁，顾七岁，顾和带他们一起到寺庙去，看到佛祖涅槃像，其弟子有哭的，有不哭的。顾和就拿这问题问两个孙子。张玄之说：“受到佛祖亲重所以哭，没有受到亲重所以不哭。”顾敷说：“不对。大概是因为忘却世俗之情所以不哭，不能忘却世俗之情，所以哭。”

2.52 庾法畅去拜访庾太尉(亮)，手持的麈尾非常好。庾公说：“这麈尾这么好，怎么能保留得住？”法畅说：“廉洁的人不会求乞，贪婪



Turning to Sun Fang, Yü asked, "And what is your courtesy name?"

Fang replied, "Ch'i-chuang."

"With whom do you wish to be equal?"

"With Chuang Chou."

"Why don't you emulate Confucius instead of Chuang Chou?"

"Since the Sage was 'wise at birth,' it'd be difficult to try to emulate him."

Yü was most delighted with the small boys' replies.

2.51 Chang Hsüan-chih and Ku Fu were both grandsons of Ku Ho, the latter on his son's, and the former on his daughter's side. Both were clever and intelligent when they were young. Ho recognized the talents of both, but always thought Ku was superior, and in affection and honor was partial in the extreme, which made Chang somewhat unhappy.

When Chang was in his ninth year and Ku in his seventh, Ho once accompanied them both to a Buddhist monastery where they saw a representation of the Buddha's *parinirvāna*, in which some of the disciples were weeping and some were not. Ho asked his two grandsons about this, and Hsüan-chih replied, "Those over there were loved by him, and that's why they're weeping. Those over here weren't loved, and that's why they're not weeping."

Fu said, "No, that's not it. It must be because those over here have 'forgotten their feelings,' and that's why they're not weeping. Those over there can't 'forget their feelings,' and that's why they are weeping."

2.52 The monk Yü Fa-ch'ang once went to visit Yü Liang holding in his hand a sambar-tail chowrie (*chu-wei*) which was extremely beautiful. Yü said to him, "This is extremely beautiful; how did you get possession of it?"



【原文】

法畅曰：“廉者不求，贪者不与，故得在耳。”

2.53 庾穉恭为荆州，以毛扇上武帝，武帝疑是故物。侍中刘劭曰：“柏梁云构，工匠先居其下；管弦繁奏，钟夔先听其音。穉恭上扇，以好不以新。”庾后闻之，曰：“此人宜在帝左右！”

2.54 何驃骑亡后，征褚公人。既至石头，王长史、刘尹同诣褚，褚曰：“真长，何处以我？”真长顾王曰：“此子能言。”褚因视王，王曰：“国自有周公。”

2.55 桓公北征，经金城，见前为琅邪时种柳，皆已十围，慨然曰：“木犹如此，人何以堪！”攀枝执条，泫然流泪。

【今译】

的人索要我不给，因此得以在我手中。”

2.53 庾穉恭(翼)做荆州刺史时，曾进献给晋武帝(司马炎)一把羽毛扇，武帝怀疑是旧东西。侍中刘劭说：“柏梁台高大壮丽，工匠首先处于其下；管弦乐队复杂的合奏，乐师要首先听它的声音效果。穉恭进献毛扇，是因为好而不是因为新。”庾穉恭后来听说了这件事，说：“这个人适合在皇帝身边。”

2.54 何驃骑(充)去世以后，(朝廷)征召褚公(濛)入朝。他到了石头城后，王长史(濛)和刘尹(惔)一起去拜访他，褚公说：“真长，打算怎么安排我？”刘真长看着王濛说：“这位先生能告诉您。”褚濛于是看着王裒，王说：“国家已经有周公了。”

2.55 桓公(温)北征，途经金城，看到从前做琅邪内史时所种的柳树，都已经十围粗了，非常感慨地说：“树木的变化尚且如此，人怎么耐得住岁月的流逝呢！”手攀柳树枝条，不禁泫然泪下。



Fa-ch'ang replied, "An unacquisitive man wouldn't seek such a thing, and to an avaricious man I wouldn't give it, so I just got possession of it, that's all."

2.53 When Yü I became governor of Ching Province, he presented a feather fan (*mao-shan*) to Emperor Ch'eng (Ssu-ma Yen). The emperor suspected that it was a secondhand article, but his personal attendant, Liu Shao, said, "When the Cypress Beam Terrace (Po-liang t'ai) was constructed high as the clouds, the workmen and artisans first lived beneath it; and before the intricate performances on pipes and strings, both Chung Tzu-ch'i and the music master K'uei first listened to the sounds. In presenting the fan, Yü I had in mind only its excellence, not its newness."

Hearing of this later, Yü remarked, "This man is well suited to be in attendance on the emperor."

2.54 After the death of Ho Ch'ung, Ch'u P'ou was summoned to court. When he arrived at Shih-t'ou, Wang Meng and Liu T'an both came to visit him. Ch'u said to Liu, "Where am I going to be placed?"

Liu, looking back at Wang, replied, "This man can tell you."

Ch'u then looked at Wang, who said, "The state has its own Duke of Chou."

2.55 When Huan Wen went on his northern expedition, as he passed by Chin-ch'eng he observed that the willows he had planted there earlier while governing Lang-yeh Principality had all of them already reached a girth of ten double spans (*wei*).

With deep feeling he said, "If mere trees have changed like this, how can a man endure it?" And pulling a branch toward him, he plucked a wand, while his tears fell in a flood.



【原文】

2.56 简文做抚军时，尝与桓宣武俱入朝，更相让在前。宣武不得已而先之，因曰：“伯也执殳，为王前驱。”简文曰：“所谓‘无小无大，从公于迈。’”

2.57 顾悦与简文同年，而发蚤白。简文曰：“卿何以先白？”对曰：“蒲柳之姿，望秋而落；松柏之质，经霜弥茂。”

2.58 桓公入峡，绝壁天悬，腾波迅急，乃叹曰：“既为忠臣，不得为孝子，如何！”

2.59 初，荧惑入太微，寻废海西；简文登阼，复入太微，帝恶之。时郗超为中书，在直。引超入曰：“天命修短，故非所计。政当无复近日事不？”超曰：“大司马方将外固封疆，内镇社稷，必无若此之虑。臣

【今译】

2.56 简文帝(司马昱)作抚军将军时，曾经和桓宣武(温)一起入朝，互相再三推让，请对方在前边走。桓宣武不得已而先行，于是用《诗经》中的诗句说：“伯也执殳，为王前驱。”简文帝也用《诗经》中的诗句说：“这正所谓‘无小无大，从公于迈。’”

2.57 顾悦和简文帝(司马昱)同岁，而头发却过早地变白了。简文帝说：“你的头发怎么先白了？”顾悦回答说：“蒲柳柔姿，近秋树叶则凋零；松柏质实，经霜枝叶更茂盛。”

2.58 桓公(温)率军伐蜀进入长江三峡，两岸悬崖峭壁，高耸入云；峡谷中波浪奔腾，水流湍急。于是叹息道：“既做了忠臣，就不能做孝子，怎么办呢！”

2.59 当初，火星进入太微，随即大司马桓温废晋废帝为海西公(司马奕)。简文帝(司马昱)登基，火星又进入太微，简文帝非常担心。当时郗超为中书郎，值班在朝。简文帝拉郗超进内殿说：“天命长短，本来就不是可以估计的，只是会不会再有不久前的事呢？”郗超说：



2.56 When Emperor Chien-wen (Ssu-ma Yü) was serving as Generalissimo Controlling the Army, he once came into the audience hall with Huan Wen. After the two had repeatedly yielded precedence to each other, Huan finally had no recourse but to go first. In so doing he said,

“The earl grasps his spear;
And goes ahead as the king’s forerider.”

Chien-wen countered with,

“There are no small and no great;
All follow the duke in his travels.”

2.57 Ku Yüeh was the same age as Emperor Chien-wen, but his hair had turned white earlier. Chien-wen asked him, “How is it you’ve turned white first?”

Ku replied, “The character of rushes and willows is to drop their leaves as they approach the autumn, while the nature of pines and cypresses is to be still more luxurious amid the ice and frost.”

2.58 On entering the Yangtze Gorges where sheer cliffs hang suspended and dashing waves rush headlong, Huan Wen sighed and said, “Since being a loyal minister means I can’t be a filial son, what shall I do?”

2.59 Some time earlier the planet Mars (Ping-huo) had entered the celestial enclosure T’ai-wei, and shortly thereafter Huan Wen had deposed the Duke of Hai-hsi (Ssu-ma I). After Emperor Chien-wen had succeeded him to the throne, the planet had reentered T’ai-wei, and the emperor was very upset over it.

At the time Ch’ih Ch’ao was working in the Central Secretariat and was in attendance. The emperor called Ch’ao in for an audience and said, “Personally, I don’t care whether the heavenly mandate is short or long.



【原文】

为陛下以百口保之。”帝因诵庾仲初诗曰：“志士痛朝危，忠臣哀主辱。”声甚凄厉。郗受假还东，帝曰：“致意尊公，家国之事，遂至于此。由是身不能以道匡卫，思患预防。愧叹之深，言何能喻！”因泣下流襟。

2.60 简文在暗室中坐，召宣武，宣武至，问上何在。简文曰：“某在斯！”时人以为能。

2.61 简文人华林园，顾谓左右曰：“会心处不必在远，翳然林水，便自有濠、濮间想也，觉鸟兽禽鱼自来亲人。”

2.62 谢太傅语王右军曰：“中年伤于哀乐，与亲友别，辄作数日

【今译】

“大司马(桓温)正在想对外巩固边疆，对内安定国家，一定不会有这样的心思。我用全家人的性命为陛下保证。”简文帝于是咏诵庾仲初(阐)的《从征诗》：“志士痛朝危，忠臣哀主辱。”声音极为悲伤哀痛。郗超得到休假东还会稽，简文帝说：“向尊父致意，国家的事情，已到此地步！由于我不能以正道匡正、护卫国家，随时预防着祸患的发生。惭愧叹惋之深痛，语言无法表达！”说着泪落沾襟。

2.60 简文帝(司马昱)在暗室中坐着，召见宣武(桓温)，宣武来了，问皇上在哪里。简文帝用《论语》中孔子的话说：“我在这里！”当时人认为简文帝善于言语。

2.61 简文帝(司马昱)游华林园，回头对身边的人说道：“情景相通，令人神意相得的地方不必在远处，置身于幽静深邃的林木溪水间，就会令人产生庄周游戏濠水之上、垂钓濮水之间所抒发的情怀，油然感到鸟兽禽鱼，造化万物，自然来和人亲近。”

2.62 谢太傅(安)对王右军(羲之)说：“人到中年常常会因为悲哀的思绪而伤神，和亲友别离，就要忧郁好多天。”王右军说：“年近桑



[But can you assure me] there will not be a repetition of recent events?"

Ch'ao replied, "The grand marshal (Huan Wen) has newly strengthened the frontiers without and pacified the gods of soil and grain within. There is surely no cause for any such anxiety. I guarantee it for Your Majesty with all the mouths of my household. "

On hearing this, the emperor chanted the words of Yü Ch'an's poem ,

"The determined knight is pained when the court is in peril ;
The loyal minister grieves when his lord is disgraced. "

As he chanted his voice became intensely poignant and piercing.

When Ch'ih obtained leave to return east to K'uai-chi, the emperor said to him, "Inform your honored father (Ch'ih Yin) that the affairs of family and kingdom have come to this pass, and for this reason We are unable personally to rescue or defend them according to the Way, and Our thoughts are plagued with foreboding. How can words describe the depths of Our shame and sighing?" As he spoke, the tears coursed down his lapel.

2.60 Emperor Chien-wen was once sitting in a dark room when he summoned Huan Wen. Huan arrived and asked, "Sire, where are you?"

Chien-wen replied, "So-and-so is over here. "

His contemporaries considered it an able reply.

2.61 On entering the Flowery Grove Park (Hua-lin yüan) Emperor Chien-wen looked around and remarked to his attendants, "The spot which suits the mind isn't necessarily far away. By any shady grove or stream one may quite naturally have such thoughts as Chuang-tzu had by the Rivers Hao and P'u, where unself-consciously birds and animals, fowls and fish, come of their own accord to be intimate with men. "

2.62 Hsieh An once said to Wang Hsi-chih, "In my middle years I'm so affected by grief or joy that whenever I part with a relative or friend



【原文】

恶。”王曰：“年在桑榆，自然至此，正赖丝竹陶写，恒恐儿辈觉损欣乐之趣。”

2.63 支道林常养数匹马。或言道人畜马不韵。支曰：“贫道重其神骏。”

2.64 刘尹与桓宣武共听讲《礼记》。桓云：“时有入心处，便觉咫尺玄门。”刘曰：“此未关至极，自是金华殿之语。”

2.65 羊秉为抚军参军，少亡，有令誉，夏侯孝若为之叙，极相赞悼。羊权为黄门侍郎，侍简文坐。帝问曰：“夏侯湛作《羊秉叙》，绝可想。是卿何物？有后不？”权潜然对曰：“亡伯令问夙彰，而无有继嗣；

【今译】

榆，自然就会这样，只好靠音乐来陶冶性情，排遣忧闷，还总怕晚辈们打击这欢乐的情趣。”

2.63 支道林(遁)曾经养了几匹马。有人说僧人养马不高雅，支道林说：“贫僧看重马的神态骏逸超凡。”

2.64 刘尹(惔)和桓宣武(温)一起听讲《礼记》。桓宣武说：“讲到心领神会的地方，便觉得离高深的境界很近了。”刘尹说：“这还没有涉及到最精妙的境界，仍然是金华殿上为帝王讲书的常谈。”

2.65 羊秉做抚军参军，很年轻就死了，有很好的名声，夏侯孝若(湛)为他作传，极力赞美和痛悼。羊权做黄门侍郎，陪侍简文帝(司马昱)坐，帝问：“夏侯湛写的《羊秉叙》，极合我心。他是你的什么人？有儿子吗？”羊权流着泪说：“过世的伯父一向名声很大，却没有子嗣相



I'm always indisposed for several days. ”

Wang replied, “Since our years are at the ‘mulberry and elm’ stage, it’s natural we should come to this; it’s precisely the time to depend on stringed instruments and pipes to dispel our melancholy. But the continual fear lest the younger generation will find out about it has spoiled my zest for this pleasure. ”

2.63 The monk Chih Tun always kept several horses. Someone remarked, “A holy man and raising horses don’t go together. ”

Chih replied, “This humble monk values them for their divine swiftness. ”

2.64 Liu T’an and Huan Wen were once listening together to an exposition of the “Record of Rites” (*Li-chi*). Huan remarked, “At times there are things he says which enter the recesses of the mind, and it’s then that I feel within a few inches of the ‘Gate of Mysteries. ’ ”

Liu replied, “This hasn’t anything to do yet with ultimate matters; it’s just naturally the kind of talk you might hear in the Hall of Golden Splendor (*Chin-hua tien*). ”

2.65 Yang Ping had been aide-de-camp to the General Controlling the Army, but died young with an excellent reputation. Hsia-hou Chan wrote a preface for his collected works which was extremely laudatory and sad. Later while Ping’s nephew Yang Ch’üan was serving as imperial attendant and was waiting by Emperor Chien-wen’s seat, the emperor asked him, “Hsia-hou Chan once wrote a preface for Yang Ping’s works which was most memorable. What relation was Yang Ping to you? Did he have any descendants?”

Ch’üan replied, weeping, “My late uncle’s excellent reputation was well known when he was still young, but he has had no one to continue his



【原文】

相继；虽名播天听，然胤绝圣世。”帝嗟慨久之。

2.66 王长史与刘真长别后相见，王谓刘曰：“卿更长进。”答曰：“此若天之自高耳。”

2.67 刘尹云：“人想王荆产佳，此想长松下当有清风耳！”

2.68 王仲祖闻蛮语不解，茫然曰：“若使介葛卢来朝，故当不昧此语。”

2.69 刘真长为丹阳尹，许玄度出都，就刘宿，床帷新丽，饮食丰甘。许曰：“若保全此处，殊胜东山。”刘曰：“卿若知吉凶由人，吾安得不保此！”王逸少在坐，曰：“令巢、许遇稷、契，当无此言。”二人并有愧色。

2.70 王右军与谢太傅共登冶城，谢悠然远想，有高世之志。王

【今译】

继；尽管美名播闻帝王，却子孙绝于当代。”简文帝感叹了半天。

2.66 王长史(濛)和刘真长(悛)别后重逢，王对刘说：“你又有长进了。”刘回答说：“这就好像天本来就高罢了。”

2.67 刘尹(悛)说：“人们意想王荆产(徽)人才优秀，这就好比认为高大的松下应当有清风罢了。”

2.68 王仲祖(濛)听不懂南方少数民族的语言，失望地说：“假如介葛卢来拜访，肯定不会听不懂这种语言。”

2.69 刘真长(悛)做丹阳尹，许玄度(询)到京都去，在刘家住宿。床帐簇新华丽，饮食丰盛甘美。许玄度说：“若能保全这地方，比东山隐居强多了。”刘说：“你若是懂得吉凶由人造成，我怎么能不保全这里呢！”王逸少(羲之)正在座，说：“假若巢父、许由遇到稷、契，大概不会有这种对话。”刘、许二人听了都面有愧色。

2.70 王右军(羲之)与谢太傅(安)一起登上冶城，谢悠然遐想，大有超脱世俗之志。王右军对谢说：“夏禹勤勉国事，奔忙劳苦，手脚



line. His name was proclaimed as far as Heaven's (i. e. , Your Majesty's) hearing, yet his line was cut off from the present sage-like era. "

The emperor sighed with deep feeling for a long while.

2.66 Wang Meng and Liu T'an met after having been separated for some time. Wang said to Liu, "You've progressed higher in rank than ever." Liu replied, "This is just like 'heaven's being naturally high,' that's all."

2.67 Liu T'an said, "Everybody thinks that Wang Hui is outstanding. But I rather think that under a tall pine tree there is apt to be a refreshing breeze, that's all."

68. On hearing the Man language without understanding it, Wang Meng observed dryly, "If Ko Lu of Chieh were to come for an audience, no doubt we wouldn't be in the dark about this language."

2.69 While Liu T'an was intendant of Tan-yang, Hsü Hsün came out of retirement to the capital and spent the night with him. The bed curtains were new and beautiful, the food and drink plentiful and sweet. Hsü remarked, "If a person could keep a place like this intact, it would far surpass living in retirement in the Eastern Mountains."

Liu replied, "If you figure that 'fortune and misfortune proceed from men,' why shouldn't I keep this place intact?"

Wang Hsi-chih, who was among the company, said, "If it had been Ch'ao Fu or Hsü Yu meeting with Hou Chi or Hsieh, there certainly wouldn't have been any exchange like this!"

The two men looked ashamed.

2.70 Wang Hsi-chih and Hsieh An went up together to Yeh-ch'eng. Hsieh was bemused, with his thoughts far away, for he had the determination to transcend the world (i. e. , to be a recluse).



【原文】

谓谢曰：“夏禹勤王，手足胼胝；文王旰食，日不暇给。今四郊多垒，宜人人自效；而虚谈废务，浮文妨要，恐非当今所宜。”谢答曰：“秦任商鞅，二世而亡，岂清言致患邪？”

2.71 谢太傅寒雪日内集，与儿女讲论文义，俄而雪骤，公欣然曰：“白雪纷纷何所似？”兄子胡儿曰：“撒盐空中差可拟。”兄女曰：“未若柳絮因风起。”公大笑乐。即公大兄无奕女，左将军王凝之妻也。

2.72 王中郎令伏玄度、习凿齿论青、楚人物，临成以示韩康伯，韩康伯都无言。王曰：“何故不言？”韩曰：“无可无不可。”

【今译】

长满老茧，周文王从早忙到晚，无暇吃饭，时间总不够用。现在国家处于危难中，每个人都应当为国效力；而不切实际的清谈会废弛政务，华而不实的文章会妨害大事，恐怕这在当前是不适宜的。”谢答道：“秦国任用商鞅，仅两代国家就亡了，难道是清谈导致的祸患吗？”

2.71 谢太傅(安)在一个寒冷的下雪天，会集家人，给子侄们讲论文章义理。一会儿，雪下大了，谢公兴致勃勃地说：“白雪纷纷何所似？”侄子胡儿(谢胡)说：“撒盐空中差可拟。”侄女说：“未若柳絮因风起。”谢公开怀大笑。这个侄女就是谢公的大哥无奕(谢奕)的女儿，左将军王凝之的妻子。

2.72 王中郎(坦之)让伏玄度(滔)、习凿齿评论青州、楚地的历史人物。写成后拿给韩康伯(伯)看，康伯一言不发。王问：“为什么不说话？”韩说：“无可无不可。”



Wang said to Hsieh, "Yü of Hsia ruled with such diligence that his hands and feet were worn and calloused. King Wen of Chou didn't even allow leisure in the day for his evening meal. And today, when 'the four suburbs are filled with fortifications,' every man should be exerting himself. But if instead people neglect their duty for empty talk, and hinder the essential tasks with frivolous writing, I'm afraid that's not what is needed right now."

Hsieh replied, "The Ch'in state followed the principles of Wei Yang, Lord of Shang, and perished with the Second Emperor (Erh-shih). Was it 'pure conversation' which brought them to disaster?"

2.71 On a cold snowy day Hsieh An gathered his family indoors and was discussing literature and philosophy with them, when suddenly there was a violent flurry of snow. Delighted, Hsieh began, "The white snow flies and flurries—what does it resemble?"

His nephew, Lang, came back with,

"Scattered salt in midair—may perhaps be likened."

His niece, Tao-yün, chimed in,

"Even more the willow catkins on the wind uplifted."

Hsieh laughed aloud with delight. She was the daughter of his eldest brother, Hsieh I, and the wife of Wang Ning-chih.

2.72 Wang T'an-chih had the historians Fu T'ao and Hsi Tao-ch'ih write discourses on the great personalities of their respective localities, Ch'ing and Ch'u. When the discourses were nearly completed, he showed them to Han Po, requesting a judgment, but Han said nothing one way or the other.

Wang asked, "Why don't you say something?"

Han replied, "There's no 'may' nor 'may not.'"



【原文】

2.73 刘尹云：“清风朗月，辄思玄度。”

2.74 荀中郎在京口，登北固望海云：“虽未睹三山，便自使人有凌云意。若秦、汉之君，必当褰裳濡足。”

2.75 谢公云：“贤圣去人，其间亦迩。”子侄未之许，公叹曰：“若郗超闻此语，必不至河汉。”

2.76 支公好鹤，住剡东岬山。有人遗其双鹤，少时翅长欲飞，支意惜之，乃铍其翮。鹤轩翥不复能飞，乃反顾翅垂头，视之如有懊丧意。林曰：“既有陵霄之姿，何肯为人作耳目近玩！”养令翮成，置使飞去。

2.77 谢中郎经曲阿后湖，问左右：“此是何水？”答曰：“曲阿

【今译】

2.73 刘尹(悛)说：“明朗的月色下，清凉的风习习吹来时，每每想起玄度(许询)。”

2.74 荀中郎(羨)在京口时，登上北固山眺望东海，说：“虽然没有看见三座仙山，就已然使人有升入云霄、登上仙境的感觉。如果秦始皇、汉武帝在，也一定会提起衣襟涉水渡海。”

2.75 谢公(安)说：“贤人圣人与一般人之间的距离也很近。”子侄们都不赞同。公叹息道：“如果郗超听了这句话，一定不至于认为这话不着边际。”

2.76 支公(遁)喜爱鹤，住在剡县东岬山时，有人送给他一对鹤，过了不久，翅膀长好了要飞走，支公很舍不得它们，就弄伤了它们的翅膀。鹤举翅却飞不起来，就扭过头去看翅膀，然后将头垂了下来，看去好像很懊丧的样子。支道林说：“既然有飞入云霄的本领，怎么会肯于给人当观赏的玩物呢？”于是细心调养，让翅膀长好，就放开任它们飞走了。

2.77 谢中郎(万)路经曲阿后湖，问身边的人：“这是什么水？”



2.73 Liu T'an said, "In a fresh breeze under a bright moon I always think of Hsü Hsün."

2.74 While Hsün Hsien was stationed at Ching-k'ou he climbed North Fortress Mountain (Pei-ku shan) and looked out over the sea and said, "Although I can't see the Three Isles of the Transcendents, still it quite naturally makes me want to soar up to the clouds, and, like the lords of Ch'in and Han, to feel that I must surely 'lift up my skirts' and get my feet wet."

2.75 Hsieh An said, "Though worthies and sages are set apart from other men, the distance between is also slight."

His sons and nephews would not agree to this. Sighing, Hsieh went on to say, "If Ch'ih Ch'ao had heard this remark, *he* certainly wouldn't have considered it 'as limitless as the Milky Way.'"

2.76 The monk Chih Tun was fond of cranes. While he was living on Yang Mountain in the eastern part of Shan Prefecture, someone sent him a pair of cranes. After a short time their wings grew out and they were on the point of flying away. Reluctant to let them go, Chih clipped their pinions. The cranes spread their wings to soar aloft, but found they could no longer fly, and turning back to observe their wings, hung their heads and looked at Chih as if with reproach and disappointment.

Chih said, "Since they look as if they would soar up to the clouds, how could they be willing to become pets for the pleasure of human ear and eyes?" Whereupon he cared for them until their pinions had grown out again and then set them free so they could fly away.

2.77 Hsieh Wan was once passing the Posterior Lake of Ch'ü-o (near Chien-k'ang), and asked his attendants, "What body of water is this?"



【原文】

湖。”谢曰：“故当渊注渟著，纳而不流。”

2.78 晋武帝每饷山涛恒少，谢太傅以问子弟，车骑答曰：“当由欲者不多，而使与者忘少。”

2.79 谢胡儿语庾道季：“诸人莫当就卿谈，可坚城垒。”庾曰：“若文度来，我以偏师待之；康伯来，济河焚舟。”

2.80 李弘度常叹不被遇，殷扬州知其家贫，问：“君能屈志百里不？”李答曰：“《北门》之叹，久已上闻；穷猿奔林，岂暇择木？”遂授剡县。

2.81 王司州至吴兴印渚中看，叹曰：“非唯使人情开涤，亦觉日月晴朗。”

【今译】

回答说：“是曲阿湖。”谢说：“难怪水积聚得如此渊厚而深静，容纳而不流失。”

2.78 晋武帝(司马炎)每次赏赐给山涛的东西总是很少，谢太傅(安)以此提问子侄。车骑(谢玄)答道：“大概是因为山涛的要求不多，从而使得给予的人不觉得少。”

2.79 谢胡儿(朗)对庾道季(稣)说：“大家也许要来和你论谈，应当坚固城垒，做好准备。”庾道季说：“如果文度(王坦之)来，我用偏师对付他；要是康伯(韩伯)来，我渡河焚舟，一拼到底。”

2.80 李弘度(充)常常感叹自己地位卑微不得志。殷扬州(浩)知道他家境贫困，问：“你能屈身降志做县令吗？”李弘度回答说：“我的郁郁不得志，您早就知道了。穷猿奔林，哪里还来得及选择林木？”于是授予他剡县县令。

2.81 王司州(胡之)到吴兴印渚观赏，感叹道：“这里不但使人的情怀开朗，得以涤荡，也觉得日月星辰更加清澈、明亮。”



They replied, “Ch’ü-o, the Lake of Crooked Banks.”

Hsieh said, “Undoubtedly it is profoundly filled and quietly limpid, receptive but not flowing on.”

2.78 Whenever the Chin Emperor Wu (Ssu-ma Yen) had sent gifts to Shan T’ao they were always meager. Hsieh An inquired about this of the young people of his family, and Hsieh Hsüan replied, “It’s probably because the recipient’s desires were few, which made the giver forget about the meagerness of the gift.”

2.79 Hsieh Lang said to Yü Ho, “Everybody’s coming to your place this evening for conversation; you’d better strengthen your walls and ramparts!”

Yü replied, “If Wang T’an-chih is coming, we’ll wait for him ‘with a single division.’ But if Han Po is coming, we’d better ‘cross the river and burn our boats behind us!’”

2.80 Li Ch’ung continually sighed over not being met with an offer of a post. The governor of Yang Province, Yin Hao, knowing that Li’s family was poor, asked him, “Are you able to cramp your ambition within the confines of one hundred square *li* (i. e., a prefecture)?”

Li replied, “The sighs of the Song, ‘The Northern Gate’ (*Peimen*), have long been heard on high. Does a hard-pressed monkey fleeing through the forest have the leisure to pick his tree?”

Yin accordingly offered him Shan Prefecture.

2.81 When Wang Hu-chih arrived at Yin Islet in Wu-hsing Commandery and looked about, he remarked, “It’s not just that it makes a man’s feelings more open and clean, but one is also aware that even the sun and moon shine brighter here.”



【原文】

2.82 谢万作豫州都督，新拜，当西之都邑，相送累日，谢疲顿。于是高侍中往，径就谢坐，因问：“卿今仗节方州，当疆理西蕃，何以为政？”谢粗道其意。高便为谢道形势，作数百语。谢遂起坐。高去后，谢追曰：“阿鄴故粗有才具。”谢因此得终坐。

2.83 袁彦伯为谢安南司马，都下诸人送至濑乡。将别，既自凄惘，叹曰：“江山辽落，居然有万里之势！”

2.84 孙绰赋《遂初》，筑室猷川，自言见止足之分。斋前种一株松，恒自手壅治之。高世远时亦邻居，语孙曰：“松树子非不楚楚可怜，

【今译】

2.82 谢万出任豫州都督，刚任命，将要西去豫州治所。连日来为他送行，谢万很疲劳。在这时，高侍中（崧）去了，径直走到谢万跟前坐下，接着就问：“你如今领命出任豫州刺史，将整顿治理西部地区，打算如何处理政务？”谢万大略说了说自己的想法。高侍中于是为谢万分析形势，长篇大论达数百言。谢万竟听得起身离席。高侍中走后，谢万追述道：“阿鄴确实有点才能。”谢万因此陪客人坐到最后。

2.83 袁彦伯（宏）做谢安南（奉）司马，京城众人送他到濑乡。就要分手了，一种伤感怅惘、若有所失的情绪油然而生，叹道：“江山辽远广阔，确实有万里之势！”

2.84 孙绰作《遂初赋》，在山谷间的平川上修筑居室，自称已看清人应知止足而不追慕利禄的本分。在房舍前种了一株松树，总是亲自培土，管理它。高世远（柔）当时与他相邻而居，对孙绰说：“松树苗



2. 82 Hsieh Wan was made governor of Yü Province and inspector-general of military affairs for the four provinces of Ssu, Yü, Chi, and Ping. When he was newly appointed and about to go westward to his post, people at the Capital entertained him at farewell parties for several days in succession, so that Hsieh became utterly exhausted. At this point Kao Sung went directly over to his seat and took the occasion to ask, "Now that you have an imperial commission as a provincial governor, you will have to keep order on the western frontier. How do you propose to administer your government?"

Hsieh spoke in a general way of his intentions, and Kao proceeded to analyze the situation for him in several hundred words. After that Hsieh finally rose from his seat.

When Kao had left, Hsieh called out after him, "A-ling! (Kao's baby name) you really have talent of a sort!" By this means he was able at last to quit his seat.

2. 83 When Yüan Hung became sergeant-at-arms to the General Pacifying the South, Hsieh Feng, his friends in the capital escorted him as far as Lai Village. As he was about to part from them, since he himself felt sad and hesitant, he sighed and said, "The hills along the Yangtze River are so far off, they actually have the appearance of already being ten thousand *li* away!"

2. 84 Sun Ch'o wrote a poetic essay on "Fulfilling My Original Resolve" (*Sui-ch'u*), and built a house in Ch'üan-ch'uan, claiming he had experienced the lot of one who "stops when he has had enough." In front of his study he planted a pine tree, which he constantly banked up and tended with his own hands.

Kao Jou, who at the time was living in the neighborhood, said to



【原文】

但永无栋梁用耳！”孙曰：“枫柳虽合抱，亦何所施？”

2.85 桓征西治江陵城甚丽，会宾僚出江津望之，云：“若能目此城者，有赏。”顾长康时为客在坐，目曰：“遥望层城，丹楼如霞。”桓即赏以二婢。

2.86 王子敬语王孝伯曰：“羊叔子自复佳耳，然亦何与人事，故不如铜雀台上妓。”

2.87 林公见东阳长山曰：“何其坦迤！”

2.88 顾长康从会稽还，人问山川之美，顾云：“千岩竞秀，万壑争流，草木蒙笼其上，若云兴霞蔚。”

【今译】

并非不茁壮可爱，但它永远不能做栋梁用啊！”孙绰说：“枫柳尽管树身粗大，又能往哪儿用？”

2.85 桓征西(温)把江陵城修筑得非常壮丽，他会集宾客、僚属到汉江渡口远望江陵城，说：“如果谁能品评这座城，有赏。”顾长康(恺之)当时作为客人也在座，品评道：“遥望层城，丹楼如霞。”桓当即把两个婢女赏给了他。

2.86 王子敬(献之)对王孝伯(恭)说：“羊叔子(祐)确实超群出众，然而与我又有什么关系，真不如铜雀台上的歌舞妓。”

2.87 林公(支遁)看见东阳郡的长山，说：“多么宽广绵长！”

2.88 顾长康(恺之)从会稽回来，有人问他那里山川秀美的景象，顾描述说：“千岩竞秀，万壑争流，草木郁郁葱葱，蒙笼其上，像绚烂的云雾升腾，彩霞弥漫。”



Sun, "It's not that your pine tree isn't elegant, but just that it's eternally useless for pillars and beams, that's all."

Sun retorted, "Even though maples and willows are large enough to fill your embraces, what are they good for, either?"

2.85 Huan Wen rebuilt the walls of Chiang-ling so that they were exceedingly beautiful. Assembling a group of guests and underlings, he took them out to the ford of the Yangtze River to gaze at the walls from a distance, and said, "If there's anyone here who can describe these walls, he shall have a reward."

Ku K'ai-chih, who at the time was a guest and among the company, described them thus:

"From a distance I gaze at the storied walls,
Their vermilion towers like sunset clouds."

Huan immediately rewarded him with two female slaves.

2.86 Wang Hsien-chih once said to Wang Kung, "Yang Hu was a fine man just for himself, and for no other reason. What, after all, had he to do with other men's affairs? In that respect he wasn't even the equal of the dancing girls who performed for Ts'ao Ts'ao's spirit on the Bronze Sparrow Terrace (T'ung-ch'üeh t'ai).

2.87 When the monk Chih Tun first saw Ch'ang-shan, Long Mountain, in Tung-yang Commandery, he remarked, "How level and gently sloping!"

2.88 When Ku K'ai-chih returned to Chiang-ling from K'uai-chi, people asked him about the beauty of its hills and streams. Ku replied,

"A thousand cliffs competed to stand tall,
Ten thousand torrents vied in flowing.
Grasses and trees obscured the heights,



【原文】

2.89 简文崩，孝武年十余岁，立，至暝不临。左右启：“依常应临。”帝曰：“哀至则哭，何常之有？”

2.90 孝武将讲《孝经》，谢公兄弟与诸人私庭讲习。车武子难苦问谢，谓袁羊曰：“不问则德音有遗，多问则重劳二谢。”袁曰：“必无此嫌。”车曰：“何以知尔？”袁曰：“何尝见明镜疲于屡照，清流惮于惠风？”

2.91 王子敬云：“从山阴道上行，山川自相映发，使人应接不暇。若秋冬之际，尤难为怀。”

2.92 谢太傅问诸子侄：“子弟亦何预人事，而正欲使其佳？”诸人

【今译】

2.89 简文帝(司马昱)死时，孝武帝(司马曜)才十多岁，即位，日暮时分不举哀哭临。身边人启奏：“依照常例应该哭吊。”孝武帝说：“悲哀至极就会哭，有什么常规不常规？”

2.90 孝武皇帝(司马曜)将要讲《孝经》，谢安、谢石兄弟和众人先在自己家里讲论研习。车武子(胤)不好意思过多地问谢氏，对袁羊说：“不问则会遗漏善言，多问则太劳累二谢。”袁羊说：“一定不会有这个问题。”车武子说：“怎么知道是这样呢？”袁羊说：“什么时候见过明镜因不断地照人而疲劳，清澈的流水畏惧和风的吹拂。”

2.91 王子敬(献之)说：“在山阴道上行走，美丽的山川景物交相辉映，使人目不暇接。如果是在秋末冬初，会更难以表达美景带给人的感受。”

2.92 谢太傅(安)问众子侄晚辈：“孩子们和自己的事有什么相干，而父母却一味想让他们出人头地？”大家都没有说话，车骑(谢玄)



Like vapors raising misty shrouds. ”

2.89 When Emperor Chien-wen died, his son, Emperor Hsiao-wu (Ssu-ma Yao), who was ten or so years old, succeeded him. Even up until evening of the funeral day he had not gone up to the coffin to weep. His attendants informed him, “According to the usual practice, Your Majesty should go up to weep. ”

The emperor replied, “When grief comes, then I’ll weep. Who cares about ‘the usual practice’?”

2.90 Emperor Hsiao-wu was about to have an exposition of “The Book of Filial Piety” (*Hsiao-ching*), and the elder and younger Hsieh brothers (Hsieh An and Hsieh Shih), together with several other persons, were rehearsing the exposition in a private room. Ch’e Yin was diffident about asking too many questions of the Hsiehs, and remarked to Yüan Hung, “If I don’t ask any questions, then the ‘virtuous sound’ of the answers will go to waste, but if I ask too many questions, then I’ll be overburdening the two Hsiehs. ”

Yüan replied, “There’s no need for such anxiety. ”

Ch’e said, “How do you know there isn’t?”

Yüan replied, “When did you ever see a bright mirror wearied by frequent reflections, or a clear stream roiled by a gentle breeze?”

2.91 Wang Hsien-chih said, “Whenever I travel by the Shan-yin road, the hills and streams naturally complement each other in such a way that I can’t begin to describe them. And especially if it’s at the turning point between autumn and winter, I find it all the harder to express what’s in my heart. ”

2.92 Hsieh An once asked his sons and nephews, “Young people, after all I have nothing to do with your affairs, yet why am I just now



【原文】

莫有言者，车骑答曰：“譬如芝兰玉树，欲使其生于阶庭耳。”

2.93 道壹道人好整饰音辞，从都下还东山，经吴中。已而会雪下，未甚寒，诸道人问在道所经。壹公曰：“风霜固所不论，乃先集其惨澹；郊邑正自飘瞥，林岫便已皓然。”

2.94 张天锡为凉州刺史，称制西隅。既为苻坚所禽，用为侍中。后于寿阳俱败，至都，为孝武所器，每入言论，无不竟日。颇有嫉己者，于坐问张：“北方何物可贵？”张曰：“桑椹甘香，鸱鹞革响，淳酪养性，人无嫉心。”

【今译】

回答说：“这就好比是，都希望让芝兰玉树生长在自家的庭前阶下罢了。”

2.93 道壹和尚喜好雕饰言辞，从京都回东山，经过吴中。不久赶上下雪，不甚寒冷。众位僧人问在路上的情况。壹公说：“本来风霜没什么可述说的，不过是先凝聚暗然惨淡之氛围，郊邑正在雪花飘飞，山林却已经一片洁白。”

2.94 张天锡做凉州刺史，在西部地区割据称王。不久被苻坚擒获，让他做了侍中。后来跟随苻坚一起在寿春败北降晋，到了京都，受到孝武皇帝（司马曜）的器重，每次进宫谈话，没有不谈上一整天的。有些嫉妒他的人，在座席间问张天锡：“北方什么东西最可贵？”张说：“桑椹甘甜芳香，使鸱鹞的叫声变得好听，淳厚的乳酪颐养德性，使人们没有嫉妒的心理。”



wanting you to become fine people?" No one had anything to say except Hsieh Hsüan, who replied,

"It's just like wanting to have fragrant orchids or jade trees growing by the steps or courtyard, that's ail."

2. 93 The monk Chu Tao-i was fond of manipulating and adorning sounds and expressions. When he was returning from the capital to the Eastern Mountains (Chekiang), after he had passed through Wu-chung it chanced that snow began falling, though it was not very cold.

On his arrival the monks asked about what had befallen him along the road, and Tao-i replied,

"The wind and frost, of course, need not be told,
But snow 'first gathering' —how dark and dense!
Villages and towns seemed of themselves to whirl and dance,
While wooded hills then naturally turned white."

2. 94 While Chang T'ien-hsi was governor of Liang Province he claimed independent rule over the western frontier. Subsequently he was taken captive by Fu Chien and was employed by him as personal attendant. Later at Shou-yang they were both defeated by Eastern Chin, and Chang came to the capital where he was much valued by Emperor Hsiao-wu for his ability. Whenever he came into the emperor's presence for conversation it would always be for the entire day.

Someone who was rather jealous of him and was present on one of these occasions asked Chang, "What is there in the North that's valuable?" Chang replied,

"Fruit of the mulberry, sweet and fragrant,
Mellowing the ch'ih-hsiao bird's astringent voice;
Pure curds of milk (*lao*) to nourish human nature,



【原文】

2.95 顾长康拜桓宣武墓，作诗云：“山崩溟海竭，鱼鸟将何依！”
人问之曰：“卿凭重桓乃尔，哭之状其可见乎？”顾曰：“鼻如广莫长风，
眼如悬河决溜。”或曰：“声如震雷破山，泪如倾河注海。”

2.96 毛伯成既负其才气，常称：“宁为兰摧玉折，不作萧敷
艾荣。”

2.97 范甯作豫章，八日请佛有板，众僧疑或欲作答。有小沙弥
在坐末，曰：“世尊默然，则为许可。”众从其义。

2.98 司马太傅斋中夜坐，于时天月明净，都无纤翳，太傅叹以为

【今译】

2.95 顾长康(恺之)去拜谒桓宣武(温)墓，作诗云：“山崩溟海
竭，鱼鸟将何依！”有人问他说：“你以往倚重桓宣武到这地步，哭他的
样子可以给我们描述吗？”顾长康说：“鼻息像北风呼啸，眼泪如悬河滔
滔不绝。”另一说：“哭声如霹雷劈山开岳，泪水像江河奔流倾泻入海。”

2.96 毛伯成(玄)对自己的才华非常自负，常常宣称：“宁肯作遭
受摧折的玉兰，不愿作繁衍茂盛的野蒿。”

2.97 范甯做豫章太守，四月八日佛诞日，请佛像，有奏章书于简
牍，众僧人猜想太守可能希望佛作个答复。有个小沙弥坐在最后，说：
“世尊默然无语，就是许可。”众人皆赞同他的说法。

2.98 司马太傅(司马道子)夜晚在房间中坐着，当时天空明朗，



Releasing it from jealous thoughts. ”

2.95 While paying homage at Huan Wen’s grave, Ku K’ai-chih composed the following verse:

“The mountain has crumbled, the boundless sea run dry;
The fishes and birds—on what will they rely?”

Someone asked him, “Since you were dependent on Huan Wen and held him in such high esteem, may we have a glimpse of your manner of mourning him?” Ku replied,

“My nose was like the long wind (*kuang-mo*) over the northern steppe;

My eyes like the bursting forth of a dammed-up river. ”

According to another account he said,

“My voice was like reverberating thunder smashing the mountains;

My tears like an overturned river flooding the sea. ”

2.96 Since Mao Hsüan was confident of his talents and prowess, he frequently used to say, “I’d rather be an orchid plucked, or jade broken, than artemisia in profusion, or mugwort in full bloom. ”

2.97 When Fan Ning became grand warden of Yü-chang Commandery on the eighth day of the fourth month “invitation of the Buddha,” he sent congratulatory placards (*pan*) to the local monasteries. All the monks were in doubt whether or not to make a reply. But a young novice in the last seat of the assembly said, “When the Bhagavān was silent, it signified approval. ”

The congregation followed his counsel.

2.98 There was an evening gathering in the studio of the grand tutor, Ssu-ma Tao-tzu. At the time the sky and the moon were bright and



【原文】

佳。谢景重在坐，答曰：“意谓乃不如微云点缀。”太傅因戏谢曰：“卿居心不净，乃复强欲滓秽太清邪！”

2.99 王中郎甚爱张天锡，问之曰：“卿观过江诸人，经纬江左轨辙，有何伟异？后来之彦，复何如中原？”张曰：“研求幽邃，自王、何以还；因时修制，荀、乐之风。”王曰：“卿知见有馀，何故为苻坚所制？”答曰：“阳消阴息，故天步屯蹇，否剥成象，岂足多讥？”

2.100 谢景重女适王孝伯儿，二门公甚相爱美。谢为太傅长史，

【今译】

月光皎洁，一点微细的云丝都没有，太傅大为叹赏，以为美极了。谢景重(重)正在座，回答道：“我以为倒不如有些许微云来点缀。”太傅于是跟谢景重开玩笑说：“你心里不干净，竟然强要弄脏这明净的天空吗？”

2.99 王中郎(坦之)很喜爱张天锡，问他说：“你观察过江这些人，规划治理江左的业迹，有什么伟大奇异之处？后来的贤士与中原贤士相比又怎么样？”张天锡说：“研究玄理的深度，达到王弼、何晏以来的高峰；因时制宜修订礼仪法度，有荀颀、乐氏的风范。”王坦之说：“你很有见识，为什么会被苻坚所控制呢？”回答说：“阳道消弱、阴道增长，所以国运艰难，割裂之象形成，难道这也值得讥讽？”

2.100 谢景重(重)的女儿嫁给了王孝伯(恭)的儿子，两家父亲之间相互很爱重。谢景重做太傅(司马道子)长史，被弹劾，王孝伯就



clear, without even a slender trace of mist. The grand tutor, sighing, declared it to be a beautiful sight.

Hsieh Chung, who was among those present, remarked, "In my opinion, it's not as beautiful as it would be with a wisp of cloud to touch it up."

The grand tutor thereupon teased Hsieh, saying, "Are the thoughts you harbor in your heart so impure that now you insist on wanting to pollute the Great Purity of Heaven (*t'ai-ch'ing*)?"

2.99 Commander Wang was extremely fond of Chang T'ien-hsi, and once asked him, "As you have observed the various people who have crossed the Yangtze River and are now settled here and there throughout the area southeast of that river, what would you say is great or outstanding about the traces they have left? How would you say these latter-day gentlemen compare with those of the old days in the Central Plain?"

Chang replied, "Those who study and probe into matters obscure and remote are carrying on the tradition of Wang Pi and Ho Yen. Those who are complying with the times and revising the laws do so in the manner of Hsün I and Hsün Hsü and Yüeh.

Wang then asked, "Your experience was ample; why did you allow yourself to come under the control of Fu Chien?"

Chang replied, "The Positive Force (Yang) was dissipated, and the Negative Force (Yin) had come to rest; therefore 'Heaven's course' became 'Difficulty at the Beginning' (Chun) and 'Obstruction' (Chien). 'Stagnation' (P'i) and 'Ruin' (Po) became its signs. Was that sufficient cause for blame?"

2.100 Hsieh Chung's daughter, Yüeh-ching, was married to Wang Kung's son, Yin-chih, and the heads of the two households were extremely fond of each other. When Hsieh, who had been serving as the grand



【原文】

被弹，王即取作长史，带晋陵郡。太傅已构嫌孝伯，不欲使其得谢，还取作咨议，外示縶维，而实以乖间之。及孝伯败后，太傅绕东府城行散，僚属悉在南门，要望候拜。时谓谢曰：“王甯异谋，云是卿为其计。”谢曾无惧色，敛笏对曰：“乐彦辅有言：岂以五男易一女。”太傅善其对，因举酒劝之曰：“故自佳，故自佳。”

2.101 桓玄义兴还后，见司马太傅，太傅已醉，坐上多客。问人云：“桓温来欲作贼，如何？”桓玄伏不得起。谢景重时为长史，举板答

【今译】

请他来做长史，并兼管晋陵郡。太傅早已与王孝伯有嫌隙，不想让他得到谢景重，就又请谢做咨议参军，表面上对谢表示挽留笼络，实际上是以此离间王、谢的关系。等到王孝伯谋反失败以后，太傅服五石散后绕东府城行散，僚友、属官都在南门迎望等候叩拜他。这时，太傅对谢说：“王甯(恭)谋逆，说是你为他定的计谋。”谢毫无惧色，收起笏板回答说：“乐彦辅(广)有话：‘怎么能用五个男子汉性命去换一个小女子。’”太傅夸奖他的回答，于是举杯向他劝酒道：“确实妙，确实妙。”

2.101 桓玄从义兴回来后，去拜见司马太傅(道子)，太傅已经醉了，座中有许多客人。太傅问旁人：“桓温晚年想造反，怎么回事？”桓玄吓得伏身在地，不敢起来。谢景重(重)当时做太傅长史，举手板回



tutor's (Ssu-ma Tao-tzu) senior administrator, was dismissed, Wang immediately took him on as his own senior administrator with concurrent responsibility for Chin-ling Commandery. Since the grand tutor already resented Wang Kung, and did not want to let him have Hsieh, he took the latter back as consulting aide. Outwardly he made a pretense of retaining him for his talents, but in reality he did it to alienate him from Wang.

After Wang's defeat, the grand tutor was walking around the walls of the Eastern Villa after having taken a five-mineral powder. All his underlings were by the south gate in anticipation, waiting to greet him. After he arrived he said to Hsieh, "In the case of Wang Kung's plot, they say it was you who laid his plans for him."

Hsieh, without ever showing the slightest expression of fear, adjusted his tablet (*hu*) and replied, "Yüeh Kuang once said in a similar situation, 'Would I exchange five sons for one daughter?'"

The grand tutor, satisfied with his answer, raised his cup and urged him to drink with the words, "Ver-ry fine! Ver-ry fine!"

2. 101 After Huan Hsüan had returned to the capital on his way home from I-hsing (Kiangsu), he had an interview with the grand tutor, Ssu-ma Tao-tzu. The grand tutor was already drunk, and as there were many guests at the party, he asked somebody, "Huan Wen recently wanted to start a rebellion! What about it?"

Huan Hsuan prostrated himself and was not able to rise. Hsieh Chung, who at the time was serving as Tao-tzu's senior administrator, raised his tablet and replied, "Of course Lord Hsüan-wu (Huan Wen's posthumous title), in deposing a stupid and benighted emperor and establishing a sage and enlightened one, surpassed in merit both I Yin and Huo



【原文】

曰：“故宣武公黜昏暗，登圣明，功超伊、霍，纷纭之议，裁之圣鉴。”太傅曰：“我知，我知。”即举酒云：“桓义兴，劝卿酒！”桓出谢过。

2. 102 宣武移镇南州，制街衢平直。人谓王东亭曰：“丞相初营建康，无所因承，而制置纡曲，方此为劣。”东亭曰：“此丞相乃所以为巧。江左地促，不如中国。若使阡陌条畅，则一览而尽；故纡余委曲，若不可测。”

2. 103 桓玄诣殷荆州，殷在妾房昼眠，左右辞不之通。桓后言及此事，殷云：“初不眠，纵有此，岂不以贤贤易色也？”

2. 104 桓玄问羊孚：“何以共重吴声？”羊曰：“当以其妖而浮。”

【今译】

答道：“已故宣武公（桓温）废黜昏暗的海西公（司马奕），扶圣明的简文帝登基，此功超过了商代的伊尹、汉代霍光，对于纷纭杂乱的议论，请您明鉴裁决。”太傅说：“我知道，我知道。”于是举起酒杯说：“桓义兴（玄），请喝酒！”桓玄离座赔罪道歉。

2. 102 宣武（桓温）换防镇守南州，将街道修整得平坦笔直。有人对王导的孙子王东亭（珣）说：“丞相（王导）当初营建建康，没有样板因袭继承，设置修建的街道纡回曲折，比起这里就差多了。”东亭说：“这正是丞相巧妙高明之处。江左地域狭小，比不了中原。假若使道路笔直畅达，就会一览无余；所以曲折延伸、辗转迂回，就像是无穷无尽，不可估量。”

2. 103 桓玄去拜访殷荆州（仲堪），殷正在妾房里白日睡觉，手下人拒绝给他通报。桓玄后来说起这件事，殷荆州说：“根本没有睡觉。即使有这回事，怎么能不以敬贤之心替代爱色之欲呢？”

2. 104 桓玄问羊孚：“为什么大家都很喜欢吴地的音乐歌曲？”羊孚说：“大概是因为它妩媚而轻浮。”



Kuang. All the various and assorted proposals will be decided upon by the sage judgment of the emperor. ”

The grand tutor said, “I understand, I understand. ” And immediately raising his cup, he said, “Grand Warden Huan, a toast to you!”

As Huan went out, Ssu-ma Tao-tzu apologized for his intemperate remark.

2. 102 When Huan Wen moved his headquarters to Nan-chou, he ordered the streets and crossroads laid out level and straight. Someone said to Wang Hsün, “When your grandfather, Chancellor Wang Tao, was first rebuilding Chien-k’ang, not having any model to follow, he ordered it laid out all twisted and turning—quite inferior to this. ”

Wang Hsün replied, “It was precisely in this that the chancellor was astute, for the land southeast of the Yangtze River is cramped, not at all like the Central States of the North. If he’d had the streets and crossroads laid out long and straight, then in a single glance one could see everything. Therefore he had them twisting and turning, zigging and zagging, as though to make them impenetrable. ”

2. 103 Huan Hsün once went to call on Yin Chung-k’an while the latter was taking a siesta in the apartment of a concubine. Yin’s servants made excuses for him but did not notify him. Huan later mentioned this incident to Yin, who replied, “I wasn’t sleeping at all; and even if I had been, how do you know I wasn’t ‘honoring worthiness more than sex’?”

2. 104 Huan Hsün asked Yang Fu, “Why does everybody prize the speech of Wu?”

Yang replied, “It must be because of its seductiveness and frivolity. ”

2. 105 Hsieh Hun asked Yang Fu, “Why is it that Confucius in calling Tzu-kung a ‘vessel,’ specified the *hu-lien*?”



【原文】

2.105 谢混问羊孚：“何以器举瑚琏？”羊曰：“故当以为接神之器。”

2.106 桓玄既篡位后，御床微陷，群臣失色。侍中殷仲文进曰：“当由圣德渊重，厚地所以不能载。”时人善之。

2.107 桓玄既篡位，将改置直馆，问左右：“虎贲中郎省应在何处？”有人答曰：“无省。”当时殊忤旨。问：“何以知无？”答曰：“潘岳《秋兴赋叙》曰：‘余兼虎贲中郎将，寓直散骑之省。’”玄咨嗟称善。

2.108 谢灵运好戴曲柄笠，孔隐士谓曰：“卿欲希心高远，何不能遗曲盖之貌？”谢答曰：“将不畏影者未能忘怀？”

【今译】

2.105 谢混问羊孚：“为什么器皿中推重瑚琏？”羊孚说：“当然是因为它是迎神之器。”

2.106 桓玄篡位以后，皇帝宝座微有塌陷，群臣恐惧失色。侍中殷仲文进言道：“这是因为圣上德行深厚沉重，以致大地都承载不住了。”当时人都很赞赏这句话。

2.107 桓玄篡位以后，要改设官署馆廨，问身边的人：“虎贲中郎省应该在什么地方？”有人回答说：“没有这官署。”在当时，这是大大违忤圣旨的行为。桓玄问：“怎么知道没有？”回答说：“潘岳的《秋兴赋叙》中说：‘余兼虎贲中郎将，寓直散骑之省。’”桓玄赞叹，夸他答得好。

2.108 谢灵运喜爱戴曲柄笠，孔隐士（淳之）对他说：“你想追求高远的理想，为什么不能丢掉这类似曲盖的曲柄笠呢？”谢回答说：“恐怕是害怕影子的人不能忘记那影子吧？”



Yang replied, "No doubt because it was a vessel used for making contact with the spirits."

2. 106 After Huan Hsüan had usurped the throne, the imperial couch sank down slightly into the ground, and all the ministers turned pale. But the personal attendant, Yin Chung-wen, came forward and said, "It must be because Your Majesty's sage virtue is so profound and weighty that even the massive earth is unable to carry it." His contemporaries applauded him for this.

2. 107 After Huan Hsüan had usurped the throne he was about to reassign the quarters of the palace staff, and asked his attendants, "Where should the department of the Tiger-swift Commander of the crown prince's guard be located?"

Someone answered, "There's no such department."

At the time such an answer was deemed an exceptionally flagrant case of *lèse majesté*.

Hsüan asked, "How do you know there isn't?"

The man replied, "P'an Yüeh stated in the preface to his 'Poetic Essay on the Mood of Autumn' (*Ch'iu-hsing fu*): 'Holding simultaneously with the office of assistant to the grand marshal the office of Tiger-swift Commander, I lived in the palace in the department of the cavalier attendant-in-ordinary.'"

Hsüan, sighing with admiration, gave his approval.

2. 108 Hsieh Ling-yün was fond of wearing a straw hat mounted on a bent shaft. The recluse K'ung Ch'un-chih said to him, "Since you wish to still your mind and be lofty and remote from the world, why can't you avoid the appearance of a bent-shaft canopy?"

Hsieh replied, "Isn't it the man who's afraid of his shadow who's not yet able to forget his anxieties?"



政事第三

【原文】

3.1 陈仲弓为太丘长，时吏有诈称母病求假，事觉，收之，令吏杀焉。主簿请付狱考众奸，仲弓曰：“欺君不忠，病母不孝，不忠不孝，其罪莫大。考求众奸，岂复过此！”

3.2 陈仲弓为太丘长，有劫贼杀财主，主者捕之。未至发所，道闻民有在草不起子者，回车往治之。主簿曰：“贼大，宜先按讨。”仲弓曰：“盗杀财主，何如骨肉相残？”

3.3 陈元方年十一时，候袁公。袁公问曰：“贤家君在太丘，远近

【今译】

3.1 陈仲弓(寔)做太丘长，当时官吏中有一个谎称母亲有病而请假的人，事情发觉，拘捕了他，命令小吏杀掉他。主簿请求交付狱吏考问他的其他罪行，仲弓说：“欺君不忠，咒母亲生病是不孝，不忠不孝，他的罪过没有比这更大的了。审察其他邪恶行为，难道还有比这罪行更严重的吗？”

3.2 陈仲弓(寔)任太丘县长，有强盗杀死了财物的主人，主管人逮捕了他。陈还没有到达案发地点，路上听说有个百姓生了孩子给溺死的事，就调转车头前往处理此案。主簿说：“盗贼事大，应当先去审理。”仲弓说：“强盗杀死物主，怎么比得上残杀亲生骨肉更严重呢？”

3.3 陈元方(纪)十一岁时，去拜访袁公。袁公问：“你贤德的父亲任太丘长，远近齐称颂，施政方针是什么？”元方说：“老父在太丘，对



Chapter 3 Affairs of State

3.1 While Ch'en Shih was magistrate of T'ai-ch'iu Prefecture, one of his clerks once fraudulently claimed that his mother was ill in order to get a leave of absence. When the truth was discovered Ch'en arrested the clerk and sentenced him to death for it. His superintendent of records requested permission to visit the jail and investigate the man's numerous other crimes, but Ch'en replied, "To deceive one's superior is disloyal, and to make one's mother ill is unfilial. There aren't any greater crimes than disloyalty and unfilialness. Even if you were to investigate the man's numerous other crimes, would you find anything worse than these?"

3.2 While Ch'en Shih was magistrate of T'ai-ch'iu Prefecture, there was a thief who had killed a rich man and had been caught by the officer in charge. Ch'en had not yet arrived at the scene of the crime when on the way he heard that among the common people there was a mother who had abandoned her child on the grass receiving mat and had not picked it up. Turning his carriage around, he immediately went to take care of the case. His superintendent of records remonstrated with him, saying, "But the thief is more important; he should be the first to be tried and punished."

Ch'en replied, "So a robber killed a rich man. How can that be compared to harming one's own flesh and bone?"

3.3 When Ch'en Chi was in his eleventh year he went to call on a certain Master Yüan. Master Yüan asked him, "While the worthy head of your family (Ch'en Shih) was magistrate of T'ai-ch'iu Prefecture, he was praised by everyone far and near. How did he conduct himself?"



【原文】

称之，何所履行？”元方曰：“老父在太丘，强者绥之以德，弱者抚之以仁，恣其所安，久而益敬。”袁公曰：“孤往者尝为邺令，正行此事。不知卿家君法孤，孤法卿父？”元方曰：“周公、孔子，异世而出，周旋动静，万里如一。周公不师孔子，孔子亦不师周公。”

3.4 贺太傅作吴郡，初不出门，吴中诸强族轻之，乃题府门云：“会稽鸡，不能啼。”贺闻，故出行，至门反顾，索笔足之曰：“不可啼，杀吴儿。”于是至诸屯邸，检校诸顾、陆役使官兵及藏逋亡，悉以事言上，

【今译】

于强者以道德去安抚，对于弱者以仁爱去体恤，尽量使他们安居乐业，时间久了则越来越敬重他。”袁公说：“我从前曾经做邺县令，正是这样做的。不知是你父亲效法我，还是我效法你父亲？”元方说：“周公、孔子，生于不同的时代，但他们与世应酬、行动止息，尽管相隔遥远，却那么一致。周公没有学孔子，孔子也没有学周公。”

3.4 贺太傅(劭)做吴郡太守，初到任不出府门，吴中诸强族很轻视他，就在官府门上题词云：“会稽鸡，不能啼。”贺劭知道了，特意出门行走，到门口外回过头看，要来笔补充道：“不可啼，杀吴儿。”于是到各个豪门富室屯聚物资的仓库查看，查核出顾、陆诸姓役使官兵和藏匿逃亡人口之事，把情况全部报告给了皇帝，获罪者非常多。陆抗当时



Chi replied, "While my father was magistrate of T'ai-ch'iu he curbed the strong with rectitude and fortified the weak with goodness. Since he was accommodating to what was most comfortable for each, as time went on he became more and more respected."

Master Yüan said, "I myself in the past was once magistrate of Yeh Prefecture and did precisely these things. I don't know whether your father was imitating me or whether I was imitating him."

Chi replied, "The Duke of Chou and Confucius appeared in different generations, yet in their dealings, in activity as well as in repose, they were in all respects the same. The Duke of Chou had never studied under Confucius, nor had Confucius studied under the Duke of Chou."

3.4 When Ho Shao became grand warden of Wu Commandery, at first he did not go outside the gate, and the various clans in Wu-chung held him in contempt. They put an inscription on the gate of his headquarters which read,

"The K'uai-chi cock
Can't even croak."

When he got word of it, Ho purposely went out. Walking as far as the gate, he turned back to look. Then he asked for a brush and added the following lines,

"I may not croak,
Lest I kill Wu folk."

Thereupon he went to their various castles and made an investigation of all the officials and soldiers privately employed by the Ku and Lu clans, and of the escaped criminals sheltered by them, and reported the matter in detail to the throne. The guilty thus exposed were extremely numerous. Lu K'ang was serving at the time as inspector-general of Chiang-ling. It was only



【原文】

罪者甚众。陆抗时为江陵都督，故下请孙皓，然后得释。

3.5 山公以器重朝望，年逾七十，犹知管时任。贵胜年少若和、裴、王之徒，并共宗咏。有署阁柱曰：“阁东有大牛，和峤鞅，裴楷鞅，王济剔鬃不得休。”或云潘尼作之。

3.6 贾充初定律令，与羊祜共咨太傅郑冲，冲曰：“皋陶严明之旨，非仆暗懦所探。”羊曰：“上意欲令小加弘润。”冲乃粗下意。

3.7 山司徒前后选，殆周遍百官，举无失才，凡所题目，皆如其言；唯用陆亮，是诏所用，与公意异，争之，不从。亮亦寻为贿赂。

【今译】

任江陵都督，为此从江陵顺流而下，去向孙皓求情，然后才得以释罪。

3.5 山公(涛)以其才干而在朝廷中享有很高的声望，年过七十，还主持管理着时政。那些权贵子弟如和峤、裴楷、王济等人，全都尊崇称颂他。有人在阁道廊柱上题道：“阁东有大牛，和峤鞅，裴楷鞅，王济剔鬃不得休。”有人说这是潘尼写的。

3.6 贾充开始制定法令，和羊祜一起去请教太傅郑冲。郑冲说：“皋陶严明宗旨，不是我这昏庸懦弱之辈所能探讨的。”羊祜说：“皇上的意思是要让您稍加补充润饰。”郑冲才大略提出了自己的意见。

3.7 山司徒(涛)领选官，前后所选，几乎遍及百官，没有遗漏的人才。凡是品评过的人物，完全应其所言。只有用陆亮是皇上下令用的，与山公意见不同，山公争谏，皇上不听。不久陆亮就因贿赂案而被撤职。



after he had made a special trip down to the capital to plead with Sun Hao that he was able to get them pardoned.

3.5 Because his capacities were ample, Shan T'ao was looked up to by the court, and though his years were past seventy, he was still entrusted with temporal responsibilities. Youths from noble families like Ho Ch'iao, P'ei K'ai, and Wang Chi all sang his praises. Someone wrote on a pillar in Shah T'ao's offices,

“East of the office there is a large ox;
Ho Ch'iao at the halter,
P'ei K'ai at the hocks,
Wang Chi scratching and tickling—it can't relax.”

Some say it was P'an Ni who wrote it.

3.6 When Chia Ch'ung was first codifying the laws and ordinances, he went in company with Yang Hu to consult the grand tutor Cheng Ch'ung. Cheng told them, “The stern, bright precepts of Kao Yao are not to be fathomed by one of my dim stupidity.”

Yang replied, “His Highness's (Ssu-ma Chao) wish was to have you make them a bit more liberal and generous.”

Thereupon Cheng set down in a general way his ideas.

3.7 Shan T'ao's selections for public office which he had made throughout his career had practically run the gamut of the various offices, and of those he had recommended none had ever fallen short in ability. In every case where he had written an estimate of a candidate's ability it proved to be exactly as he had stated. It was only in the case of the appointment of Lu Liang, who had been appointed by imperial command, that exception was taken to Shan's advice. He had contested it, but his advice was not followed. Liang was indeed eventually ruined through taking bribes.



【原文】

3.8 嵇康被诛后，山公举康子绍为秘书丞。绍咨公出处，公曰：“为君思之久矣。天地四时，犹有消息，而况人乎！”

3.9 王安期为东海郡。小吏盗池中鱼，纲纪推之。王曰：“文王之囿，与众共之。池鱼复何足惜！”

3.10 王安期作东海郡，吏录一犯夜人来。王问：“何处来？”云：“从师家受书还，不觉日晚。”王曰：“鞭挞甯越以立威名，恐非致理之本！”使吏送令归家。

3.11 成帝在石头，任让在帝前戮侍中钟雅、右卫将军刘超。帝泣曰：“还我侍中。”让不奉诏，遂斩超、雅。事平之后，陶公与让有旧，欲宥之。许柳儿思妣者至佳，诸公欲全之，若全思妣，则不得不为陶全

【今译】

3.8 嵇康被杀以后，山公（涛）举荐嵇康儿子嵇绍任秘书丞。嵇绍向山公征询出处进退的方略，山涛说：“我为你想了很久了。天地之间，四时变化，且有消长更替，何况人呢！”

3.9 王安期（承）任东海郡内史。有个小吏偷了池塘里的鱼，纲纪查究他。王说：“周文王的苑囿，与民众共同享用。池塘里的鱼又有什么值得可惜的！”

3.10 王安期（承）任东海郡内史，吏役抓到一个犯夜禁的人来。王问：“从哪里来？”说：“从老师家听讲书回来，没有发觉天已经晚了。”王说：“鞭挞像甯越一样勤奋学习的人来树立声威，恐怕不是达到社会清明安定的根本！”便派吏役送他回家。

3.11 苏峻叛乱，迁晋成帝（司马衍）到石头城，任让在成帝面前杀戮侍中钟雅、右卫将军刘超。成帝哭着说：“还我侍中。”任让不听皇上的命令，于是斩了刘超、钟雅。叛乱平定之后，陶公（侃）因和任让有旧交，想宽恕他。许柳的儿子思妣，人极好，各位官员想周全他；若保



3.8 After Chi K'ang had been executed, Shan T'ao recommended K'ang's son, Shao, for curator of the palace library. Shao consulted Shan T'ao on whether he should take the post or remain in retirement, and Shan replied, "I've been thinking about it on your behalf for a long while. 'If even heaven and earth and the four seasons have their periods of decrease and increase, how much more do men!'"

3.9 While Wang Ch'eng was grand warden of Tung-hai Commandery, a petty official stole some fish from a pond. When the superintendent of records pressed charges against him, Wang replied, "The parks of King Wen were shared with the masses. Are the fish in the pond after all really worth grudging?"

3.10 While Wang Ch'eng was grand warden of Tung-hai Commandery a petty official seized and brought in a man who had violated the curfew.

Wang asked the man, "Where were you coming from?"

He replied, "I was coming home from taking instruction at my teacher's house and wasn't aware of how late it was."

Wang said, "To flog a Ning Yüeh in order to establish an awesome reputation is, I'm afraid, no basis for the administration of government." Whereupon he ordered the petty official to escort the man and enable him to get home.

3.11 When the boy-emperor Ch'eng (Ssu-ma Yen) was in Shih-t'ou (west of Chien-k'ang), Jen Jang, in the emperor's presence, seized the personal attendant, Chung Ya, and the general of the right guard, Liu Ch'ao. The emperor cried out in tears, "Give me back my personal attendant!"

Jang, disregarding the imperial command, decapitated Ch'ao and Ya.



【原文】

让。于是欲并宥之。事奏，帝曰：“让是杀我侍中者，不可宥！”诸公以少主不可违，并斩二人。

3.12 王丞相拜扬州，宾客数百人并加沾接，人人有说色。唯有临海一客姓任及数胡人为未洽。公因便还到过任边，云：“君出，临海便无复人。”任大喜说。因过胡人前，弹指云：“兰阁！兰阁！”群胡同笑，四坐并欢。

3.13 陆太尉诣王丞相咨事，过后辄翻异，王公怪其如此。后以问陆，陆曰：“公长民短，临时不知所言，既后觉其不可耳。”

3.14 丞相尝夏月至石头看庾公，庾公正料事。丞相云：“暑，可

【今译】

全思妣，就不能不替陶公保全任让。于是想一起宽恕他们。事情启奏后，成帝说：“任让是杀我侍中的人，不能宽恕！”众官员因少主之命不可违背，一起斩了这两个人。

3.12 王丞相(导)被委任为扬州刺史，对前来的数百名宾客都施恩款待，人人都很高兴。只有临海一位姓任的客人和几个胡人未照顾周到。王导于是乘便绕到任客身边，说：“您一出来，临海可就没人了。”任客非常高兴。于是又来到胡人面前，弹着手指说：“兰阁！兰阁！”众胡人一起笑了起来，于是满座的人都很欢快。

3.13 陆太尉(玩)到王丞相(导)那里去请教事情，过后总翻然改变，未遵循王公的意见办事，王公奇怪他为什么这样。后来就这事问陆玩，陆说：“公位尊而民位卑，一时间不知该怎么说，回来后觉得那样办不行罢了。”

3.14 丞相(王导)曾经于夏季到石头城看望庾公(冰)，庾公正在料理政务。丞相说：“天热，可以稍微简省些事务。”庾公说：“公的省



After the uprising had been suppressed, T'ao K'an, who had a long-standing friendship with Jang, wanted to have him pardoned. Now Hsi Liu's son, Yung (who had been involved in Su Chün's revolt through his father), was an exceedingly fine man, and all the court dignitaries wanted to spare him. But if they spared Yung, then they had no recourse but to spare Jang as well, for T'ao K'an's sake, so they asked to have both men pardoned. But when the matter was presented to the throne the emperor said, "Jang is the one who killed my personal attendant; he may not be pardoned." All the dignitaries felt the young ruler could not be disobeyed, so they decapitated both men.

3.12 When Chancellor Wang Tao was appointed governor of Yang Province, several hundred guests were all greeted kindly by him. Everyone looked happy except a guest from Lin-hai named Jen and several Central Asiatics (Hu), who were not fully at ease. For this reason the chancellor came over, and as he passed by Jen remarked, "When you came to the capital, Lin-hai then was left without any people!" Jan was greatly cheered by this, whereupon Wang passed by in front of the Central Asiatics, and, snapping his fingers, said, "*Lân-dzia, lân-dzia!*" All the Central Asiatics laughed together, and the whole company was delighted.

3.13 Grand Marshal Lu Wan often went to see Chancellor Wang Tao to consult about some matter, and later without warning would take a different course of action. Wang thought it odd that he should have acted like this, and later asked Lu about it. Lu explained, "Your ability is superior and mine deficient, so at the time I didn't know what to say. But afterward I realized what you advised was impracticable, that's all."

3.14 Chancellor Wang Tao came once during the summer months to Shih-t'ou to call on Yü Liang. Yü was just then busily engaged in his



【原文】

小简之。”庾公曰：“公之遗事，天下亦未以为允。”

3.15 丞相末年，略不复省事，正封箴诺之。自叹曰：“人言我愤愤，后人当思此愤愤。”

3.16 陶公性检厉，勤于事。作荆州时，敕船官悉录锯木屑，不限多少。咸不解此意。后正会，值积雪始晴，听事前除雪后犹湿，于是悉用木屑覆之，都无所妨。官用竹，皆令录厚头，积之如山。后桓宣武伐蜀，装船，悉以作钉。又云，尝发所在竹篙，有一官长连根取之，仍当足，乃超两阶用之。

3.17 何驃骑作会稽，虞存弟睿作郡主簿，以何见客劳损，欲白断常客，使家人节量择可通者。作白事成，以见存。存时为何上佐。正

【今译】

简宽容的理政方针，国人也未必认为恰当。”

3.15 丞相(王导)晚年，完全不怎么料理政务，只签署文书画诺。自己叹息道：“人们说我糊涂，后人会怀念我这糊涂。”

3.16 陶公(侃)生性检束严格，勤于政事。做荆州刺史时，命令船官收集锯木屑，不限多少。大家都不理解这样做的原因。后来于正月朔旦大会僚属，赶上久雪初晴，厅堂前的台阶雪后仍然很湿，于是全用锯木屑覆盖上，完全不妨事。官府用竹子，一律让收存厚粗的竹头，堆积如山。后来桓宣武(温)伐蜀时，造船，全用来做竹钉了。又有人说，他曾经征发所在地竹篙，有个官长连根一起取下，以竹根代替篙铁足，陶就给此人连升两级而重用他。

3.17 何驃骑(充)做会稽内史，虞存的弟弟虞睿任郡主簿，因为何充接见客人太多，身体劳累亏损，虞睿想请示断绝那些一般的客人，让仆役节制斟酌，选择可以通报的人。请示的报告写好后，拿着去见虞存。虞存当时是何充高级僚属。正在和虞睿吃饭时存对他说：“白



affairs, so the chancellor said, "Surely during the hot season it's permissible to reduce your work a little?"

Yü replied, "In Your Excellency's own neglect of affairs, the whole realm, in its turn, has also not yet found it satisfactory."

3.15 During Chancellor Wang Tao's last years he was somewhat less attentive to his affairs. He merely gave his approval to all petitions and memoranda that came to him. He himself said with a sigh, "People say I'm too lax; but those that come after me will miss this laxity."

3.16 T'ao K'an was by nature frugal and strict and conscientious in his work. While he was governor of Ching Province he ordered the shipbuilding officers to save all the sawdust regardless of whether there was much or little. At the time nobody understood the purpose of this. Later at a New Year's assembly, it happened that the skies had just cleared after a heavy snowfall. On the front steps of the audience hall it was still wet after the snow had been removed, so they used all the sawdust to cover them, and no inconvenience of any kind was felt.

Whenever the shipbuilding officers used bamboo, he always ordered them to save the butt ends, piling them up like mountains. Later, when Huan Wen led an expedition against Shu and was outfitting the ships, they used them all to make nails.

It is also told how on one occasion he ordered the requisitioning of bamboos for punting poles, when one of the foremen took the poles, roots and all, to serve just as they were for pole ends. After that T'ao employed him at an advance of two ranks.

3.17 While Ho Ch'ung was serving as governor of K'uai-chi Commandery, Yü Ts'un's younger brother, Chien, was superintendent of records for the commandery. Observing that Ho was becoming worn out from



【原文】

与饴共食，语云：“白事甚好，待我食毕作教。”食竟，取笔题白事后云：“若得门庭长如郭林宗者，当如所白。汝何处得此人？”饴于是止。

3.18 王、刘与林公共看何骠骑，骠骑看文书，不顾之。王谓何曰：“我今故与林公来相看，望卿摆拨常务，应对玄言，那得方低头看此邪？”何曰：“我不看此，卿等何以得存？”诸人以为佳。

3.19 桓公在荆州，全欲以德被江、汉，耻以威刑肃物，令史受杖，正从朱衣上过。桓式年少，从外来，云：“向从阁下过，见令史受杖，上

【今译】

事写得很好，等我吃完再作批复。”吃完饭，拿笔在报告后写道：“如果能找到郭林宗那样的门亭长，就按你的意见办。你又从什么地方能找到这样的人？”虞鞞于是作罢。

3.18 王(濛)、刘(惔)和林公(支遁)一起去看望何骠骑(充)，骠骑只顾看文件，不理他们。王对何说：“我们今天特意和林公一起来看你，希望你摆脱日常事务，和我们一起谈论玄学，怎么能还低头看这个呢？”何说：“我不看这个，你们怎么能够活命？”众人都认为这话说得好。

3.19 桓公(温)任荆州刺史，一心想在江汉地区施行德政，不愿以威势、刑法威慑百姓。令史受杖责，刑杖只从官服上掠过。桓式年纪轻，从外面回来，说：“刚才从官署前经过，看见令史受杖刑，上拂掠



interviewing visitors, Chien wanted to petition to refuse ordinary visitors and to have a member of the household staff exercise his discretion in selecting the ones who might be admitted. When he had finished writing the petition he showed it to Ts'un. Ts'un, who at the time was Ho's senior assistant, was just then having his meal with Chien, and said to him, "Your petition is extremely good. Wait till I'm through eating and I'll make some suggestions."

When the meal was over he took a brush and wrote at the end of the form, "If you could get a keeper of the gate like Kuo T'ai, it should be as petitioned, but where will you get a man like him?"

Chien accordingly refrained from sending it up.

3.18 Wang Meng, Liu T'an, and the monk Chih Tun came in a body to visit Ho Ch'ung. Ho was reading documents and letters and paid no attention to them. Wang said to him, "We've come today along with Chih Tun for a visit, hoping you would lay aside ordinary duties and join us in some abstruse conversation. How does it happen that we find you just now with bowed head reading this stuff?"

Ho replied, "If I didn't read 'this stuff,' how would you fellows manage to survive?"

Everyone considered this a fine answer.

3.19 While Huan Wen was governing Ching Province he wanted very much to have his virtue extend throughout all the area of the Yangtze and Han rivers, and he was therefore ashamed to employ harsh punishments to intimidate his subjects. On one occasion a clerk was being flogged and the rod merely passed over his vermilion robe of office. Wen's son Huan Hsin, who was young at the time, came in from outside and said, "Just now I passed by the courtroom and saw a clerk being flogged.



【原文】

捎云根，下拂地足。”意讥不著。桓公云：“我犹患其重。”

3.20 简文为相，事动经年，然后得过。桓公甚患其迟，常加劝勉。太宗曰：“一日万机，那得速！”

3.21 山遐去东阳，王长史就简文索东阳，云：“承藉猛政，故可以和静致治。”

3.22 殷浩始作扬州，刘尹行，日小欲晚，便使左右取襪。人问其故，答曰：“刺史严，不敢夜行。”

3.23 谢公时，兵厮逋亡，多近窜南塘下诸舫中。或欲求一时搜索，谢公不许，云：“若不容置此辈，何以为京都？”

3.24 王大为吏部郎，尝作选草，临当奏，王僧弥来，聊出示之。

【今译】

云脚，下擦过地足。”意思是讥讽没打在身上。桓公说：“我仍然嫌责罚太重。”

3.20 晋简文帝(司马昱)做丞相，事情动不动经过一年，然后才得处理。桓公(温)特别嫌他慢，常常催促勉励。简文帝说：“日理万机，怎么能快！”

3.21 山遐离开东阳郡守之位，王长史(濛)向简文帝(司马昱)要求任职东阳郡，说：“承继威猛严厉的政治统治，就可以用温和平静的措施以达到社会的清明安定。”

3.22 殷浩开始出任扬州刺史时，刘尹(惔)出行，天刚刚要晚，就叫手下人准备歇宿。有人问他什么原因，回答说：“刺史严厉，不敢夜间行走。”

3.23 谢公(安)当政时，兵士和奴仆逃亡，大多就近流窜到南塘一带的各船中。有人想要求对各船同时进行搜查，谢公不允许，说：“假若不能包容宽免这些人，怎么称得上京都？”

3.24 王大(忱)任吏部郎，曾经草拟选用官吏的名单，正要去启奏皇帝，王僧弥(珉)来了，随便拿出来给他看。僧弥拿到手，就按自己



They were clearing away the cloud roots above and sweeping off the earth footings below." He meant to make fun of the fact that the rod made no contact.

Huan Wen replied, "I'm still sorry it was so severe."

3.20 While Emperor Chien-wen (Ssu-ma Yü) was chancellor, affairs moved so slowly it took years before anything got done. Huan Wen was extremely upset over his dilatoriness and continually prodded him. The emperor replied, "'In one day ten thousand decisions'; how can I hurry?"

3.21 After Shan Hsia quit his post as grand warden of Tung-yang, Wang Meng approached Emperor Chien-wen (then Prince of K'uai-chi) with a request for the commandery, saying, "Since I will be succeeding a 'ferocious administration,' I may achieve order with 'harmonious calm.'"

3.22 When Yin Hao had just begun his term as governor of Yang Province, Liu T'an went on a journey. The day was barely growing late when he had his servants get out his bedding. When someone asked his reason he replied, "The governor is strict; I don't dare travel at night."

3.23 In the time of Hsieh An many soldiers and camp followers who had deserted or become vagrants had come near the capital and had sneaked in among the boats moored below the southern bank (of the Chin-huai River). Someone wished to make a simultaneous search to round them up, but Hsieh would not permit it. He said, "If we didn't make room to accommodate this crowd, how could this be the capital?"

3.24 When Wang Ch'en was a clerk in the Board of Civil Office he was once writing a draft of the selections for office. Just as he was about to present it, Wang Min came in, and Ch'en briefly took it out to show him. After Min got hold of it he proceeded on his own to change nearly half of



【原文】

僧弥得，便以己意改易所选者近半，王大甚以为佳，更写即奏。

3.25 王东亭与张冠军善。王既作吴郡，人问小令曰：“东亭作郡，风政何似？”答曰：“不知治化何如，唯与张祖希情好日隆耳。”

3.26 殷仲堪当之荆州，王东亭问曰：“德以居全为称，仁以不害物为名。方今宰牧华夏，处杀戮之职，与本操将不乖乎？”殷答曰：“皋陶造刑辟之制，不为不贤；孔丘居司寇之任，未为不仁。”

【今译】

的意见改换了将近一半人选，王大认为非常好，重新抄写，立即上奏。

3.25 王东亭(珣)与张冠军(玄)友善。王作了吴郡太守后，有人问其弟王珣说：“东亭做郡守，风化、政绩怎么样？”回答说：“不知道治理教化怎么样，只是看到他和张祖希(玄)感情日益深厚罢了。”

3.26 殷仲堪将去荆州任刺史，王东亭(珣)问道：“德是以守全为善，仁是以不害人为本。现在您掌管治理华夏，身处杀戮的职位，这与你本来的操守不相违背吗？”殷仲堪回答说：“皋陶制定刑法制度，不算不贤德；孔丘身居司寇之职，不算不仁爱。”



those selected. Wang Ch'en, himself strongly convinced that Min's choices were good, rewrote the draft and presented it forthwith.

3.25 Wang Hsün and Chang Hsüan-chih were good friends. After Wang became grand warden of Wu Commandery, someone asked his younger brother, Wang Min, "Now that Hsün is grand warden of the commandery, what are the morals and administration like?"

Min replied, "I don't know what his administration or his moral influence is like; only that his fondness for Chang Hsüan-chih is more flourishing every day, that's all."

3.26 When Yin Chung-k'an was about to go to Ching Province as governor, Wang Hsün asked him, "The virtuous consider preserving themselves whole to be praiseworthy, and the good take not harming others to be reputable. But nowadays anyone who governs the Chinese people occupies an office of killing and slaughter. Doesn't this go against your basic principles?"

Yin replied, "When Kao Yao created a system of punishments and penalties, he was not considered unworthy, and when Confucius occupied the office of minister of crime, he was never considered unkind."



文学第四

【原文】

4.1 郑玄在马融门下，三年不得相见，高足弟子传授而已。尝算浑天不合，诸弟子莫能解。或言玄能者，融召令算，一转便决，众咸骇服。及玄业成辞归，既而融有“礼乐皆东”之叹，恐玄擅名而心忌焉。玄亦疑有追，乃坐桥下，在水上据屐。融果转式逐之，告左右曰：“玄在土下水上而据木，此必死矣。”遂罢追。玄竟以得免。

4.2 郑玄欲注《春秋传》，尚未成，时行与服子慎遇，宿客舍。先

【今译】

4.1 郑玄在马融门下受业，三年没有见到老师，由他高足弟子传授学业而已。一次用浑天仪测算天体位置，算不对，众弟子都不能解决。有人说郑玄会。马融把郑玄叫来，让他算。郑玄转动浑天仪很快便运算出结果，大家都很惊异佩服。等郑玄毕业辞别归里后，马融随之发出“礼乐皆东行”的叹息。他怕郑玄独享盛名，心里很嫉妒他。郑玄也疑心有人来追赶，就坐在桥下，抓着木屐浮在水上。马融果然旋转棊盘占其行踪来追他，告诉手下人说：“郑玄在土下水上而依托于木，这样是必死的。”于是停止追赶。郑玄竟然因此而得以逃脱。

4.2 郑玄想为《春秋左氏传》作注，还没有完成。这时在路上和服子慎(虔)相遇，住在同一客店中。二人早先并不相识，服虔在店外



Chapter 4 Letters and Scholarship

4.1 While Cheng Hsüan was among the disciples of Ma Jung, he did not get a personal interview with the master for three years. Jung's top disciple merely passed on to him the master's instruction, and nothing more. Once while Jung was calculating the degrees of the celestial sphere, it did not come out correctly, nor could any of his disciples resolve the problem.

Someone remarked, "The one who can do it is Cheng Hsüan." Jung thereupon summoned Hsüan and had him do the calculation. With a single turn Hsüan solved the problem and the whole company acknowledged his superiority with amazement.

When Hsüan's term of study was completed, he asked leave to return home. As he did so, Jung heaved a sigh and said, "The 'Rites' and 'Music' are both going eastward with you."

Fearing lest Hsüan would overshadow his own reputation, Jung was jealous in his heart. Hsüan, for his part, also suspected that he would be pursued, so he sat beneath a bridge, above the water and resting on a pair of wooden clogs. As anticipated, Jung spun the divining board (*shih*) to track him down, and announced to those about him, "Hsüan is beneath earth and above water, resting on wood. This surely means he is dead." Whereupon he called off the pursuit, and Hsüan thereby eventually managed to make his escape.

4.2 Cheng Hsüan had wanted to write a sub-commentary on the "Tso Commentary" of the "Spring and Autumn Annals" (*Ch'un-ch'iu chuan*), but had not yet completed it. At the time, while on a trip, he



【原文】

未相识，服在外车上与人说己注《传》意，玄听之良久，多与己同。玄就车与语曰：“吾久欲注，尚未了。听君向言，多与吾同，今当尽以所注与君。”遂为《服氏注》。

4.3 郑玄家奴婢皆读书。尝使一婢，不称旨，将挞之，方自陈说，玄怒，使人曳著泥中。须臾，复有一婢来，问曰：“胡为乎泥中？”答曰：“薄言往愬，逢彼之怒。”

4.4 服虔既善《春秋》，将为注，欲参考同异。闻崔烈集门生讲传，遂匿姓名，为烈门人赁作食。每当至讲时，辄窃听户壁间。既知不

【今译】

车上同别人谈自己注《左传》的意图，郑玄听他说了很久，大多与自己的意见相同。郑玄就到车上和服虔说：“我早就想注《左传》，还没作完。听您刚才所言，大多和我相同，现在应该把我所作的注全部给您。”于是就成了《春秋左传服氏注》。

4.3 郑玄家奴婢全都读书。曾经支使一婢女，不合意，要鞭打她，她仍然辩解，郑玄发怒了，让人把她拽到泥中。一会儿，又有一婢女过来，用《诗经》中的诗句问：“胡为乎泥中？”用《诗经》中的诗句答道：“薄言往愬，逢彼之怒。”

4.4 服虔既然擅长《春秋》，将要为它作注，想参考些不同见解。听说崔烈召集门下弟子讲论经义，就隐匿姓名，被崔烈弟子雇佣做饭。每当到开讲时，就在门外墙壁后偷听。知道所讲不能超过自己后，就



met by chance with Fu Ch'ien, and they spent the night at the same inn. Neither one had known the other before. Fu was outside on his carriage explaining to someone the ideas of his own sub-commentary on the "Tso Commentary."

Hsüan listened to him for a long time, and found that for the most part Fu's ideas agreed with his own. Approaching his carriage, Hsüan said to him, "I myself have long wanted to write a sub-commentary, but haven't finished it yet. After listening to what you've just said, I find that for the most part it agrees with my own ideas, so now let me present all that I've so far commented on to you."

Thereafter it became known as "Fu's Sub-commentary" (*Fu-shih chu*).

4.3 In Cheng Hsüan's household even the male and female slaves (*nu-pei*) were literate. Once while Hsüan was being waited on by a female slave, she failed to satisfy his wishes. He was on the point of flogging her, when she began making excuses for herself. In a rage, Hsüan had her dragged through the mire. A moment later another female slave came by and asked in the words of the Song, *Shih-wei*,

"What are you doing in the mire?"

She replied, from the Song, *Po-chou*,

"I went to him and plead my cause,

But there met only with his ire."

4.4 Since Fu Ch'ieh was well versed in the "Spring and Autumn Annals" and its commentaries, he was on the point of making a sub-commentary, but wanted to compare points of agreement and difference with other experts. Hearing that Ts'ui Lieh had gathered his disciples to lecture on the "Tso Commentary", he took an assumed name and hired himself out



【原文】

能逾己，稍共诸生叙其短长。烈闻，不测何人。然素闻虔名，意疑之。明蚤往，及未寤，便呼：“子慎！子慎！”虔不觉惊应，遂相与友善。

4.5 钟会撰《四本论》始毕，甚欲使嵇公一见。置怀中，既定，畏其难，怀不敢出，于户外遥掷，便回急走。

4.6 何晏为吏部尚书，有位望，时谈客盈坐。王弼未弱冠，往见之。晏闻弼名，因条向者胜理语弼曰：“此理仆以为极，可得复难不？”

【今译】

逐渐地和那些学生评论短长。崔烈听说了，猜不准是什么人。然而早就听说过服虔的名字，心里疑惑就是他。第二天早晨前往，趁他还没醒，就叫：“子慎！子慎！”服虔惊醒，不知不觉答应了，于是二人成了好朋友。

4.5 钟会撰著《四本论》刚刚完稿，很想让嵇公（康）看一看。把稿揣在怀里，已经到了那里，怕他诘问驳难，揣在怀里不敢拿出来，在门外远远地扔进去，便立即回身急忙跑开了。

4.6 何晏任吏部尚书，地位尊贵声望高，一时间清谈客人常常满堂满座。王弼年纪未满二十岁，前往拜访他。何晏听说过王弼的名声，于是整理刚才清谈中精妙决胜的玄理告诉王弼说：“这义理我以为很完美了，你能够再提出诘问辩驳吗？”王弼于是提出诘问，满座的人



as a cook for Lieh's disciples. Whenever it came time for them to attend a lecture, he would always listen surreptitiously at a crack between the door and the wall. After he was satisfied that Lieh's interpretation could not improve upon his own, he occasionally gathered all the disciples to review their short and long points.

Lieh, on hearing of this incident, could not guess who it might be. However, since he had long heard of Ch'ien's reputation, he suspected in his heart that it was he. Early the next morning he went to Ch'ien's room, and before the latter had awakened, called out his courtesy name, "Tzu-shen! Tzu-shen!"

Without realizing it, Chien made a startled response. After that the two became fast friends.

4.5 When Chung Hui had barely finished editing his "Treatise on the Four Basic Relations between Natural Ability and Human Nature" (*Ssu-pen lun*), he wanted very much to have Chi K'ang look it over. Putting the manuscript in his bosom, [he went to the latter's house]. But after he had entered and was seated, he became apprehensive of Chi's objections and kept it in his bosom, not daring to bring it out.

After he was outside the door he threw it back from a distance, then turned around and walked hastily away.

4.6 While Ho Yen was serving as president of the Board of Civil Office he enjoyed both status and acclaim. Conversationalists of the time thronged the seats of his home. Wang Pi, who was then not yet twenty, also went to visit him. Since Yen had heard of Pi's reputation, he culled some of the best arguments from past conversations and said to Pi, "These arguments I consider to be ultimate. Do you care to raise any objections?"



【原文】

弼便作难，一坐人便以为屈。于是弼自为客主数番，皆一坐所不及。

4.7 何平叔注《老子》始成，诣王辅嗣，见王注精奇，乃神伏，曰：“若斯人，可与论天人之际矣！”因以所注为《道》、《德》二论。

4.8 王辅嗣弱冠诣裴徽，徽问曰：“夫无者，诚万物之所资，圣人莫肯致言，而老子申之无已，何邪？”弼曰：“圣人体无，无又不可以训，故言必及有；老、庄未免于有，恒训其所不足。”

4.9 傅嘏善言虚胜，荀粲谈尚玄远，每至共语，有争而不相喻。裴冀州释二家之义，通彼我之怀，常使两情皆得，彼此俱畅。

【今译】

都认为理屈，无可驳辩。于是王弼自任主客双方一层层反复自难自答，全是一座人谈论所不及的。

4.7 何平叔(晏)注解《老子》刚刚完成，去拜访王辅嗣(弼)，看到王的《老子》注精湛非凡，就从内心深处被降服了，说：“像这个人，可以和他谈论天道人事相互间的关系了。”于是把自己所作的注改为《道》《德》二论。

4.8 王辅嗣(弼)年轻时去拜谒裴徽，徽问：“无，确实是万物的本原，孔圣人不肯论及，而老子申述起来没完没了，为什么呢？”王弼说：“圣人体悟到万物始于无，而无又不可训释，所以言必谈有；老子、庄子不能超脱世间之有，就总是不断地训解他们把握不足的无。”

4.9 傅嘏善于谈论道的本体无形无象的超然境界，荀粲言谈也崇尚玄妙高远的性理天道。每到一起论谈，产生争论而互相不能说服对方。裴冀州(徽)解释两方的义理，沟通彼此心意，常常使得两人都很满意，彼此都很舒畅。



Pi proceeded to raise objections, and after he was finished the whole company considered that Yen had been defeated. Pi then went on, himself acting as both “host” (*chu*) and “guest” (*k'o*) for several bouts (*fan*). In every case he was unequalled by anyone else in the whole company.

4.7 When Ho Yen's commentary on the *Lao-tzu* was barely completed, he went to visit Wang Pi. After observing how thorough and remarkable Wang's commentary was, he yielded to Wang's superiority, saying, “With such a person one may discuss the relation between Heaven and Man!”

For this reason he converted what he himself had commented on into two treatises, one on the Way (*tao*), and one on the Power (*te*).

4.8 When Wang Pi was barely twenty he went to visit P'ei Hui. Hui asked him, “Non-actuality (*wu*) is indeed that by which all things are sustained, yet the Sage (Confucius) was unwilling to vouchsafe any words on the subject. Lao-tzu, on the other hand, expatiated on it endlessly. Why?”

Wang Pi replied, “The Sage embodied Non-actuality. Furthermore, Non-actuality may not be the subject of instruction. Therefore of necessity his words applied to Actuality (*yu*). Lao-tzu and Chuang-tzu, not yet free of Actuality, were continually giving instruction about that in which they felt a deficiency.”

4.9 Fu Ku was skilled in talking about the Empty and Transcendent (*hsi-sheng*), while Hsün Ts'an in his conversations favored the Mysterious and Remote (*hsüan-yüan*). Whenever during their conversations there was conflict due to mutual misunderstanding, P'ei Hui would arbitrate the views of both parties. Since he was familiar with the inner thoughts of both of them, he never failed to bring it about that the feelings of each were satisfied.



【原文】

4.10 何晏注《老子》未毕，见王弼自说注《老子》旨。何意多所短，不复得作声，但应诺诺，遂不复注，因作《道德论》。

4.11 中朝时有怀道之流，有诣王夷甫咨疑者，值王昨已语多，小极，不复相酬答，乃谓客曰：“身今少恶，裴逸民亦近在此，君可往问。”

4.12 裴成公作《崇有论》，时人攻难之，莫能折，唯王夷甫来，如小屈。时人即以王理难裴，理还复申。

4.13 诸葛宏年少不肯学问，始与王夷甫谈，便已超诣。王叹曰：“卿天才卓出，若复小加研寻，一无所愧。”宏后看《庄》、《老》，更与王语，便足相抗衡。

【今译】

4.10 何晏为《老子》一书作注，尚未完成，见到王弼听他陈说自己注《老子》的意旨，何晏感到自己的见解多有不足，就不再说话，只是“嗯嗯”地答应。于是不再作注，便改作《道德论》。

4.11 渡江前，有尊崇老庄、仰慕道家学说的人，造访王夷甫（衍）请教疑难问题，正赶上王因头天谈话太多，身体感到不适，不再接待应酬客人，就对客人说：“我今天小有不适，裴逸民（颢）也就在附近，您可以去问他。”

4.12 裴成公（颢）作《崇有论》，当时人攻击诘问他，可没有人能驳倒，只有王夷甫（衍）来了，似有小小的挫折。当时人就用王的理论驳辩裴，然而最后裴仍然驳辩胜利，理论得以申发。

4.13 诸葛宏年轻时，不肯学习，可开始和王夷甫（衍）谈论，就已经显出很高超卓越。王叹道：“你天才卓出，如果再稍加研究探索，在任何人面前都可以毫无愧色。”诸葛宏后来看了《庄子》、《老子》，再与王衍谈话，就完全能够与他相抗衡了。



4.10 Ho Yen had been writing a commentary on the *Lao-tzu* and had not yet finished when he went to visit Wang Pi. Wang explained for him the gist of his own commentary on the *Lao-tzu*. Ho's ideas for the most part were inferior to Wang's, so he never got to make a sound, except only to answer, "Quite so, quite so."

After that, he did not go on with his commentary, but composed separate treatises on the Way (*tao*) and the Power (*te*) instead.

4.11 During the time of the Central Court, a certain person of the Taoist persuasion went to visit Wang Yen to consult him on a doubtful point. It happened that on the previous day Wang had already overextended himself, and, feeling slightly fatigued, was not inclined to answer his question. So he said to the guest, "Today I'm somewhat indisposed. P'ei Wei lives near here. Why don't you go over and ask him?"

4.12 When P'ei Wei composed his "Treatise in Praise of Actuality" (*Ch'ung-yu lun*), his contemporaries joined in attacking it and raising objections, but no one could refute it. It was only when Wang Yen came to converse with him that his arguments seemed to yield slightly. Thereafter the others tried using Wang's arguments in raising objections, but P'ei's arguments only returned with renewed vigor.

4.13 When Chu-ko Hung was young he was unwilling to pursue his studies. The first time he conversed with Wang Yen he already revealed a transcendent perceptiveness. Wang commented with a sigh, "Your natural ability is most outstanding. If in addition you would duly apply a little study and research, there wouldn't be a single person in whose presence you would need to feel ashamed."

Hung later read the *Chuang-tzu* and *Lao-tzu*, and when he conversed with Wang again, he was able to match wits with him on equal terms.



【原文】

4.14 卫玠总角时，问乐令梦，乐云：“是想。”卫曰：“形神所不接而梦，岂是想邪？”乐云：“因也。未尝梦乘车入鼠穴、捣齧啖铁杵，皆无想无因故也。”卫思因经日不得，遂成病。乐闻，故命驾为剖析之，卫即小差。乐叹曰：“此儿胸中当必无膏肓之疾。”

4.15 庾子嵩读《庄子》，开卷一尺许便放去，曰：“了不异人意。”

4.16 客问乐令“旨不至”者，乐亦不复剖析文句，直以麈尾柄确几曰：“至不？”客曰：“至。”乐因又举麈尾曰：“若至者那得去？”于是客

【今译】

4.14 卫玠未成年时，问乐令（广）梦是怎么回事，乐广说：“梦是心中所想。”卫玠说：“身体和思想根本不接触的事情而入梦，怎么是心中所想呢？”乐广说：“有因缘关系。不曾会梦到坐着车子钻入鼠穴、捣齧吃铁杵的，全是因为没有这样的思念、没有这样的因缘而已。”卫玠终日思考梦与思念因缘关系，不得其解，竟然痴想成病。乐广听说了，特地命令御者驾车前往为他分析解说，卫玠立即病情稍有好转。乐广感慨道：“这孩子心里一定不会有严重的不治之症。”

4.15 庾子嵩（数）读《庄子》，展开书卷一尺来长就放下了，说：“和我的想法没有什么不同。”

4.16 有客问乐令（广）“旨不至”的意思，乐并不分析讲解文辞句意，只用麈尾柄敲击几案说：“到头了吗？”客曰：“到了！”乐于是又举起麈尾说：“如果到了止境还怎么向前发展下去？”于是客人就领悟



4. 14 When Wei Chieh was a young lad with his hair in tufts, he asked Yüeh Kuang about dreams.

Yüeh said, "They're thoughts (*hsiang*)."

Wei continued, "But dreams occur when body and spirit aren't in contact. How can they be thoughts?"

Yüeh replied, "They're the result of causes (*yin*). No one's ever dreamed of entering a rat hole riding in a carriage, or of eating an iron pestle after pulverizing it, because in both cases there have never been any such thoughts or causes."

Wei pondered over what was meant by "causes" for days without coming to any understanding, and eventually became ill. Yüeh, hearing of it, made a point of ordering his carriage and going to visit him, and thereupon proceeded to make a detailed explanation of "causes" for Wei's benefit. Wei immediately began to recover a little.

Sighing, Yüeh remarked, "In this lad's breast there will never be any incurable sickness."

4. 15 When Yü Ai started to read the *Chuang-tzu* he opened the scroll a foot or so, then put it down, saying, "It's not the least bit different from what I've thought all along."

4. 16 A questioner once asked Yüeh Kuang about the statement "Meanings do not reach" (*chih pu chih*).

Yüeh for his part made no further detailed analysis of the words or sentence. Instead, he directly seized the handle of his sambar-tail chowry (*chu-wei*) and struck it against the table, asking, "Does it reach or not?"

The questioner said, "It reaches."

Yüeh then lifted the chowry and said, "If it reaches, then how can it be removed?"



【原文】

乃悟服。乐辞约而旨达，皆此类。

4.17 初，注《庄子》者数十家，莫能究其旨要。向秀于旧注外为解义，妙析奇致，大畅玄风，唯《秋水》、《至乐》二篇未竟，而秀卒。秀子幼，义遂零落，然犹有别本。郭象者，为人薄行，有俊才，见秀义不传于世，遂窃以为己注，乃自注《秋水》、《至乐》二篇，又易《马蹄》一篇，其余众篇，或定点文句而已。后秀义别本出，故今有向、郭二《庄》，其义一也。

4.18 阮宣子有令闻。太尉王夷甫见而问曰：“老庄与圣教同异？”

【今译】

信服了。乐广言简而意赅，都与此类似。

4.17 当初注《庄子》的有数十家，都不能挖掘出它的要旨。向秀在旧注之外为《庄子》解义，解析精妙非凡，使谈玄之风大为兴盛。只是《秋水》、《至乐》两篇还没注完，向秀去世了。向秀儿子年幼，这解义于是四散零落了，然而还有副本存留。郭象这个人，品行轻薄而有卓越的才智，看到向秀的《庄子》解义在社会上没有流传，就剽窃来做为己注，然后自己注了《秋水》、《至乐》两篇，又改注了《马蹄》一篇，其余各篇，有的只是改定文稿而已。后来向秀的解义副本刊出，所以今天有向、郭两种《庄子》注本，其解义是一样的。

4.18 阮宣子（修）有好名声。太尉王夷甫（衍）见到他问道：“老庄与孔教有何不同？”回答说：“恐怕相同。”太尉欣赏他的话，召他为



At this point the questioner realized what he meant and accepted it. The brevity of Yüeh's statements and the perceptiveness of his ideas were all of this sort.

4.17 Previously none of the several tens of commentators on the *Chuang-tzu* had ever been able to get the full essence of its ideas. Hsiang Hsiu, going beyond the earlier commentators, wrote an "Explanatory Interpretation" (*Chieh-i*) which made a subtle analysis of its marvelous contents and gave great impetus to the vogue of the Mysterious (*hsüan-feng*). His comments on the two chapters "Autumn Waters" (*Ch'iu-shui*) and "Supreme Joy" (*Chih-lo*) were the only ones not completed when Hsiu died. Since Hsiu's sons were still in their infancy, his "Interpretation" fell into oblivion, but a separate copy still survived.

Now Kuo Hsiang was a person of mean behavior who nevertheless possessed outstanding ability. Observing that Hsiang Hsiu's "Interpretation" had not been transmitted to the world, he proceeded surreptitiously to pass it off as his own commentary, while he himself commented on the two chapters "Autumn Waters" and "Supreme Joy," and made, in addition, some alterations in the chapter "Horses' Hooves" (*Ma-t'i*). For the remaining chapters he merely established the punctuation for the sentences of the text, and nothing more.

Later the separate copy of Hsiang Hsiu's original "Interpretation" was published, so today there are two versions of the *Chuang-tzu*, the Hsiang and the Kuo, whose interpretations are identical.

4.18 Since Juan Hsiu had an excellent reputation, the grand marshal, Wang Yen, went to visit him, and asked, "The *Lao-tzu* and *Chuang-tzu* on the one hand, and the teaching of the Sage (Confucius) on the other—are they the same or different?"



【原文】

对曰：“将无同。”太尉善其言，辟之为掾。世谓“三语掾”。卫玠嘲之曰：“一言可辟，何假于三！”宣子曰：“苟是天下人望，亦可无言而辟，复何假一！”遂相与为友。

4.19 裴散骑娶王太尉女，婚后三日，诸婿大会，当时名士、王裴子弟悉集。郭子玄在坐，挑与裴谈。子玄才甚丰赡，始数交，未快；郭陈张甚盛，裴徐理前语，理致甚微，四坐咨嗟称快，王亦以为奇，谓诸人曰：“君辈勿为尔，将受困寡人女婿。”

4.20 卫玠始度江，见王大将军，因夜坐，大将军命谢幼舆。玠见

【今译】

曹掾。人们叫他“三语掾”。卫玠嘲笑他说：“一言就可征召，何必借助三语！”宣子说：“假使是天下众人所仰望，也可以无言而被征召拜官，又何必借助一言！”于是两人交好成为朋友。

4.19 裴散骑(遐)娶王太尉(衍)女儿为妻，婚后第三天，几个女婿大聚会，当时的名士、王家裴家子弟全都来了。郭子玄(象)在座中，挑头和裴遐谈名理。子玄才华横溢，开始几个回合尚未畅快。郭辅陈展开，论述充实雄辩；裴慢慢地申辩前面谈到的见解，思想情趣极为幽深精妙，满座赞叹称快，王太尉也非常惊奇，对众人说：“诸位不要谈了，否则将受我女婿的困逼。”

4.20 卫玠刚渡江，拜见王大将军(敦)，因夜坐谈，大将军召来谢幼舆(鲲)。卫玠一见谢，就很喜欢他，完全不再理睬王敦，于是通宵达



Juan replied, "Aren't they the same?" (*chiang-wu t'ung*) The grand marshal liked his answer and appointed him his aide, so in his day he was known as "the Three-word Aide."

Wei Chieh teased him about this, saying, "For only one word you still would have been appointed. Why bother with three?"

Juan replied, "If this is what people in the world are looking for, then even for no words at all I would have been appointed. Why bother with one?"

Whereupon they became fast friends.

4.19 P'ei Hsia married the daughter of the grand marshal, Wang Yen. Three days after the wedding all the sons-in-law of the Wang family were gathered in large numbers at the P'ei home. Famous gentlemen of the day, as well as the younger members of the Wang and P'ei families, were all assembled.

Kuo Hsiang, who was among those present, challenged P'ei to a bout of conversation. Kuo's ability was extremely great, but for the first few exchanges he was not yet in stride. His marshaling of arguments was also extremely vigorous, but P'ei calmly analyzed everything Kuo had said, and the effect of his reasoning was extremely subtle, so that everyone present sighed with admiration and delight. Wang Yen himself also thought it was marvelous, and said to everyone, "You fellows had better not try it, or you'll get into trouble with our son-in-law!"

4.20 When Wei Chieh had newly crossed the Yangtze River, he went for an audience with the generalissimo Wang Tun. Since it was an evening session, the generalissimo had also summoned his senior administrator, Hsieh K'un. When Chieh met Hsieh he liked him immensely, and, paying no more attention *whatsoever* to Wang, continued a subtle conver-



【原文】

谢，甚说之，都不复顾王，遂达旦微言，王永夕不得豫。玠体素羸，恒为母所禁，尔夕忽极，于此病笃，遂不起。

4.21 旧云，王丞相过江左，止道声无哀乐、养生、言尽意三理而已，然宛转关生，无所不入。

4.22 殷中军为庾公长史，下都，王丞相为之集，桓公、王长史、王蓝田、谢镇西并在。丞相自起解帐带麈尾，语殷曰：“身今日当与君共谈析理。”既共清言，遂达三更。丞相与殷共相往反，其余诸贤略无所关。既彼我相尽，丞相乃叹曰：“向来语乃竟未知理源所归。至于辞喻不相负，正始之音，正当尔耳。”明旦，桓宣武语人曰：“昨夜听殷、王仁

【今译】

旦地谈论精微之玄言，王整夜都没有插上话。卫玠身体一贯羸弱，一直被母亲禁止擅相酬对，这晚忽然过度疲惫，从此病情严重，终于卧床不起。

4.21 过去说，王丞相(导)过江东以后，只谈声无哀乐、养生、言尽意三项理论而已，然而展转相关连而派生出许多观点，万事万物无不包容其中。

4.22 殷中军(浩)作庾公(亮)长史，顺江而下至京都，王丞相(导)为他集会，桓公(温)、王长史(濛)、王蓝田(述)、谢镇西(尚)都在座。丞相亲自起来解取悬于帐带上的麈尾，对殷浩说：“我今天要和你一起谈玄析理。”清谈一经开始，竟一直谈到深夜。丞相与殷往复辩难，其余诸位贤达完全没有参与。彼此双方辩难已尽致尽兴，丞相于是叹道：“刚才的谈论竟然不知义理的源流归属。至于言辞义理，不相背负，正始年间王弼、何晏诸人谈理，大概亦不过如此罢了。”第二天早



sation with Hsieh until dawn. The whole night long Wang never got a chance to get in a word.

Chieh's body had been sickly since childhood, and in the past he had always been restrained from overexertion by his mother, but that evening his condition suddenly became critical, and he never rose again from his bed.

4.21 According to an old tradition, when Chancellor Wang Tao emigrated south of the Yangtze River, he conversed on only three topics: "Musical Sounds Are Without Sorrow or Joy" (*Sheng wu ai-lo*), "Nourishment of Life" (*Yang-sheng*), and "Words Fully Express Meanings" (*Yen chin-i*), and nothing else. However, in the devious turns of conversation, whenever their relevance came up, he never failed to bring them in.

4.22 When Yin Hao was appointed senior administrator for Yü Liang, as he arrived at the capital, Chancellor Wang Tao held a gathering in his honor. Huan Wen, Wang Meng, Wang Shu, and Hsieh Shang were all present. The chancellor, personally rising, unfastened his sambar-tail chowry from the curtain-pull and said to Yin, "Today you and I will converse together and analyze principles."

Once they had become engrossed in pure conversation (*ch 'ing-t' an*) together, they continued until the third watch (midnight). The chancellor and Yin both talked back and forth, while the other worthies hardly participated at all. When the two had exhausted their arguments, the chancellor said with a sigh, "In previous conversations we never knew the point toward which the source of Truth (*li-yüan*) would lead us back, and as far as words and analogies not being at odds is concerned, the voices of the Cheng-shih era (i. e., of Ho Yen and Wang Pi) must have been like this



【原文】

清言，甚佳，仁祖亦不寂寞，我亦时复造心；顾看两王掾，辄嬖如生母狗馨。”

4.23 殷中军见佛经，云：“理亦应阿堵上。”

4.24 谢安年少时，请阮光禄道《白马论》为论以示谢。于时谢不即解阮语，重相咨尽。阮乃叹曰：“非但能言人不可得，正索解人亦不可得！”

4.25 褚季野语孙安国云：“北人学问渊综广博。”孙答曰：“南人学问清通简要。”支道林闻之，曰：“圣贤固所忘言，自中人以还，北人看书如显处视月，南人学问如牖中窥日。”

【今译】

晨，桓宣武对人说：“昨天夜里听殷、王二人清谈，非常好。祖（谢尚）也不感到寂寞，我亦时而有心相通之感；回头看王濛和王述，都听呆了，就像活母狗一样。”

4.23 殷中军（浩）看了佛经，说：“玄学义理也应该在这里面。”

4.24 谢安年纪小的时候，请阮光禄（裕）讲解《白马论》，阮写了论文给谢看。当时谢安不能即刻理解阮裕的意思，就一再询问，尽质其疑。阮于是感叹道：“不仅能谈《白马论》的人不可多得，就是力求理解的人也不可多得！”

4.25 褚季野（裒）对孙安国（盛）说：“北人的学问基础深厚、知识广博。”孙回答说：“南人的学问专一精通、简明扼要。”支道林（遁）听说了，说：“圣贤当然是进入了‘得意忘言’境界的人。自中等人以下，北方人看书好像在视野开阔处看月亮，南方人做学问如同从窗户中看太阳。”



and nothing else. ”

The next morning Huan Wen said to the others, “Last night listening to Yin’s and Wang’s pure conversation was most excellent. Not only was Hsieh Shang far from bored; even I was mentally stimulated from time to time. But when I turned around to look at the two Wangs (Wang Meng and Wang Shu), they looked as bewildered (*tiép-sap*) as a couple of she-dogs!”

4.23 Once when Yin Hao saw a Buddhist sutra, he remarked, “The Truth (*li*) should be in this (*a-tu*). ”

4.24 When Hsieh An was young he requested Juan Yü to talk about Kung-sun Lung-tzu’s “Discourse on the White Horse” (*Pai-ma lun*). Juan wrote a treatise and showed it to Hsieh. At the time Hsieh did not immediately understand Juan’s terminology and repeatedly questioned him until he was satisfied.

At the end Juan said with a sigh, “It’s not just the man who can talk who’s hard to find, but precisely the man who probes for explanations who’s equally hard to find. ”

4.25 Ch’u P’ou remarked to Sun Sheng, “The erudition of the Northerners is profound and comprehensive, broad and all-embracing. ”

Sun replied, “The erudition of the Southerners is clear and penetrating, concise and essential. ”

Chih Tun, hearing of this, added, “Sages and worthies, of course, are those who ‘forget speech.’ But if we’re talking about people from the middle range on down, the reading of the Northerners is like viewing the moon in a bright place, while the erudition of the Southerners is like peering at the sun through a window. ”



【原文】

4.26 刘真长与殷渊源谈，刘理如小屈，殷曰：“恶！卿不欲作将善云梯仰攻？”

4.27 殷中军云：“康伯未得我牙后慧。”

4.28 谢镇西少时，闻殷浩能清言，故往造之。殷未过有所通，为谢标榜诸义，作数百语，既有佳致，兼辞条丰蔚，甚足以动心骇听。谢注神倾意，不觉流汗交面。殷徐语左右：“取手巾与谢郎拭面。”

4.29 宣武集诸名胜讲《易》，日说一卦。简文欲听，闻此便还，曰：“义自当有难易，其以一卦为限邪！”

4.30 有北来道人好才理，与林公相遇于瓦官寺，讲小品。于时

【今译】

4.26 刘真长(悛)和殷渊源(浩)谈玄，刘辩论玄理稍受挫折，殷说：“咳，你不想制造一架好云梯来仰攻？”

4.27 殷中军(浩)说：“康伯(韩伯)未曾得到我口头上的褒美赞誉。”

4.28 谢镇西(尚)年轻时，听说殷浩善于清谈，特意前去拜访他。殷浩没有过多地发挥阐述，只给谢揭示各条义理，谈了数百语，既有美好的情趣，又有丰富华美的语言，非常能够激动人心，震慑听闻。谢全神贯注，专心倾意，汗流满面，竟不觉察。殷浩对身边人徐缓地说：“拿手巾来给谢郎擦脸。”

4.29 宣武(桓温)聚集众名士讲解《周易》，每天讲一卦。简文帝(司马昱)想听，听说一天只说一卦就回来了，说：“义理本当有难有易，怎么能以一卦为定限呢？”

4.30 有一个从北方来的僧人，喜欢妙谈义理，和林公(支遁)在瓦官寺相遇，讲论小品。当时竺法深(道潜)、孙兴公(绰)全都在座一



4.26 Once while Liu T'an was conversing with Yin Hao, Liu's arguments seemed to be weakening slightly. Yin said to him, "Hey! Don't you want to be the general who was good at rising to the attack on his cloud-scaling ladders?"

4.27 Yin Hao once remarked, "My nephew, Han Po, has never received my verbal favors (*ya-hou hui*)."

4.28 When Hsieh Shang was young he heard that Yin Hao was skilled in pure conversation, and made a special trip to visit him. Yin, who had never before clarified anything for Hsieh, outlined several topics for him in a few hundred words. Since they had excellent content and at the same time the terminology was rich and complex, Hsieh found it quite enough to stir his imagination and tax his powers of listening.

He was pouring out his spirit and overturning his mind, unaware that streaming sweat was crossing and recrossing his face.

Yin calmly said to those in attendance, "Fetch a hand towel and give it to Master Hsieh to wipe his face."

4.29 Huan Wen was assembling the famous and outstanding men of the time for lectures on the "Book of Changes" (*I*), and was planning to do one hexagram a day. Emperor Chien-wen (Ssu-ma Yü) was at first planning to listen, but when he heard this he turned back, saying, "Some of the interpretations will naturally be difficult and some easy. How can each lecture be limited to one hexagram?"

4.30 There was a monk who had just arrived from the North who was fond of virtuoso discussion. He encountered Chih Tun at the Wa-kuan Temple while the latter was lecturing on the "Smaller Version" of the *Prajñāpāramitā-sūtra*. At the time the monk Chu Tao-ch'ien and the layman Sun Ch'o were also present listening. In his talk this monk frequently posed



【原文】

竺法深、孙兴公悉共听。此道人语，屡设疑难，林公辩答清析，辞气俱爽。此道人每辄摧屈。孙问深公：“上人当是逆风家，向来何以都不言？”深公笑而不答。林公曰：“白旃檀非不馥，焉能逆风？”深公得此义，夷然不屑。

4.31 孙安国往殷中军许共论，往反精苦，客主无间。左右进食，冷而复暖者数四。彼我奋掷麈尾，悉脱落满餐饭中，宾主遂至莫忘食。殷乃语孙曰：“卿莫作强口马，我当穿卿鼻！”孙曰：“卿不见决鼻牛，人当穿卿颊！”

4.32 《庄子·逍遥篇》，旧是难处，诸名贤所可钻味，而不能拔理

【今译】

起听。这位僧人在谈论当中，多次提出疑难问题，林公答辨应对清晰有条理，言辞语气都很畅达，这僧人屡遭挫败。孙兴公问竺法深：“上人一贯是逆风而上的辩难大家，刚才为什么全都不发言？”竺法深只是笑而不回答。林公说：“白旃檀并非不芳香，但怎么能逆风而闻到呢？”竺法深得到这样的评论，平静坦然，毫不介意。

4.31 孙安国(盛)到殷中军(浩)那里一起清谈，论辩中往返十分激烈，客主双方论辩毫无间隙。侍者送上饭来，冷了热，热了又冷，来回好几次。两个人都用力甩动麈尾，毛尽脱落满饭菜中，宾主双方竟至谈到日暮而忘了吃饭。殷于是对孙说：“你别作强嘴的马，我要穿你的鼻子！”孙说：“难道你没有见过挣脱鼻环而逃走的牛？我要穿你的面颊！”

4.32 《庄子·逍遥游》，长久以来就是个难题，众名士贤达能够钻研体味的境界，都不能超出郭象、向秀所阐发的义理之外。支道林



doubts and objections, but Chih Tun's arguments and replies were always clear and analytical, and both his terminology and manner were so forthright that this monk was outargued and defeated every time.

Afterwards Sun asked Tao-ch'ien, "Your Reverence (*shang-jen*) should be a person whose fragrance may be smelled upwind. How is it that just now you didn't say anything at all?"

Tao-ch'ien smiled, but made no reply.

Chih Tun said, "It's not that white *candana* (*sandalwood*) isn't fragrant, but how can it send its fragrance upwind?"

Tao-ch'ien caught his meaning, but maintaining his composure, did not deign to answer.

4.31 Sun Sheng once went to Yin Hao's house, where they conversed together. Their exchanges back and forth were both hairsplitting and insistent, and arguments of host and guest followed each other without interruption. The servants brought in food which grew cold and was rewarmed three or four times. Both men were gesticulating and pounding their sambar-tail chowries until the hairs had worn off completely and fallen all over the food, but guest and host continued until nightfall, forgetting to eat.

Finally Yin said to Sun, "Don't be a stubborn-mouthed horse, or I'll pierce your nose!" To which Sun retorted, "Don't act like a noseless ox, or I'll pierce your cheeks!"

4.32 The "Free Wandering" (*Hsiao-yao*) chapter of the *Chuang-tzu* had in the past always been a problem spot, where famous and worthy commentators had only been able to bore for the flavor, but from which they had never been able to extract any principles beyond those of Kuo Hsiang and Hsiang Hsiu.



【原文】

于郭、向之外。支道林在白马寺中，将冯太常共语，因及《逍遥》。支卓然标新理于二家之表，立异义于众贤之外，皆是诸名贤寻味之所不得。后遂用支理。

4.33 殷中军。尝至刘尹所，清言良久，殷理小屈，游辞不已，刘亦不复答。殷去后，乃云：“田舍儿强学人作尔馨语！”

4.34 殷中军虽思虑通长，然于才性偏精，忽言及《四本》，便若汤池铁城，无可攻之势。

4.35 支道林造《即色论》，论成，示王中郎，中郎都无言。支曰：“默而识之乎？”王曰：“既无文殊，谁能见赏？”

4.36 王逸少作会稽，初至，支道林在焉。孙兴公谓王曰：“支道

【今译】

(遁)在白马寺中，和冯太常(怀)一起谈论，因而涉及到《逍遥游》。支道林超越郭、向两家之上揭示了新的义理，高出众贤之外提出了不同的见解，都是众名流贤达未探索体味到的。后来解释《逍遥游》，就采用了支道林所阐发的义理。

4.33 殷中军(浩)曾到刘尹(惔)那里，清谈了很长时间，殷所阐发之理有点不顺，他辩来驳去地说个不停，刘并不再答辨。殷走后，刘就说：“乡下佬儿硬强着学人家作这般清言！”

4.34 殷中军(浩)虽然思维能力通常，然而对于才性之学特别精通，若谈到《四本论》，他就好像镇守着一座汤池铁城，有坚不可摧之势。

4.35 支道林(遁)撰写《即色论》，写完，拿给王中郎(坦之)看，中郎看完一句话没说。支说：“默而识之乎？”王说：“既然没有文殊，谁能赏识呢？”

4.36 王逸少(羲之)做会稽内史，刚到郡城时，支道林(遁)也在那里。孙兴公(绰)对王羲之说：“支道林标新立异，胸中见解确实高



While Chih T'un was at the White Horse Temple, he held a debate with Feng Huai in the course of which they discussed the "Free Wandering." Chih boldly marked out new principles beyond any proposed by the two above-named commentators, and established an interpretation unlike that of any of the previous worthies, entirely beyond the reach of those famous worthies in their groping for the flavor. Thereafter the chapter was always interpreted with Chih's principles.

4. 33 Yin Hao once went to Liu T'an's place, where the two engaged in pure conversation for a long time. Yin's argument was already slightly sagging, but his wandering verbiage never came to an end. Liu, for his part, was no longer answering him.

After Yin had left, Liu finally said, "A country bumpkin forcing himself to imitate someone else talks just like that."

4. 34 Although Yin Hao's thought and study were excellent in all subjects, it was on the subject of "Natural Ability and Human Nature" (*ts'ai-hsing*) that he was uniquely expert. If someone inadvertently mentioned the "Treatise on the Four Basic Relations between Natural Ability and Human Nature" (*Ssu-pen lun*), it was like having to face an impregnable stronghold with scalding moats and iron battlements, with no likelihood of being able to launch an attack.

4. 35 Chih Tun composed a "Treatise on Matter-as-such" (*Chi-se lun*). When the treatise was completed he showed it to Wang T'an-chih. Wang looked it over without saying anything whatever.

Chih asked, "Are you 'understanding in silence'?" Wang replied, "Since no Mañjuśrī is present, who can be appreciated?"

4. 36 When Wang Hsi-chih was appointed governor of K'uai-chi Principality, at the time of his arrival Chih Tun was still living there. Sun



【原文】

林拔新领异，胸怀所及乃自佳，卿欲见不？”王本自有一往隼气，殊自轻之。后孙与支共载往王许，王都领域，不与交言。须臾支退。后正值王当行，车已在门，支语王曰：“君未可去，贫道与君小语。”因论《庄子·逍遥游》。支作数千言，才藻新奇，花烂映发。王遂披襟解带，留连不能已。

4.37 三乘佛家滞义，支道林分判，使三乘炳然。诸人在下坐听，皆云可通。支下坐，自共说，正当得两，入三便乱。今义弟子虽传，犹不尽得。

4.38 许掾年少时，人以比王荀子，许大不平。时诸人士及於法

【今译】

妙，你想见他吗？”王本来就一贯傲气自负，非常看不起他。后来孙与支同车到王那里去，王竭力回避设界自守，不与之交谈。一会儿，支退了出去。后来正当王逸少要出行。车已等在门口时，支道林对王说：“您不能离开，贫僧与您略谈几句。”于是谈论《庄子·逍遥游》。支论述数千言，才思敏锐不凡、词藻新鲜瑰奇，像烂漫的花朵争相开放。王于是敞开衣襟、解开衣带，沉迷其中，留恋不已。

4.37 佛教三乘的教义晦涩难解，支道林(遁)剖析解说，使三乘清楚明白。众人在坛下坐听，都说能够理解了。支道林下坛落座，众人自己互相讲说，只能讲通两乘，进入三乘就乱了。今天这些教义虽然被弟子们传授下来，可仍然没有完全得到三乘之义。

4.38 许掾(询)年轻时，人们把他和王荀子(修)相比，许非常不服气。当时许多名士和支道林(遁)法师都在会稽西寺清谈，王荀子也



Ch'o said to Wang, "Chih Tun is original and different, and whatever he sets his mind to, he is always excellent. Would you like to meet him?"

Now Wang himself had always possessed a forthright and uncompromising spirit and was especially contemptuous of Chih. Later, when Sun and Chih rode together to Wang's place, Wang was completely reserved and did not exchange a single word with Chih, who, after a short while, withdrew.

Later, just as Wang was on the point of setting out from his house, and his carriage was ready at the gate, Chih arrived and said to Wang, "Your Lordship, pray do not leave yet. This poor monk would have a small conversation with you." Whereupon he discoursed on the "Free Wandering" chapter of the Chuang-tzu, in several thousand words. His eloquence and style were fresh and wonderful, like the blooming of flowers or a burst of sunlight. In the end Wang threw open his lapels and unfastened his girdle and lingered, unable to tear himself away.

4.37 On the distinctions among the "Three Vehicles" (*san-sheng*) the Buddhists are confused in their interpretations, but Chih Tun's division and definition made all three brilliantly distinct. Listeners sitting below in the lecture hall all said they could explain them, but after Chih had descended from the platform and sat down and they discussed it together among themselves, it appeared they could barely get through the first two. When they entered the third they became confused.

Even today, though Chih Tun's disciples have transmitted his interpretation, they still do not entirely comprehend it.

4.38 When Hsü Hsün was young people compared him to Wang Hsiu, which Hsü felt was very unfair. At the time all the noteworthy gentlemen, including the dharma master Chih Tun, were gathered at the Wes-



【原文】

师并在会稽西寺讲，王亦在焉。许意甚忿，便往西寺与王论理，共决优劣，苦相折挫，王遂大屈。许复执王理，王执许理，更相覆疏，王复屈。许谓支法师曰：“弟子向语何似？”支从容曰：“君语佳则佳矣，何至相苦邪？岂是求理中之谈哉？”

4.39 林道人诣谢公，东阳时始总角，新病起，体未堪劳，与林公讲论，遂至相苦。母王夫人在壁后听之，再遣信令还，而太傅留之。王夫人因自出，云：“新妇少遭家难，一生所寄，唯在此儿。”因流涕抱儿以

【今译】

在那里。许心中很怨恨，就到西寺去与王论玄理，一决胜负优劣，他极力诘问驳辩、猛烈攻击，结果王被挫败。许又持王的论点，王持许的论点，重新互相颠倒过来疏通义理，进行驳辩，王又理屈败阵。许询问支法师说：“弟子刚才的辩论怎么样？”支道林从容地说：“你的论辩好倒是还好，然而何必如此极力相逼呢？这哪里是探讨折衷至当的真理的论谈呢？”

4.39 林道人(支遁)去拜访谢公(安)，谢兄子东阳(谢朗)当时还很小，生病刚好，身体经不住劳累，他和林公讲论义理，终于发展为激烈的互相诘问辩难。东阳母亲王夫人在壁后听他们论辩太激烈，一再派人叫东阳回去，而太傅留住了他。王夫人于是亲自出来，说：“新妇年轻就遭遇不幸，一生的全部寄托，只在这孩子身上。”于是流着眼泪抱起儿子回去了。谢公对同座的人说：“家嫂言词感人，情绪慷慨，



tern Temple (Hsi-ssu) in K'uai-chi for an exposition of the sutras, Wang also being among them. Hsü, his mood very angry, proceeded to the Western Temple to marshal arguments with Wang, and settle with him once and for all who was superior and who inferior.

Bitterly they crushed and ground each other in debate, until Wang finally suffered a severe defeat. Hsü then took Wang's argument, while Wang took Hsü's argument, and once more they debated back and forth. Again Wang was defeated.

Afterward Hsü said to Chih Tun, "What did you think of your disciple's discussion just now?"

Chih calmly replied, "Your discussion was fine, I guess, but to what purpose was the mutual bitterness? Was it a conversation in which you were seeking the heart of Truth?"

4.39 The monk Chih Tun once went to visit Hsieh An. An's nephew, Hsieh Lang, at the time was just a young lad with his hair in tufts. He had recently gotten up from an illness, and his body was not yet able to endure any strain. As he expounded his ideas and discussed them with Chih Tun, the debate eventually became intense on both sides. Lang's mother, Lady Wang (Wang Sui), was behind the wall listening to them, and twice sent messengers ordering him to come back, but Hsieh An detained them both.

Lady Wang therefore came out in person and said, "This bride encountered family difficulties in her youth, and all she has to rely on for the rest of her life is bound up in this son." So saying, with tears flowing, she gathered her son into her arms and took him back with her.

Hsieh An said to those seated with him, "The words and feelings of my elder brother's wife are deeply moving, and their sentiment worthy of



【原文】

归。谢公语同坐曰：“家嫂辞情伉慨，致可传述，恨不使朝士见！”

4.40 支道林、许掾诸人共在会稽王斋头，支为法师，许为都讲。支通一义，四坐莫不厌心；许送一难，众人莫不抃舞。但共嗟咏二家之美，不辩其理之所在。

4.41 谢车骑在安西艰中，林道人往就语，将夕乃退。有人道上见者，问云：“公何处来？”答云：“今日与谢孝剧谈一出来。”

4.42 支道林初从东出，住东安寺中，王长史宿构精理，并撰其才藻，往与支语，不大当对。王叙致作数百语，自谓是名理奇藻。支徐徐谓曰：“身与君别多年，君义言了不长进。”王大惭而退。

【今译】

很值得传扬，遗憾不能使朝廷官吏见到她。”

4.40 支道林(遁)、许掾(询)等人都聚集会稽王(司马昱)书房里，支为法师作主讲，许为都讲唱经。支每疏通一处经义，四座没有不心悦诚服的，许每唱诵出一段经文，众人没有不喜极而手舞足蹈的。大家只顾齐声赞叹二人词采神姿之美，不去分辨他们所讲义理是什么了。

4.41 谢车骑(玄)在父亲安西(谢奕)丧期中，林道人(支遁)前去和他清谈，傍晚才退出来。有人在路上碰到他，问道：“公从何处来？”答道：“今天和谢孝子畅谈了一番。”

4.42 支道林(遁)刚从会稽到建康，住在东安寺里。王长史(濛)预先构思好精微的义理，并恃其有才思文采，前去与支清谈，然而水平与支不大当对。王叙述义理达数百语，自以为义理出众，词藻瑰奇。支道林慢慢对他说：“我和你分别多年，你的义理词藻一点没长进。”王非常惭愧地告辞而去。



being handed down. What a pity the court gentleman wasn't here to witness them."

4.40 Chih Tun, Hsü Hsün, and other persons were once gathered at the villa of the Prince of K'uai-chi, Ssu-ma Yü. Chih acted as dharma master (*fa-shih*) and Hsü as discussant (*tu-chiang*). Whenever Chih explained an interpretation there was no one present who was not completely satisfied, and whenever Hsü delivered an objection everyone applauded and danced with delight. But in every case they were filled with admiration for the forensic skill of the two performers, without the slightest discrimination regarding the content of their respective arguments.

4.41 While Hsieh Hsüan was still in mourning for his father, Hsieh I, the monk Chih Tun went to his house to converse with him, not leaving until nearly nightfall. Someone on the road saw him and asked, "Sir, where are you coming from?"

Chih replied, "Today I'm coming from a bout (*ch'u*) of spirited debate with Hsieh the Mourner."

4.42 When Chih Tun first came out to the capital from the East, he lived at the Tung-an Temple. Wang Meng, having worked out beforehand his choicest arguments, and in addition having selected the finest examples of his eloquence, went to converse with Chih, but the latter did not offer much response. Wang set forth his ideas in several hundred words, thinking to himself that they were the most elegant and wonderful of all Names and Principles (*ming-li*).

Chih Tun said to him vary calmly and deliberately, "You and I have been separated many years, but your interpretations and terminology haven't made any progress whatever."

Wang withdrew in great embarrassment.



【原文】

4.43 殷中军读小品，下二百签，皆是精微，世之幽滞。尝欲与支道林辩之，竟不得。今小品犹存。

4.44 佛经以为祛练神明，则圣人可致。简文云：“不知便可登峰造极不？然陶练之功，尚不可诬。”

4.45 于法开始与支公争名，后情渐归支，意甚不分，遂遁迹剡下。遣弟子出都，语使过会稽。于时支公正讲小品。开戒弟子：“道林讲，比汝至，当在某品中。”因示语攻难数十番，云：“旧此中不可复通。”弟子如言诣支公。正值讲，因谨述开意，往反多时，林公遂屈，厉

【今译】

4.43 殷中军(浩)读佛经小品，有二百多处加了书签做标记，都是书中精妙隐微之处，而世人感到晦涩难解的地方。曾想和支道林(遁)辩解这些难点，终于没有实现。至今小品还留存。

4.44 佛经认为去除杂念，修炼身心，就可以成佛。简文帝(司马昱)说：“不知是否可以达到登峰造极的地步？然而陶冶修炼的功夫，还是不可抹杀的。”

4.45 于法开起初和支公(遁)争名位，后来众人的意向逐渐归于支道林，他心里很不服气，于是隐居剡县。于派弟子到京都去，告诉他到会稽的支公。当时支道林正在讲佛经小品。于法开告诫弟子：“道林讲经，等到你到那里时，该是正在讲论某品。”于是告诉他几十个进攻诘难的问题，说：“过去这些地方一直讲不通畅。”弟子照他的话去拜访支公。正好讲到那一品，于是谨慎地转述于法开的意思，两人往返辩难很长时间，支道林最后理屈受挫，他声音严厉地说：“您



4.43 When Yin Hao was reading the “Smaller Version” of the *Prajñāparāmitā-sūtra*, he jotted down two hundred notations, all of them intricate subtleties and obscure problems of the age. He often wished he might debate them with Chih Tun, but in the end he never got a chance to do so.

To this day (his annotated copy of) the “Smaller Version” still survives.

4.44 The Buddhist sutras hold that by purifying and refining the spirit and intelligence one may become a Sage (*sheng* = Buddha). Emperor Chien-wen (*Ssu-ma Yü*) once remarked, “I don’t know whether a man may scale the peak and arrive at the Ultimate or not, but even if he doesn’t achieve this, the merit of shaping and refining is still not to be despised.”

4.45 Yü Fa-k’ai’s reputation at the beginning competed with Chih Tun’s. Later public sentiment gradually came to favor Chih, which left Fa-k’ai exceedingly discontented, and in the end he went to live in seclusion beneath the Shan Mountains.

Fa-K’ai once dispatched a disciple to the capital, instructing him to go by way of K’uai-chi, where at the time Chih Tun was in the midst of lecturing on the “Smaller Version” of the *Prajñāparāmitā-sūtra*. Fa-k’ai forewarned his disciple, saying, “Chih Tun’s exposition at the time of your arrival should be in the middle of such-and-such a chapter.” Whereupon he demonstrated what to say to attack it with objections through several tens of bouts. He concluded, “In the past it was always this passage where Chih could no longer clarify his interpretation.”

The disciple went as directed to visit Chih Tun, who, as it happened, was just in the midst of lecturing on the passage in question. Accordingly,



【原文】

声曰：“君何足复受人寄载来！”

4.46 殷中军问：“自然无心于禀受，何以正善人少，恶人多？”诸人莫有言者。刘尹答曰：“譬如写水著地，正自纵横流漫，略无正方圆者。”一时绝叹，以为名通。

4.47 康僧渊初过江，未有知者，恒周旋市肆，乞索以自营。忽往殷渊源许，值盛有宾客，殷使坐，粗与寒温，遂及义理，语言辞旨，曾无愧色，领略粗举，一往参诣，由是知之。

4.48 殷、谢诸人共集。谢因问殷：“眼往属万形，万形来入眼不？”

【今译】

何苦接受他人意旨、传递他人之论呢！”

4.46 殷中军(浩)问：“既然宇宙万物的存在及发展都是自然而然的，不受任何意志的支配，为什么只是善人少而恶人多？”众人没有说话的。刘尹(愔)回答说：“譬如泼水在地上，只是纵横无约束地流淌，绝对没有正方、正圆形的。”当时众人极为赞叹，认为是至理名言。

4.47 康僧渊刚过江东来，没有人认识他、了解他，总是游逛于街市，用乞讨来维持自己生活。一日来到殷渊源(浩)那里，正值有许多宾客，殷就让他坐，略为寒暄，就谈及义理。康僧渊语言意趣毫无愧色，理会了基本命题，就一直深入到高深境界。由此，人们都知道了他。

4.48 殷浩、谢安等人聚会。谢便问殷：“眼睛去追随各种形象，还是各种形象自己来进入人们眼睛中呢？”



the disciple respectfully repeated Fa-k'ai's ideas, and the debate went back and forth for a long time.

In the end Chih Tun was defeated. With an edge in his voice, he complained, "Sir, what right have you to come in here freeloading on another man's ideas?"

4.46 Yin Hao once asked, "If Nature (*tzu-jan*) is without conscious intention in the matter of human endowment, then how does it happen that it is precisely the good men who are few and the evil many?"

No one among those present had anything to say. Finally Liu T'an replied, "It's like pouring water over the ground. Just of its own accord it flows and spreads this way and that, but almost never in exactly square or round shapes."

All his contemporaries sighed with the highest admiration, considering it an illustrious clarification.

4.47 When the monk K'ang Seng-yüan first crossed the Yangtze River, he was as yet unknown, and continually made the rounds of the markets and shops in Chien-k'ang begging alms to support himself.

In the course of his rounds, quite unintentionally, he went to the house of Yin Hao, which happened at the time to be filled with guests. Yin bade him be seated, and started to chat with him casually about the weather, and eventually the conversation got around to interpretations and principles (*i-li*). K'ang's choice of words and his basic ideas showed not the slightest trace of embarrassment; on the contrary he arrived at a general grasp of the main essentials in a single stride.

From then on he was known.

4.48 Yin Hao, Hsieh An, and the others were once gathered together, and Hsieh took the occasion to ask Yin, "Do the eyes go out and



【原文】

4.49 人有问殷中军：“何以将得位而梦棺器，将得财而梦矢秽？”殷曰：“官本是臭腐，所以将得而梦棺尸；财本是粪土，所以将得而梦秽污。”时人以为名通。

4.50 殷中军被废东阳，始看佛经。初视《维摩诘》，疑“般若波罗密”太多；后见小品，恨此语少。

4.51 支道林、殷渊源俱在相王许，相王谓二人：“可试一交言。而才性殆是渊源崤函之固，君其慎焉！”支初作，改辙远之；数四交，不

【今译】

4.49 有人问殷中军(浩)：“为什么将要获得职位就梦见棺材，将要得到财物就梦见屎污？”殷浩说：“官职本来就是臭腐之物，所以将得官就梦见棺尸；财货本来就是粪土，所以将得财就梦见污秽之物。”当时人认为是至理名言。

4.50 殷中军(浩)被罢黜，徙居东阳信安县，才开始看佛经。初次看《维摩诘经》，怀疑“般若波罗密”太繁复，后来读小品，又遗憾对此论述得太少。

4.51 支道林(遁)、殷渊源(浩)都在相王府上。相王对二人说：“可试着交谈论辩一场。然而才性之学几乎是渊源的崤、函险塞，坚不可破，你可要小心谨慎一点！”支道林开始论难时，谈其他论题，远远回避才性问题。然而交战几个回合之后，竟不知不觉进入了才性的玄理



come in contact with the myriad shapes, or do the myriad shapes come in and enter the eyes?"

4.49 Someone once asked Yin Hao, "Why is it that
About to get office,
One dreams of coffins;
About to get wealth,
One dreams of filth?"

Yin Replied,

"Office (* *kuân*) is basically 'stinking decay,'
So someone about to get it
Dreams of coffins (* *kuân*) and corpses.
Wealth is basically 'feces and clay,'
So someone about to get it
Dreams of foul disarray."

Contemporaries considered it to be an illustrious insight.

4.50 When Yin Hao was dismissed to Tung-yang, he began to read the Buddhist sutras. At first, after seeing the *Vimalakirti-nirdeśa*, he suspected that the "Larger Version" of the *Prajñāparāmītā-sūtra* was too prolix. Later, when he saw the "Smaller Version", he complained that the words of this were too few.

4.51 Chih Tun and Yin Hao were both present at the villa of the chancellor (*Ssu-ma Yü*). The chancellor-prince said to the two men, "You may try an exchange of conversation, but the topic, 'Natural Ability and Nature (*ts'ai-hsing*)', happens to be Yin Hao's 'stronghold of the Yao Mountains and Han-ku Pass.' You'd better be careful!"

At first Chih kept changing direction to keep a safe distance from that



【原文】

觉入其玄中。相王抚肩笑曰：“此自是其胜场，安可争锋！”

4.52 谢公因子弟集聚，问：“《毛诗》何句最佳？”遏称曰：“昔我往矣，杨柳依依；今我来思，雨雪霏霏。”公曰：“‘讎谟定命，远猷辰告。’谓此句偏有雅人深致。”

4.53 张凭举孝廉，出都，负其才气，谓必参时彦。欲诣刘尹，乡里及同举者共笑之。张遂诣刘，刘洗濯料事，处之下坐，唯通寒暑，神意不接。张欲自发无端。顷之，长史诸贤来清言，客主有不通处，张乃

【今译】

之中。相王手抚支道林肩膀笑着说：“这本来是他强过别人的地方，怎么能和他争高低！”

4.52 谢公(安)趁子侄们聚集的机会，问：“《毛诗》中哪句最好？”侄儿谢遏道：“昔我往矣，杨柳依依；今我来思，雨雪霏霏。”谢公说：“‘讎谟定命，远猷辰告。’我认为此句最有风雅之人深远的意趣。”

4.53 张凭被推举为孝廉，来到都城，仗恃他的才气，认为一定会加入当时名流的行列。他想拜访刘尹(悛)，同乡和同举孝廉的人都笑他。张凭还是去拜访刘尹，刘正在洗濯处理杂事，把他安排在下座，只和他寒暄而已，并未深入交谈接触。张凭想自己主动发表见解，又没有因由。一会儿，长史(王濛)等诸名贤来清谈，客主双方辩难有不能



topic, but after three or four exchanges he inadvertently walked right into Yin's trap.

The chancellor-prince patted his shoulder and smiled, saying, "This is naturally his victorious battlefield. How can you match sword points with him?"

4.52 On the occasion of a gathering of the young people of his family, Hsieh An once asked, "What is the finest passage in the Mao edition of the 'Songs'?"

An's nephew, Hsüan, answered,
"Then, when we departed,
Poplars and willows were waving;
Now, as we're returning,
Sleet and snow are flying."

An said,

"With mighty counsels he determines the Mandate;
With farsighted plans he makes timely announcements."

He went on to say, "This passage uniquely contains the profoundest sentiments of the cultivated man."

4.53 After Chang P'ing had been recommended for the degree Filial and Incorrupt, and was on his way to the capital, he boasted of his ability and prowess, claiming he was sure to mingle freely with the great men of the day, and that he was going to visit Liu T'an. His fellow villagers, including those recommended with him, all laughed at him.

Subsequently Chang actually did visit Liu T'an, who was washing, and setting his affairs in order. After showing him to an inferior seat, Liu only made a few remarks about the weather, and there was no meeting of their spirits or minds. Chang longed for a chance to express himself, but there was no opportunity.



【原文】

遥于末坐判之，言约旨远，足畅彼我之怀，一坐皆惊。真长延之上坐，清言弥日，因留宿至晓。张退，刘曰：“卿且去，正当取卿共诣抚军。”张还船，同侣问何处宿，张笑而不答。须臾，真长遣传教觅张孝廉船，同侣惋愕。即同载诣抚军，至门，刘前进谓抚军曰：“下官今日为公得一太常博士妙选。”既前，抚军与之话言，咨嗟称善，曰：“张凭勃宰为理窟。”即用为太常博士。

4.54 汰法师云：“六通三明同归，正异名耳。”

4.55 支道林、许、谢盛德共集王家，谢顾谓诸人：“今日可谓彦会。

【今译】

沟通的地方，张凭就远远地在末座给予分析，言语简约而旨意深远，完全畅通了彼此双方的思路，在座的人都很惊讶。真长请他到上座，清谈了一整天，又留宿谈到清晨。张凭告退，刘说：“你暂且回去，我将要接你一起去拜见抚军。”张凭回到船上，同伴们问他在哪里过夜，他笑而不回答。一会儿，真长派传达教令的小吏来寻找张孝廉的船，同伴们都很惊诧。当即同车去拜访抚军将军，到了门口，刘先进去对抚军说：“下官今日为您找到一个非常合适的太常博士人选。”见面以后，抚军和他交谈，大为赞叹夸奖，说：“张凭词采缤纷，头脑中富于义理，堪称义理之窟。”随即任命他为太常博士。

4.54 竺法汰法师说：“六通和三明旨意同归，只是名称不同罢了。”

4.55 支道林(遁)、许询、谢安等有德望的人会集在王濛家，谢安环顾各位说：“今天可以说是名士之会。时间既不可以挽留，这样的集



A little later Wang Meng and the other worthies arrived for pure conversation. Whenever guest and host had a point of misunderstanding, Chang, from his distant post in the lowest seat, would arbitrate it. His words were concise and his ideas far-reaching, adequate to express the sentiments of both sides, so that everyone present was astonished. Liu T'an invited him to a higher seat, where they engaged in pure conversation all day, and Chang for this remained overnight.

The following morning, as Chang was about to leave, Liu said to him, "You may go for the present, but I was just about to take you with me to see the general controlling the army (Ssu-ma Yü)."

Chang returned to his boat, where his companions asked him where he had spent the night. Chang smiled without answering. In a short while Liu T'an sent a messenger with instructions to look for the boat of Chang the Filial and Incorrupt. His companions were completely taken by surprise.

Immediately thereafter Liu and Chang rode together to visit Ssu-ma Yü. When they reached the gate, Lin went in first and announced to the general, "Today I've secured for Your Excellency a marvelous choice for the post of grand ordinary erudite."

After Chang had come forward, Ssu-ma Yü conversed with him. Heaving a sigh of admiration, he praised him with the words, "Chang Ping, short as he is, is a storage cave of Truth!" and immediately employed him as grand ordinary erudite.

4.54 The dharma master Chu Fa-t'ai said, "The Six Supernatural Faculties (*liu-t'ung*) and the Three Insights (*san-ming*) are ultimately the same. They're just different names, that's all."

4.55 Chih Tun, Hsü Hsün, Hsieh An, and others of outstanding



【原文】

时既不可留，此集固亦难常，当共言咏，以写其怀。”许便问主人：“有《庄子》不？”正得《渔父》一篇。谢看题，便各使四坐通。支道林先通，作七百许语，叙致精丽，才藻奇拔，众咸称善。于是四坐各言怀毕，谢问曰：“卿等尽不？”皆曰：“今日之言，少不自竭。”谢后粗难，因自叙其意，作万馀语，才峰秀逸，既自难干，加意气拟托，萧然自得，四坐莫不厌心。支谓谢曰：“君一往奔诣，故复自佳耳。”

4.56 殷中军、孙安国、王、谢能言诸贤，悉在会稽王许，殷与孙共论《易象妙于见形》，孙语道合，意气干云，一坐咸不安孙理，而辞不能

【今译】

会也难常有，应当一起尽情畅谈，来抒发各自的胸怀。”许询便问主人：“有《庄子》吗？”只得到《渔父》一篇。谢安选择了题目，就让在座的人分别阐发义理。支道林首先阐发论述，谈了七百句的样子，叙述事理精彩华美，才思文采非凡超群，大家全都称赞。于是在座的人一个个畅叙胸臆完毕，谢安问道：“各位谈痛快了没有？”都说：“今天的论谈，无不倾尽胸怀。”谢安最后对众人的论谈简略地设难，接着自己陈述见解，作了万馀言演讲，才华俊秀奔放，已经达到别人难以企及的境界，他又继续发挥，不断比拟假托，潇洒自得，四座无不心悦诚服。支道林对谢安说：“您的论述径往高深的境界，确实是高妙啊。”

4.56 殷中军(浩)、孙安国(盛)、王濛、谢尚等善清谈的各位贤达，全在会稽王(司马昱)那里，殷和孙一起论辩《易象妙于见形论》。孙盛对自己的论点阐发得周到圆通，气势凌云，所有的人都觉得孙盛



virtue were gathered together at the home of Wang Meng. Hsieh, looking all around, said to everyone, "Today's is what might be called a distinguished assembly. Since time may not be made to stand still, and this assembly as well, no doubt, would be hard to prolong, we should all speak, or intone poems, to express our feelings."

Hsü then asked the host, "Have you a copy of the *Chuang-tzu*?"

It so happened that he had the one chapter, "The Old Fisherman" (*Yü-fu*). Hsieh looked at the title and then asked everyone present to make an exposition of it. Chih Tun was the first to do so, using seven hundred or more words. The ideas of his exposition were intricate and graceful, the style of his eloquence wonderful and unique, and the whole company voiced his praises.

After him each of those present told what was in his mind. When they had finished, Hsieh asked them, "Have you gentlemen fully expressed yourselves?"

They all answered, "In what we've said today, few of us have not expressed ourselves fully."

Hsieh then raised a few general objections, and on the basis of these set forth his own ideas in more than ten thousand words. The peak of his eloquence was far and away superior to any of the others.

Not only was he unquestionably beyond comparison, but in addition he put his heart and soul into it, forthright and self-assured. There was no one present who was not satisfied in his mind.

Chih Tun said to Hsieh, "From beginning to end you rushed straight on; without any doubt you were the best."

4.56 Yin Hao, Sun Sheng, Wang Meng, Hsieh Shang, and other capable conversationalists were all at the villa of the Prince of K'uai-chi



【原文】

屈。会稽王慨然叹曰：“使真长来，故应有以制彼。”即迎真长，孙意己不如。真长既至，先令孙自叙本理，孙粗说己语，亦觉殊不及向。刘便作二百许语，辞难简切，孙理遂屈。一坐同时拊掌而笑，称美良久。

4.57 僧意在瓦官寺中，王荀子来，与共语，便使其唱理。意谓王曰：“圣人有情不？”王曰：“无。”重问曰：“圣人如柱邪？”王曰：“如筹算。虽无情，运之者有情。”僧意云：“谁运圣人邪？”荀子不得答而去。

4.58 司马太傅问谢车骑：“惠子其书五车，何以无一言入玄？”谢

【今译】

所论义理不妥贴，而又驳不倒他。会稽王感慨地叹道：“假使真长（刘惔）来了，必当有制服他的办法。”立即去接刘真长，孙安国知道自己比不了刘。真长到了以后，先让孙自己陈述自己的理论，孙大致粗略地谈了自己的观点，也觉得大不如刚才谈得好。刘于是论述了二百多言，言词极为简明切中要害，孙盛的理论终于被击败。在座的人同时拍手大笑，称赞了半天。

4.57 僧意在瓦官寺中，王荀子（修）来访，和他一起清谈，于是让王首先阐明观点。意对王说：“圣人有情吗？”王说：“没有。”又问道：“圣人好比柱子吗？”王说：“好比筹算。筹算虽然无情，用他运算的人有情。”僧意说：“谁运用圣人呢？”王荀子回答不出来，走了。

4.58 司马太傅（道子）问谢车骑（玄）：“惠施著的书有五车之多，为什么没有一句涉及玄理？”谢说：“当然是玄理精微奥妙之处非言



(Ssu-ma Yü). Yin and Sun were discussing together the topic “The Symbols of the ‘Book of Changes’ Are More Subtle Than the Visible Shapes of Nature” (*I-hsiang miao yü hsien-hsing*). Sun’s words were logical and his enthusiasm reached the clouds. The whole company felt uneasy about Sun’s argument, yet his words could not be refuted. The Prince of K’uai-chi sighed with deep feeling, and said, “If only Liu T’an were to come, then we’d have a means of putting that fellow in his place!” Whereupon he immediately sent for Liu T’an. Sun’s ideas already began to be less assured than before. After Liu T’an arrived, he first had Sun state his own basic argument. Sun made a rough restatement of what he had said before, all the time feeling it was not up to its previous level. Liu then spoke for two hundred or more words, stating his objections concisely and trenchantly, and thus Sun’s argument was finally refuted.

The whole company applauded and laughed together, praising Liu for a long time.

4.57 While the monk Seng-i was living at the Wa-kuan Temple, Wang Hsiu came to converse with him, and on this occasion had Seng-i propose the topic. Seng-i said to Wang, “Does the sage have emotions, or not?”

Wang replied, “He does not.”

Seng-i asked again, “Is the sage like a pillar, then?”

Wang said, “He’s like counting rods (*ch’ou-suan*). Even though they themselves have no emotions, the one manipulating them does.”

[Seng-i said, “Then who manipulates the sage?” Wang, unable to reply, departed.]

4.58 The grand tutor, Ssu-ma Tao-tzu, once asked Hsieh Hsüan, “In Hui-tzu’s ‘five cartloads of books why was there not one word which



【原文】

曰：“故当是其妙处不传。”

4.59 殷中军被废，徙东阳，大读佛经，皆精解，唯至事数处不解。遇见一道人，问所签，便释然。

4.60 殷仲堪精核玄论，人谓莫不研究。殷乃叹曰：“使我解四本，谈不翅尔。”

4.61 殷荆州曾问远公：“《易》以何为体？”答曰：“《易》以感为体。”殷曰：“铜山西崩，灵钟东应，便是《易》耶？”远公笑而不答。

4.62 羊孚弟娶王永言女，及王家见婿，孚送弟俱往。时永言父

【今译】

语笔墨所能表达。”

4.59 殷中军(浩)被罢黜，迁于东阳信安县，大量阅读佛经，都能深入理解，只有遇到关涉数字的地方不理解。遇到一位僧人，将自己书中作标记的地方向他请教，疑惑便一下消除了。

4.60 殷仲堪深入地钻研道家的玄学理论，人们说他对玄学没有不去研究探索的。殷仲堪则叹息道：“假使我能分析四本才性，谈起来就不只是这样了。”

4.61 殷荆州(仲堪)曾经问远公(惠远法师)：“《周易》以什么为根本依据？”回答说：“《周易》以感应为根本依据。”殷说：“铜山在西方崩裂，灵钟在东方感应而自鸣，便是《易》吗？”远公笑而不回答。

4.62 羊孚的弟弟娶了王永言(纳之)的女儿，等到王家要见女婿时，羊孚送弟弟一起前往。当时王永言的父亲东阳太守(王临之)还活



entered the realm of the Mysterious (*hsüan*)?”

Hsieh replied, “Undoubtedly it must be that his subtler points were never transmitted.”

4. 59 When Yin Hao was dismissed and transferred to Tung-yang he read a large number of Buddhist sutras, gaining a detailed understanding of them all. It was only when he came to places where items were enumerated, that he did not understand. Whenever he chanced to see a monk he would ask about the items he had noted down, and then they would become clear.

4. 60 Yin Chüng-k'an studied in great detail the treatises dealing with the Mysterious (*hsüan*), and people claimed there was not one of them he had not investigated thoroughly. Yin, for his part, sighed and said, “If only I understood the ‘Treatise on the Four Basic Relations between Natural Ability and Human Nature then my conversation wouldn't stop with just this!”

4. 61 Yin Chüng-k'an once asked the monk Shih Hui-yüan, “What is the substance of the ‘Book of Changes’?”

Hui-yüan replied, “Stimulus-response (*kan*) is the substance of the ‘Changes.’”

Yin continued, “When the bronze mountain collapsed in the west and the magic bell responded in the east, was *that* the ‘Book of Changes’?”

Hui-yüan smiled without answering.

4. 62 Yang Fu's younger brother, Fu, had married Wang Seng-shou, the daughter of Wang Na-chih. After the Wang family had called on their new son-in-law, Yang Fu escorted them back home, and the younger brother, Fu, went along. At the time Wang Na-chih's father, Wang Lin-chih, was still living, and his son-in-law, Yin Chüng-k'an, was also among



【原文】

东阳尚在，殷仲堪是东阳女婿，亦在坐。孚雅善理义，乃与仲堪道《齐物》，殷难之。羊云：“君四番后当得见同。”殷笑曰：“乃可得尽，何必相同。”乃至四番后一通。殷咨嗟曰：“仆便无以相异！”叹为新拔者久之。

4.63 殷仲堪云：“三日不读《道德经》，便觉舌本间强。”

4.64 提婆初至，为东亭第讲《阿毗昙》。始发讲，坐裁半，僧弥便云：“都已晓。”即于坐分数四有意道人，更就余屋自讲。提婆讲竟，东亭问法冈道人曰：“弟子都未解，阿弥那得已解？所得云何？”曰：“大

【今译】

着，殷仲堪是东阳的女婿，也在座。羊孚极为擅长辨析义理，就与殷仲堪谈《庄子·齐物论》，殷向他发难。羊孚说：“您四个回合后必然和我的见解相同。”殷笑着说：“才能将观点谈透，为什么一定相同？”果然到四个回合后二人看法完全一致了。殷赞叹道：“我已经没有不同的意见了。”殷为羊孚的新颖独特感叹了许久。

4.63 殷仲堪说：“三天不读《道德经》，就觉得言谈不畅、舌根僵硬不灵。”

4.64 提婆刚到江左，为东亭（王珣）兄弟讲解《阿毗昙》。开始启讲，坐听才一半，僧弥（王珣）就说：“都已经明白了。”就在座中分出好几个也有此意的僧人，更换其他房间自己去宣讲。提婆讲完了，东亭问法冈和尚说：“我还不理解，阿弥他怎么已经理解？理解得怎么



the company at the Wang home.

Yang Fu had always been skillful in the interpretation of principles, and accordingly discussed the “Discourse on the Equalization of Things” (*Ch'i-wu lun*) of the *Chuang-tzu* with Yin Ch'ung-k'an. Yin started to raise objections, but Yang said, “Sir, after four bouts you'll find yourself agreeing with me.”

Yin laughed and said, “So long as we may get to exhaust the subject, why is it necessary to agree with each other?”

But when they had gotten as far as the last clarification of the fourth bout, Yin heaved a sigh and said, “Indeed, I have nothing with which to disagree,” and he praised the novelty and uniqueness of Yang's interpretation for a long while.

4.63 Yin Ch'ung-k'an said, “If for three days I don't read the ‘Book of the Way and its Power’ (*Tao-te ching*), I begin to feel the base of my tongue growing stiff.”

4.64 When Sanghadeva first arrived, he lectured on the “Abhidharma” (*A-p'i-t'an*) for the benefit of Wang Hsün and Wang Mi. He had just started his lecture, and the session was barely at the halfway point, when Wang Mi announced, “It's completely clear to me already,” and forthwith, taking from among those present three or four monks who were willing to accompany him, he proceeded to another room to lecture himself.

After Sanghadeva's lecture was finished, Wang Hsün asked the monk Fa-kang, “We disciples haven't understood anything at all so far. How has A-mi (Wang Mi) managed to understand already? Incidentally, what do you think of his grasp of the subject?”

Fa-kang replied, “The general outline is entirely correct. Of course



【原文】

略全是，故当小未精核耳。”

4.65 桓南郡与殷荆州共谈，每相攻难，年余后但一两番，桓自叹才思转退，殷云：“此乃是君转解。”

4.66 文帝尝令东阿王七步中作诗，不成者行大法。应声便为诗曰：“煮豆持作羹，漉菽以为汁。萁在釜下然，豆在釜中泣；本自同根生，相煎何太急！”帝深有惭色。

4.67 魏朝封晋文王为公，备礼九锡，文王固让不受。公卿将校当诣府敦喻，司空郑冲驰遣信就阮籍求文。籍时在袁孝尼家，宿醉扶

【今译】

样？”说：“大体上都是对的，只是还没有深入研究罢了。”

4.65 桓南郡(玄)和殷荆州(仲堪)一起谈玄，常常互相辩驳诘难，一年多以后诘难少到只一两回合，桓自叹才情文思逐渐衰退了，殷说：“这是你对论辩的问题更加理解了。”

4.66 魏文帝(曹丕)曾经命令东阿王(曹植)在七步之内作出诗来，如果作不出就要处以死刑。文帝的话刚说完，曹植便应声作诗一首曰：“煮豆持作羹，漉菽以为汁。萁在釜下燃，豆在釜中泣，本自同根生，相煎何太急！”文帝听了大为惭愧。

4.67 魏朝封晋文王(司马昭)为公，准备加九锡大礼，文王司马昭坚决推辞不接受。公卿将校文武官员将要到他府上敦促劝喻，司空郑冲派使者骑马找阮籍，求他写劝进文。阮籍当时正在袁孝尼(准)家



there are still some small points he hasn't studied in detail yet, that's all. ”

4.65 Whenever Huan Hsüan conversed with Yin Chüng-k'an, they would always attack each other with objections. After more than a year, their conversations lasted only one or two bouts.

Hsüan sighed to himself, “My eloquence and thinking are going more and more into a decline. ”

“On the contrary, ” said Yin, “this simply means your understanding is getting better and better. ”

4.66 Emperor Wen of Wei (Ts'ao P'ei) once ordered the Prince of Tung-o (Ts'ao Chih) to compose a poem in the time it would take to walk seven paces. If it was not completed, the maximum penalty was to be inflicted. On the spur of the moment Chih then composed the following poem:

“Boiled beans are taken to make a soup,
Strained lentils utilized for stock.
While stalks beneath the pot are blazing up,
The beans within the pot are shedding tears.
Originally from the same root grown,
For one to cook the other, why such haste?”

The emperor looked profoundly ashamed.

4.67 When the Wei court enfeoffed Ssu-ma Chao Duke of Chin, they did so with full ceremony including the Nine Bestowals (*chiu-hsi*). Chao adamantly declined, and would not accept them. Dukes, nobles, generals, and commanders were about to visit his headquarters to urge him to announce his acceptance, and the director of works, Cheng Ch'ung, dispatched a messenger posthaste to Juan Chi, requesting the appropriate document.



【原文】

起，书札为之，无所点定，乃写付使。时人以为神笔。

4.68 左太冲《三都赋》初成，时人互有讥訾，思意不惬。后示张公，张曰：“此《二京》可三，然君文未重于世，宜以经高名之士。”思乃询求于皇甫谧，谧见之嗟叹，遂为作叙。于是先相非贰者，莫不敛衽赞述焉。

4.69 刘伶著《酒德颂》，意气所寄。

4.70 乐令善于清言，而不长于手笔。将让河南尹，请潘岳为表。潘云：“可作耳，要当得君意。”乐为述己所以为让，标位二百许语，潘直

【今译】

里，隔夜的馀醉未消，扶他起来，捉笔书写信札，下笔成章，没有什么涂改，于是抄写交付来使。当时人认为他是神笔。

4.68 左太冲(思)作《三都赋》刚写成，当时人交相讥讽诋毁，左思心里很不满意。后来拿给张公(华)看，张公说：“此文可以和张衡《二京赋》并列为三，相互媲美。然而你的文章还没有被当世看重，应该让它经名望高的人士推荐。”左思于是到皇甫谧那里征询意见，皇甫谧看了赞叹不已，就为《三都赋》写了序文。于是原来交相非议的那些人，无不敛襟示敬、赞叹夸奖这篇文章。

4.69 刘伶作《酒德颂》，寄托了自己一生的志趣。

4.70 乐令(广)善于清谈，但不擅长于写作。想要辞让河南尹的职位，请潘岳代为作表。潘岳说：“表自然可以作，不过须要知道您的意思。”乐广为他陈述所以辞让的原因，阐释要旨二百多字，潘岳径取



Chi was at the home of Yüan Chün at the time. Though he had been drunk since the day before, and had to be supported to get up, writing directly on a wooden slip, without any revisions, he simply inscribed it and handed it to the messenger. His contemporaries considered it an inspired piece of writing.

4.68 When Tso Ssu first completed his “Poetic Essays on the Three Capitals” (*San-tu fu*), contemporaries joined in ridiculing and belittling them, and Tso Ssu was quite unhappy about it. Later he showed them to Chang Hua, and Chang remarked, “With this, ‘The Two Capitals,’ may become ‘The Three.’ However, since your writings haven’t yet found recognition in the world, you should have them introduced by some gentleman of eminent reputation.”

Tso Ssu accordingly sought help from Huang-fu Mi. When Mi saw the essays he sighed in admiration, and proceeded to write a preface for them. After this all who had at first attacked and belittled the essays now “pulled in their lapels” (in a gesture of obsequiousness) and sang their praises.

4.69 When Liu Ling composed his “Hymn to the Virtue of Wine” (*Chiu-te sung*), it was the document to which he committed his whole heart and soul.

4.70 Yüeh Kuang was skilled in pure conversation, but not outstanding with a writing brush. When he was about to resign from the intendancy of Ho-nan, he requested P’an Yüeh to write the memorial for him.

P’an said, “I can do it, I guess, but I’ll need to get your ideas.”

Yüeh thereupon stated for him his own reasons for resigning, setting forth the items in two hundred or more words. Using what he had said directly, P’an sorted and rearranged the words, and in this way it became a



【原文】

取错综，便成名笔。时人咸云：“若乐不假潘之文，潘不取乐之旨，则无以成斯矣。”

4.71 夏侯湛作《周诗》成，示潘安仁，安仁曰：“此非徒温雅，乃别见孝悌之性。”潘因此遂作《家风诗》。

4.72 孙子荆除妇服，作诗以示王武子。王曰：“未知文生于情，情生于文？览之凄然，增伉俪之重。”

4.73 太叔广甚辩给，而挚仲治长于翰墨，俱为列卿。每至公坐，广谈，仲治不能对；退，著笔难广，广又不能答。

4.74 江左殷太常父子并能言理，亦有辩讷之异。扬州口谈甚剧，太常辄云：“汝更思吾论。”

【今译】

其意，交错综合落笔成章，便成一篇名作。当时人都说：“假若乐广不借潘岳之文，潘岳不取乐广之意，就不可能成就这华美文章。”

4.71 夏侯湛写好了《周诗》以后，拿给潘安仁（岳）看，安仁说：“这首诗不仅温文尔雅，而且特别表现了孝顺父母、敬爱兄长的品德。”潘因此而作《家风诗》。

4.72 孙子荆（楚）服妻丧一年期满，除服后写了一首悼亡诗给王武子看。王说：“不知是诗歌因情而作，还是情由诗歌而生。读了使人悲伤，增添了夫妻情意深重之感。”

4.73 太叔广非常能言善辩，而挚仲治（虞）却擅长笔墨文章，两人都在九卿之列。每到公众场合，太叔广谈论，仲治不能答对；回来仲治写文章诘难太叔广，广又不能答对。

4.74 江东殷太常（融）、殷扬州（浩）叔侄二人都善于谈玄理，但也有口才上的善辩与迟讷之别。在殷扬州谈论激烈时，太常总是说：“你再想想我的理论。”



famous document.

Contemporaries all said, "If Yüeh hadn't borrowed P'an's literary skill, or if P'an hadn't used Yüeh's ideas, it never would have turned out as it did."

4.71 When Hsia-hou Chan's reconstructions of the lost "Songs of Chou" (*Chou-shih*) were completed, he showed them to P'an Yüeh. P'an said of them, "These are no vain rewarmings of the 'Court Songs' (*Ya*), but in their own right reveal the quality of filial devotion and brotherly submission.

Inspired by these, P'an proceeded to compose his own "Songs on the Family Tradition" (*Chia-feng shih*).

4.72 When Sun Ch'u removed the mourning clothes after the death of his wife (Lady Hu-wu), he composed a poem and showed it to Wang Chi. Wang said, "I don't know whether the text is born of the feeling, or the feeling of the text, but as I read it I am sad, and feel the increased weight of the conjugal relation."

4.73 T'ai-shu Kuang was extremely good in the give-and-take of argument, while Chih Yü excelled with brush and ink. Both were of ministerial rank. Whenever they attended a noble gathering, T'ai-shu would converse, and Chih would be unable to reply. Chih would then withdraw and compose an essay objecting to T'ai-shu's arguments, to which T'ai-shu, in his turn, would then be unable to respond.

4.74 After their migration east of the Yangtze River, Yin Jung and his nephew, Yin Hao, were both capable in conversation on a topic, but they differed in their relative eloquence. Whenever Yin Hao became too formidable in an oral debate, Jung would always say, "You'd better rethink what I've written in my treatises!"



【原文】

4.75 庾子嵩作《意赋》成。从子文康见，问曰：“若有意邪，非赋之所尽；若无意邪，复何所赋？”答曰：“正在有意无意之间。”

4.76 郭景纯诗云：“林无静树，川无停流。”阮孚云：“泓峥萧瑟，实不可言。每读此文，辄觉神超形越。”

4.77 庾阐始作《扬都赋》，道温、庾云：“温挺义之标，庾作民之望。方响则金声，比德则玉亮。”庾公闻赋成，求看，兼赠贶之。阐更改“望”为“俊”，以“亮”为“润”云。

【今译】

4.75 庾子嵩(敳)完成了《意赋》。侄儿文康(庾亮)看见了，问道：“如果是有意呢，不是一篇赋所能表达得尽的；如果是无意呢，又何必作这《意赋》？”回答说：“恰好在有意与无意之间。”

4.76 郭景纯(璞)有诗云：“林无静树，川无停流。”阮孚说：“风声萧瑟，水声泓峥，那意境实在不可言传。每次读这首诗，就觉得精神和身体都有一种超越感。”

4.77 庾阐刚开始作《扬都赋》，写到温峤、庾亮时道：“温挺义之标，庾作民之望。方响则金声，比德则玉亮。”庾亮听说《扬都赋》写好了，要求看看，并兼给予奖赏惠赐。庾阐就重新把赋中的“望”改为“俊”，把“亮”改为“润”。



4.75 After Yü Ai had completed the “Poetic Essay on Thought” (*I-fu*), his cousin, Yü Liang, saw it and asked, “Do you have thoughts? If so, they’re not going to be fully expressed in a poetic essay. Or don’t you have thoughts? Because if you don’t, then what is there to write a poetic essay about?”

Ai replied, “I’m just between having thoughts and not having any.”

4.76 There is a poem by Kuo P’u which goes,

“In the forest are no silent trees,
Of streams no stagnant flow.”

Juan Fu once said of it, “The babbling of waters and rustling of mountain tops are truly ineffable, but every time I read this passage I always feel my spirit transported and my body far removed.”

4.77 When Yü Ch’an first composed his “Poetic Essay on the Yang Capital” (*Yang-tu fu*), he made the following reference to Wen Ch’iao and Yü Liang:

Wen lifted the righteous banner,
Yü was the people’s hope.
If one were to match their fame, it would be with
“metal’s sound, ”
Or compare their virtue, it would be to “jade’s
brightness.”

When Yü Liang heard the essay was completed, he asked to see it, and made lavish presents to Ch’an of gifts and money. Ch’an thereupon changed “hope” (*wang*) to “paragon” (*chiün*), and the rhyming word “brightness” (*liang*), to “luster” (*jun*), and so on through the rhyming section.



【原文】

4.78 孙兴公作《庾公诔》，袁羊曰：“见此张缓。”于时以为名赏。

4.79 庾仲初作《扬都赋》成，以呈庾亮，亮以亲族之怀，大为其名价，云可三《二京》、四《三都》。于此人人竞写，都下纸为之贵。谢太傅云：“不得尔，此是屋下架屋耳，事事拟学，而不免俭狭。”

4.80 习凿齿史才不常，宣武甚器之，未三十，便用为荆州治中。凿齿谢笺亦云：“不遇明公，荆州老从事耳！”后至都见简文，返命，宣武问：“见相王何如？”答云：“一生不曾见此人。”从此忤旨，出为衡阳郡，性理遂错。于病中犹作《汉晋春秋》，品评卓逸。

【今译】

4.78 孙兴公(绰)作《庾公诔》，袁羊说：“诔中可见弛张有度。”当时人们认为这是著名的鉴赏。

4.79 庾阐的《扬都赋》写好以后，呈给庾亮看，庾亮因为同族的情分，大力宣传，提高《扬都赋》的声望，说此赋可以和《二京赋》并列为三、与《三都赋》并列为四。于是，人人竞相抄写，京都的纸张因此而涨价。谢太傅(安)说：“不能这样，这文章不过是屋下架屋罢了。凡事都摹拟仿效，就不免走向贫乏狭窄。”

4.80 习凿齿史学才能不寻常，宣武(桓温)很器重他，年纪不到三十岁，就被用为荆州治中。习凿齿在谢函中还说：“若不遇见明公，我不过是个荆州老从事罢了！”后来到京都谒见简文帝(司马昱)，回来复命时，宣武问：“看见相王觉得怎么样？”习回答说：“我一生不曾见过这样的人。”从此因违背旨意，被降职做衡阳郡太守，于是神志错乱。但在病中仍然作《汉晋春秋》一书，对历史事件和人物的品评，见解卓越出众。



4.78 When Sun Ch'ò composed his "Obituary for Yü Liang" (*Yü-kung lei*), Yüan Ch'iao said of it, "To read this is to tighten one's slackness." At the time it was considered a famous appreciation.

4.79 After Yü Ch'an had completed the "Poetic Essay on the Yang Capital," he presented it to Yü Liang, who, through feelings of kinship, greatly enhanced its reputation and value by remarking, "It may serve as a third with Pan Ku's 'Poetic Essays on the Two Capitals,' and as a fourth with Tso Ssu's on 'The Three.' "

After this people all vied with each other in copying it, and as a consequence the price of paper in the capital soared out of sight. Of this Hsieh An said, "It won't do. This is merely 'building a house under a house that's already there' and nothing more. Item by item is imitated from its predecessors; how can it avoid being narrow and cramped?"

4.80 Hsi Tso-ch'ih's ability as a historian was extraordinary. Huan Wen valued him highly, and even before Hsi was thirty employed him as keeper of central documents in his administration of Ching Province. In his letter of thanks on receiving the appointment, Hsi wrote, "If I had never met Your Excellency, I should have remained in Ching Province a perpetual clerk, and nothing more."

Later Hsi came to the capital where he met Ssu-ma Yü. When he returned to report, Huan asked him, "So you met the chancellor-prince. What did you think of him?"

Hsi replied, "Never in my whole life have I seen such a man!" From this point on Hsi was in Huan's bad graces. He was sent out to be grand warden of Heng-yang Commandery, where his mind became confused. But during his illness he still managed to write the "Annals of the Han and Chin" (*Han-Chin ch'un-ch'iu*), whose critical evaluations are outstanding



【原文】

4.81 孙兴公云：“《三都》、《二京》，五经鼓吹。”

4.82 谢太傅问主簿陆退：“张凭何以作母诔，而不作父诔？”退答曰：“故当是丈夫之德，表于事行；妇人之美，非诔不显。”

4.83 王敬仁年十三作《贤人论》，长史送示真长，真长答云：“见敬仁所作论，便足参微言。”

4.84 孙兴公云：“潘文烂若披锦，无处不善；陆文若排沙简金，往往见宝。”

4.85 简文称许掾云：“玄度五言诗，可谓妙绝时人。”

4.86 孙兴公作《天台赋》成，以示范荣期，云：“卿试掷地，要作金

【今译】

4.81 孙兴公(绰)说：“《三都赋》、《二京赋》是五经的羽翼。”

4.82 谢太傅(安)问主簿陆退：“张凭为什么只作祭母诔文，而不作祭父诔文？”陆退回答说：“当然是因为男子的德行，表现于他在社会上的作为之中；妇人的美德，不用诔文追述就不能得到显扬。”

4.83 王敬仁(修)十三岁时写了《贤人论》，其父长史(王濛)送给刘真长(惔)看，真长回答说：“从敬仁所作的《贤人论》看，他完全可以参与谈玄。”

4.84 孙兴公(绰)说：“潘岳的文章灿烂夺目，好像披着锦缎，没有一处不美；陆机的文章好比从砂子中淘选黄金，经常见到奇宝。”

4.85 简文帝(司马昱)称赞许掾(询)说：“玄度的五言诗，可以说精妙超群。”

4.86 孙兴公(绰)的《天台赋》写成后，拿给范荣期(启)看，说：“你试把它扔到地上，会发出钟磬般的声响。”范说：“恐怕你的钟磬，不



and untrammelled.

4.81 Sun Ch'o said, "Tso Ssu's 'Poetic Essays on the Three Capitals' and Pan Ku's on the 'Two Capitals' are the drumming and piping for the Five Classics."

4.82 Hsieh An once asked his superintendent of records, Lu Tui, "Why is it that your father-in-law, Chang Ping, composed an obituary for his mother, but not for his father?"

Tui replied, "Surely it must be because a man's virtue is displayed in his conduct of affairs, while a woman's excellence, unless it be the subject of an obituary, would never be made public."

4.83 When Wang Hsiu was in his thirteenth year he wrote a "Treatise on Worthy Men" (*Hsien-jen lun*). His father, Wang Meng, took it to show to Liu T'an.

Liu read it over and remarked, "After seeing the treatise which your son Hsiu has written, I find it worthy to join other works of 'subtle speech' (*wei-yen*)."

4.84 Sun Ch'o said, "P'an Yüeh's writings are sumptuous, like draped brocade—there's no place in them which isn't good. Lu Chi's writings, on the other hand, are like pieces of gold in sand—every now and then you see a treasure."

4.85 Ssu-ma Yü praised Hsü Hsün, saying, "Hsün's five-word poems may be said to surpass in subtlety those of all his contemporaries."

4.86 When Sun Ch'o had finished writing his "Poetic Essay on Roaming in the T'ien-t'ai Mountains" (*T'ien-t'ai shan fu*), he showed it to Fan Ch'i, and said, "Try throwing it on the ground; it will surely resound like metal bells and stone chimes."

Fan said, "I'm afraid the sounds of your metal bells and stone chimes



【原文】

石声。”范曰：“恐子之金石，非宫商中声。”然每至佳句，辄云：“应是我辈语。”

4.87 桓公见谢安石作简文谥议，看竟，掷与坐上诸客曰：“此是安石碎金。”

4.88 袁虎少贫，尝为人佣载运租。谢镇西经船行，其夜清风朗月，闻江渚间估客船上有咏诗声，甚有情致；所诵五言，又其所未尝闻，叹美不能已。即遣委曲讯问，乃是袁自咏其所作《咏史》诗。因此相要，大相赏得。

4.89 孙兴公云：“潘文浅而净，陆文深而芜。”

4.90 裴郎作《语林》，始出，大为远近所传。时流年少，无不传写，各有一通。载王东亭作《经王公酒垆下赋》，甚有才情。

【今译】

合宫商之声的音调。”然而每读至佳句，就说：“确实是我辈的语言。”

4.87 桓公(温)看到谢安石(安)作的简文帝(司马昱)谥号奏议，看完，扔给了在座的各位客人，说：“这不过是安石的零篇杰作。”

4.88 袁虎(宏)小时，家境贫穷，曾受人雇佣运送租谷。谢镇西(尚)曾乘船出行，那天夜里，风清月朗，听到江中小洲那边贩货行商的船上有吟咏诗歌的声音，很有情味韵致；所吟五言诗，又是自己从未听到过的，赞美不已。立即派遣人辗转打听，原来是袁虎在吟诵自己所作的《咏史》诗。于是邀请袁虎，大为赏识亲近。

4.89 孙兴公(绰)说：“潘岳的文章浅近而纯净，陆机的文章深奥而芜杂。”

4.90 裴郎(启)作《语林》，刚问世，被远近人们大为传颂。当时的风流少年无不传抄，人手一份。其中载录王东亭(珣)所作《经黄公酒垆下赋》，特别有才华。



won't be found in the *Rung-shang* scale. ”

However, every time he came to a felicitous passage, he would invariably cry out, “This ought to be our kind of language!”

4.87 When Huan Wen saw the “Proposal for the Posthumous Title Chien-wen” (*Chien-wen shih-i*) for Ssu-ma Yü, composed by Hsieh An, he read it through, then tossed it to the guests who were present, saying, “Here’s a piece of Hsieh An’s splintered gold (*sui-chin*). ”

4.88 When Yüan Hung was young he was poor, and used to work as a hired hand for boatmen transporting tax grain to the capital. Hsieh Shang was once on a boating excursion, and on that particular night there was a fresh breeze and a bright moon. He heard on one of the merchant ships moored along the river shore the sound of someone chanting poems with very deep feeling. The five-word poems which were being intoned were, moreover, some he had never heard before, and he sighed endlessly in admiration over their excellence.

Immediately dispatching someone to make more detailed inquiries, he discovered it was none other than Yüan Hung chanting his own “Chanted History Poems” (*Yang-shih shih*). Because of this Yüan was invited to join the party, and thereafter achieved great recognition.

4.89 Sun Ch’o said, “P’an Yüeh’s writings are shallow, but limpid. Lu Chi’s are deep, but weed-choked. ”

4.90 When P’ei Ch’i’s “Forest of Conversations” (*Yu-lin*) first appeared, it was widely circulated by people far and near. All young people who were *au courant* passed it along and copied it, so that everyone owned a copy. It included Wang Hsün’s “Poetic Essay on Passing Beneath Master Huang’s Wineshop” (*Ching Huang-kung chiu-lu-hsia fu*), which showed great ability and feeling.



【原文】

4.91 谢万作《八贤论》，与孙兴公往反，小有利钝。谢后出以示顾君齐，顾曰：“我亦作，知卿当无所名。”

4.92 桓宣武命袁彦伯作《北征赋》，既成，公与时贤共看，咸嗟叹之。时王珣在坐，云：“恨少一句。得‘写’字足韵当佳。”袁即于坐揽笔益云：“感不绝于余心，溯流风而独写。”公谓王曰：“当今不得不以此事推袁。”

4.93 孙兴公道曹辅佐才如白地明光锦，裁为负版袴，非无文采，酷无裁制。

4.94 袁伯彦作《名士传》成，见谢公，公笑曰：“我尝与诸人道江北事，特作狡狴耳，彦伯遂以著书。”

【今译】

4.91 谢万写了《八贤论》，和孙兴公(綽)论辩，稍有些滞碍。谢万后来拿出来给顾君齐(夷)看，顾说：“我也写了一篇，知道你这篇一定没有什么可称赞的。”

4.92 桓宣武(温)让袁彦伯(宏)作《北征赋》，写好后，桓公与当时名士们一起看，大家都称赞赋写得好。当时，王珣在座，说：“遗憾只少一句，能够以‘写’字足韵则更好。”袁当即于席间握笔增益道：“感不绝于余心，溯流风而独写。”桓公对王珣说：“当今赋作高手，不得不推举袁氏。”

4.93 孙兴公(綽)说曹辅佐(毗)的才华如同白底子的明光织锦，却裁为背负邦国图籍的隶役人的裤子，并非没有文采，实在是没有个得当的裁制。

4.94 袁彦伯(宏)写好了《名士传》，去见谢公(安)，公笑着说：“我曾经和众人谈论江北的事情，不过是说着玩玩罢了！彦伯竟用来写成了书。”



4.91 When Hsieh Wan wrote his “Discourse on Eight Worthies” (*Pa-hsien lun*), he discussed it back and forth with Sun Ch’o, and there was some disagreement between them.

Hsieh later went out and showed it to Ku I, who said, “I, too, am writing such a discourse, and I know you will not be named in it.”

4.92 Huan Wen commissioned Yüan Hung to write the “Poetic Essay on the Northern Expedition” (*Pei-cheng fu*). After it was completed, Huan and several other worthies of the time were reading it together, and everyone was sighing in admiration over it.

At the time Wang Hsün was among the company, and said, “It’s a pity it lacks one sentence. If it could have one ending with the word (*hsieh*), ‘pour forth,’ to fill out the rhyme, then it would be just right.”

Right then and there in the presence of the company Yüan seized a brush and added the words,

“Emotions do not cease within the heart;

Against the flowing wind, alone, I pour them forth.”

Huan turned to Wang Hsün and said, “At this point, we have no choice but to praise Yüan for this feat!”

4.93 Sun Ch’o characterized Ts’ao P’ei’s literary style, saying, “It’s like bright luminary brocade (*ming-kuang chin*) with a white ground, cut to make breeches for a lowly census-board bearer. Not that there’s any lack of pattern or color, but there’s definitely no cut or shape.”

4.94 After Yüan Hung had finished writing his “Lives of Famous Gentlemen” (*Ming-shih chuan*) he went to see Hsieh An. Hsieh, laughing, said, “I used to characterize the people and events of the North in the company of others, just for amusement and nothing more. Now you’ve come along and written a book about it!”



【原文】

4.95 王东亭到桓公吏，既伏阁下，桓令人窃取其白事，东亭即于阁下更作，无复向一字。

4.96 桓宣武北征，袁虎时从，被责免官。会须露布文，唤袁倚马前令作。手不辍笔，俄得七纸，殊可观。东亭在侧，极叹其才。袁虎云：“当令齿舌间得利。”

4.97 袁宏始作《东征赋》，都不道陶公。胡奴诱之狭室中，临以白刃，曰：“先公勋业如是，君作《东征赋》，云何相忽略？”宏窘蹙无计，便答：“我大道公，何以云无？”因诵曰：“精金百炼，在割能断。功则治

【今译】

4.95 王东亭(珣)上任作桓公(温)属吏，已等候在官署大厅前，桓让人偷走了他的白事文本。东亭立即在厅前重新又作，没有重复原来那篇白事的一个字。

4.96 桓宣武(温)北征鲜卑，袁虎(宏)当时跟随前往，后被罚免去官职。碰巧需要露布文，叫来袁虎，让他倚在马前写作。袁手不停笔，一会儿就写了七张纸，文笔相当好。东亭(王珣)在旁边，非常赞赏他的才华。袁虎说：“应当让我得到齿牙余论的实惠。”

4.97 袁宏开始作《东征赋》，完全没有提及陶公(侃)。陶侃子胡奴(陶范)把袁宏骗到狭小的房间里，以白刃相逼，说：“先公的功勋业绩如此辉煌，您作《东征赋》，为什么将他忽略？”袁宏窘迫急促，无计可施，便答道：“我大谈陶公，为什么说没谈？”于是吟诵道：“精金百



4.95 Wang Hsün arrived at Huan Wen's headquarters to serve as a petty official. After he had prostrated himself below the side gate (*ko-hsia*), Huan had someone surreptitiously remove his report. But right then and there, where he was below the gate, Wang rewrote it, without repeating a single character from the original document.

4.96 When Huan Wen went on his northern expedition, Yüan Hung was at the time accompanying him, but after being reprimanded for some fault, had been relieved of his post. It happened that Huan needed a conspicuous sign proclaiming his victory. Summoning Yüan, he ordered him to write one, propped against the front of his horse. Yüan's hand did not leave off writing until in one dash he had filled seven sheets of paper, all extremely beautiful to behold.

Wang Hsün, who was by his side, sighed with the greatest admiration for his ability. Yüan said to him, "This ought to let us win a verbal victory, anyway."

4.97 When Yüan Hung first composed his "Poetic Essay on the Eastern Expedition" (*Tung-cheng fu*), he made no mention whatever in it of T'ao K'an. K'an's son, T'ao Fan, enticed Yüan into a narrow room, and menacing him with a drawn sword, demanded, "In view of the fact that my late father's merit and accomplishments were so great, what did you mean, when you wrote your 'Poetic Essay on the Eastern Expedition,' by disregarding and slighting him?"

Hard pressed and without recourse, Hung replied, "But I made generous mention of your father; how can you say I didn't?" Whereupon he intoned the words,

"Finest metal, hundred-tempered,
In every cutting able to sever;



【原文】

人，职思靖乱。长沙之勋，为史所赞。”

4.98 或问顾长康：“君《箏赋》何如嵇康《琴赋》？”顾曰：“不赏者作后出相遗，深识者亦以高奇见贵。”

4.99 殷仲文天才宏贍，而读书不甚广博，亮叹曰：“若使殷仲文读书半袁豹，才不减班固。”

4.100 羊孚作《雪赞》云：“资清以化，乘气以霏，遇象能鲜，即洁成辉。”桓胤遂以书扇。

4.101 王孝伯在京，行散至其弟王睹户前，问：“古诗中何句为最？”睹思未答。孝伯咏“所遇无故物，焉得不速老”：“此句为佳。”

【今译】

炼，在割能断。功则治人，职思靖乱。长沙之勋，为史所赞。”

4.98 有人问顾长康（恺之）：“你的《箏赋》与嵇康的《琴赋》相比，怎么样？”顾说：“不赏识的人认为是后出作品不予重视，有见识的人会因其高妙奇绝而看重它。”

4.99 殷仲文天才宏富，但读书不太多，傅亮叹息道：“假使殷仲文读的书有袁豹的一半，他的才气不比班固差。”

4.100 羊孚作《雪赞》诗道：“资清以化，乘气以霏。遇象能鲜，即洁成辉。”桓胤于是将它书写在扇子上。

4.101 王孝伯（恭）在京都，服五石散后行散来到他弟弟王睹（爽）门前，问道：“古诗中哪句最好？”王睹思考着没有回答。孝伯吟诵“所遇无故物，焉得不速老”，说：“这一句最好。”



Worthy of a lord of men,
In office, queller of disorder.
The Duke of Ch'ang-sha's glorious name
In history be praised forever!"

4.98 Someone asked Ku K'ai-chih, "How does your 'Poetic Essay on the Twelve-stringed Zither' (*Cheng-fu*) compare with Chi K'ang's 'Poetic Essay on the Seven-stringed Zither' (*Ch'in-fu*)?"

Ku replied, "An unappreciative person might dismiss it as a derivative piece, but those of profound understanding will value it, as well as its predecessor, for its loftiness and wonder."

4.99 Yin Chung-wen's natural ability was universally admired, but his reading was not very wide. Fu Liang sighed and said, "If Chung-wen's reading were only half that of Yüan Pao, his ability would be no less than that of Pan Ku."

4.100 Yang Fu composed an "Ode to Snow" (*Hsüeh-tsan*), which went:

"In substance pure, it is transformed;
Riding the ethers, flurries down.
On meeting forms, it makes them new;
Instantly cleansed, they turn to light."

Huan Yin subsequently wrote it on a fan.

4.101 While Wang Kung was living in the capital, he was once walking after having taken a powder (*hsing-san*). Arriving in front of the gate of his younger brother, Shuang, he asked him, "Which passage in 'The Old Poems' (*Ku-shih*) is the best?"

Shuang was still thinking and had not yet answered, when Kung chanted,

"In all I meet is no familiar thing;



【原文】

4.102 桓玄尝登江陵城南楼云：“我今欲为王孝伯作诔。”因吟啸良久，随而下笔，一坐之间，诔以之成。

4.103 桓玄初并西夏，领荆、江二州、二府、一国。于时始雪，五处俱贺，五版并入。玄在听事上，版至，即答版后，皆粲然成章，不相揉杂。

4.104 桓玄下都，羊孚时为兖州别驾，从京来诣门，笺云：“自顷世故睽离，心事沦蕪。明公启晨光于积晦，澄百流以同源。”桓见笺，驰唤前云：“子道，子道，来何迟！”即用为记室参军。孟昶为刘牢之主簿，诣门谢，见云：“羊侯，羊侯，百口赖卿。”

【今译】

4.102 桓玄有一次登上江陵城南楼，说：“我今天想为王孝伯（恭）作一篇诔文。”于是吟啸多时，随即下笔书写，大家坐谈之间，诔文已经写好了。

4.103 桓玄刚兼并荆楚，统领荆、江二州，兼任八州都督及后将军二府署，袭爵南郡国公。当时开始下雪了，五处全都来祝贺，五份贺笺一起送了进来。桓玄在厅堂上，简牍拿来，就批复在简牍之后，全都辞藻华美、灿烂成章，几份贺笺的批复之间毫不混杂。

4.104 桓玄顺江而下来到京城，羊孚当时做兖州别驾，从京口来登门拜访，拜笺上说：“近来世间变故离散，心中之事郁结。明公给长期的黑暗带来了光明，澄清百流使之归于一源。”桓玄看了拜帖，急忙传唤他前来相见，说：“子道啊，子道，你来得怎么这么迟！”立即任命他做记室参军。孟昶是桓玄参军刘牢之的主簿，登门向桓玄谢罪时，看见羊孚，说：“羊侯，羊侯，我全家人的命运就仰仗你了。”



What else, but quickly to grow old?’

This passage is the finest.”

4. 102 Climbing the Southern Tower of the walls of Chiang-ling, Huan Hsüan said, “Now I will compose an obituary (*lei*) for Wang Kung.” Whereupon he hummed and whistled for a long while, then immediately set brush to paper. In one sitting the obituary was completed.

4. 103 When Huan Hsüan first annexed Western Hsia, he was invested simultaneously with the governorships of the two provinces of Ching and Chiang, two military commands, and one principality. At the time it was the first snowfall of the year. The officials of the five separate offices all sent congratulations, and the five congratulatory placards (*pan*) all arrived together.

Hsüan was in his reception hall, and as each placard arrived, he immediately wrote a reply on the reverse side. All of them were brilliant and perfectly composed, with no admixture or confusion among them.

4. 104 When Huan Hsüan was descending on the capital, Yang Fu was at the time lieutenant-governor of Yen Province.

Coming by way of the capital to visit Huan, Yang sent in a note with the words, “Lately the affairs of the world have gone awry, and the thoughts of our hearts have sunk into despondency. Your Excellency has now opened a dawning light amid the gathering gloom and clarified the hundred streams with a single source.”

When Huan saw the note, he hastened to summon Yang in, crying, Tzu-tao, Tzu-tao! (Yang’s courtesy name) how late you have come!” and immediately employed him as his secretarial aide.

Meng Ch’ang, who was then serving as Liu Lao-chih’s superintendent of records, went to visit Yang to pay his respects, saying, “Lord Yang, Lord Yang, all of us are depending on you!”



方正第五

【原文】

5.1 陈太丘与友期行，期日中，过中不至，太丘舍去，去后乃至。元方时年七岁，门外戏。客问元方：“尊君在不？”答曰：“待君久不至，已去。”友人便怒，曰：“非人哉！与人期行，相委而去。”元方曰：“君与家君期日中。日中不至，则是无信；对子骂父，则是无礼。”友人惭，下车引之，元方入门不顾。

5.2 南阳宗世林，魏武同时，而甚薄其为人，不与之交。及魏武作司空，总朝政，从容问宗曰：“可以交未？”答曰：“松柏之志犹存。”世林既以忤旨见疏，位不配德。文帝兄弟每造其门，皆独拜床下。其见礼如此。

【今译】

5.1 陈太丘(寔)和朋友相约外出，约定的时间是正午，过了正午朋友还不到，太丘就不再等他，自己先走了，他刚走朋友就到了。元方(陈纪)当时七岁，在门外玩耍。客人问元方：“令尊在家吗？”回答说：“等了您好久不来，已经走了。”朋友就生气了，说：“不是人！和人家相约同行，却丢下别人自己走了。”元方说：“您和家父约定的时间是正午。时已正午而不到，这是无信用；当着儿子的面骂父亲，这是无礼。”朋友惭愧，下了车来拉元方，元方走进门里不理他。

5.2 南阳宗世林(承)，是魏武帝(曹操)同时代的人，但非常鄙薄曹操的处世为人的态度，不和他交往。等到曹操做了司空，总揽朝政后，他委婉地问宗世林：“现在可以和我交往不？”回答说：“松柏之志还在。”世林因为忤逆意旨而被疏远，职位低下，与他德望颇不相称。文帝(曹丕)及其弟(曹植)每次登门拜访，都以弟子之礼拜于坐榻之下。他受到尊重和礼遇如此。



Chapter 5 The Square and the Proper

5.1 Ch'en Shih had made an appointment with a friend to travel, setting the time at midday. When it was past midday, and the friend had not arrived, Ch'en left without him. After he had left, the friend finally arrived. Chen's son Chi, who at the time was in his seventh year, was playing outside the gate. The guest asked Chi, "Is your father at home?"

He replied, "He waited for you a long time, and since you didn't come, he's already left."

The friend, becoming angry, said, "He's no man, to make an appointment with someone to travel, and then leave without him!"

Chi said, "If you made an appointment with my father for midday, and at midday you hadn't shown up, that was a lack of trustworthiness. And if in the presence of the son you revile the father, that is a lack of courtesy."

The friend, feeling ashamed, got down from his carriage and beckoned the boy, but Chi went in the gate without looking back.

5.2 Tsung Ch'eng of Nan-yang was a contemporary of Ts'ao Ts'ao, but utterly despised him as a person and would not have anything to do with him. When Ts'ao became director of works and controlled the court administration, he asked Tsung very affably, "Now may we be friends?" He replied, "The integrity of the pine and cypress still remains."

Since Tsung Ch'eng had offended Ts'ao Ts'ao's feelings, he was treated distantly, and his rank never matched his virtue. But every time Ts'ao's sons, Ts'ao P'ei and Ts'ao Chih, visited his house they would both individually do obeisance as disciples to a teacher below his couch. Such was the courtesy he received.



【原文】

5.3 魏文帝受禅，陈群有憾容。帝问曰：“朕应天受命，卿何以不乐？”群曰：“臣与华歆服膺先朝，今虽欣圣化，犹义形于色。”

5.4 郭淮做关中都督，甚得民情，亦屡有战庸。淮妻，太尉王凌之妹，坐凌事，当并诛，使者征摄甚急。淮使戒装，克日当发。州府文武及百姓劝淮举兵，淮不许。至期遣妻，百姓号泣追呼者数万人。行数十里，淮乃命左右追夫人还，于是文武奔驰，如徇身首之急。既至，淮与宣帝书曰：“五子哀恋，思念其母。其母既亡，则无五子；五子若殒，亦复无淮。”宣帝乃表特原淮妻。

【今译】

5.3 魏文帝(曹丕)接受帝位，陈群面带忧愁。文帝问：“我顺应天道，承受天命，你为什么不高兴？”陈群说：“我和华歆臣服于前朝，今天虽然欣喜圣朝的建立，不忘前朝之情仍然会流露出来。”

5.4 郭淮作关中都督，很得民心，也屡有战功。郭淮的妻子，是太尉王凌的妹妹，因王凌谋立楚王彪之事株连获罪，依法将要一起诛戮。使者追捕缉拿非常急迫。郭淮让她准备行装，依照限定日期出发。州府的文武官员和百姓都劝郭淮起兵，郭淮不同意。到日期，他遣送妻子上路，百姓们追随在后号哭呼喊的有数万人。走出几十里了，郭淮才命令手下人追夫人回来，于是文武官员奔驰而前，如同夺取自己的生命一样急迫。追回来以后，郭淮给宣帝(司马懿)上书说：“五个儿子悲哀眷恋，思念他们的母亲，他们的母亲如果死了，那么五个儿子也活不了。五个儿子如果死了，也就不会有郭淮了。”宣帝于是上表奏请特别宽赦了郭淮之妻。



5.3 When Emperor Wen of Wei accepted the abdication of the last Han ruler, Ch'en Ch'ün had a grieved look on his face. The emperor asked him, "We received the mandate in response to Heaven. Why are you unhappy?"

Ch'ün replied, "Your servant and Hua Hsin cherish the former dynasty in our hearts, and today, though we rejoice in your sage rule, still the old loyalty shows in our faces."

5.4 While Kuo Huai was governor-general of Kuan-chung, he completely won the sympathies of the populace, and in addition frequently gained merit in battle. Huai's wife was the younger sister of the grand marshal, Wang Ling, and, being implicated by blood in Ling's revolt, was to be executed with him. The messenger who came on orders to arrest her was exceedingly insistent. Huai made preparations for the journey, and set the date when she should start. Both civil and military officials in the provincial headquarters, as well as commoners, urged Huai to raise an armed revolt, but Huai would not permit it.

When the date arrived he sent his wife off. Several tens of thousands of commoners, wailing and weeping, followed with a great clamor for several tens of *li*. Huai then finally ordered his attendants to pursue the lady and bring her back, whereupon both civil and military officials rushed headlong, as urgently as if they were saving their own heads.

After she arrived back home Huai wrote a letter to Ssu-ma I, saying, "My five sons are grief-stricken and pining, longing for and remembering their mother. If their mother is no more, there will be no more five sons, and if my five sons are no more, there will be no more Kuo Huai either."

Ssu-ma I thereupon sent up a memorial requesting a special pardon for Huai's wife.



【原文】

5.5 诸葛亮之次渭滨,关中震动。魏明帝深惧晋宣王战,乃遣辛毗为军司马。宣王既与亮对渭而陈,亮设诱谲万方,宣王果大忿,将欲应之以重兵。亮遣间谍觐之,还曰:“有一老夫,毅然仗黄钺,当军门立,军不得出。”亮曰:“此必辛佐治也。”

5.6 夏侯玄既被桎梏,时钟毓为廷尉,钟会先不与玄相知,因便狎之。玄曰:“虽复刑余之人,未敢闻命。”考掠初无一言,临刑东市,颜色不异。

5.7 夏侯泰初与广陵陈本善,本与玄在本母前宴饮,本弟骞行还,径入至堂户。泰初因起曰:“可得同,不可得而杂。”

【今译】

5.5 诸葛亮屯兵于渭水之滨,关中大为震动。魏明帝(曹叡)深怕晋宣王(司马懿)出战,就派遣辛毗做他的军师。司马宣王已和诸葛亮相隔渭水而对阵,亮千方百计设引诱诈骗之局,宣王果然大怒,将要以重兵应战。诸葛亮派间谍刺探军情,间谍回来说:“有一个老先生,手持黄钺坚定地站在军营门口,军队不能出来。”诸葛亮说:“这人必定是辛佐治。”

5.6 夏侯玄已经被拘捕,当时钟毓做廷尉,钟会过去与夏侯玄不融洽,趁此机会就戏弄他。夏侯玄说:“虽然我已经是受过刑的人,也不会听你摆布。”考问鞭打毫无一言,直至押赴刑场面临行刑,脸色不变。

5.7 夏侯泰初(玄)和广陵陈本友善,陈本和夏侯玄在陈本母亲面前宴饮。陈本的弟弟陈骞外出归来,径直走进厅堂门。夏侯玄于是起身,说:“可以以礼相交,不能违礼相见,与人杂处。”



5.5 When the Shu general Chu-ko Liang camped on the bank of the Wei River, all of Kuan-chung was in upheaval. Emperor Ming of Wei (Ts'ao Jui), deeply apprehensive lest Ssu-ma I would do battle, dispatched Hsin P'i to serve as his sergeant-at-arms. Since Ssu-ma I was stationed directly across the Wei from Liang, Liang set up decoying devices on every hand. I, as expected, was violently aroused, and was on the point of going out to meet him with heavy armor. Liang dispatched spies to observe what he would do, and these returned and reported, "There's an old man impassively leaning on a yellow battle-ax, standing squarely in the gate of the encampment, and the army can't get out."

Liang said, "That would be Hsin P'i."

5.6 When Hsia-hou Hsüan had been fettered and manacled, Chung Yü was serving as director of punishments. Yü's younger brother, Chung Hui, had not formerly been among Hsüan's friends, and took the occasion to be disrespectful toward him.

Hsüan said, "Even though I'm a man maimed by punishment, I'll still not presume to take orders from you."

During his interrogation and arrest, from first to last he uttered not a single word, and just before his execution in the Eastern Marketplace his facial expression remained unchanged.

5.7 Hsia-hou Hsüan was a good friend of Ch'en Pen of Kuang-ling (Kiangsu). Pen and Hsüan were feasting and drinking in the company of Pen's mother, when Pen's younger brother, Ch'ien, came back from a trip, and on his way entered the door of the hall. Hsüan thereupon got up and said, "You may stay in the same room, but you may not mingle with us."



【原文】

5.8 高贵乡公薨，内外喧哗。司马文王问侍中陈泰曰：“何以静之？”泰云：“唯杀贾充以谢天下。”文王曰：“可复下此不？”对曰：“但见其上，未见其下。”

5.9 和峤为武帝所亲重，语峤曰：“东宫顷似更成进，卿试往看。”还，问何如。答云：“皇太子圣质如初。”

5.10 诸葛靓后入晋，除大司马，召不起。以与晋室有仇，常背洛水而坐。与武帝有旧，帝欲见之而无由，乃请诸葛妃呼靓。既来，帝就太妃间相见。礼毕，酒酣，帝曰：“卿故复忆竹马之好不？”靓曰：“臣不

【今译】

5.8 高贵乡公(曹髦)被刺杀，朝廷内外舆论哗然，扰动不安。司马文王(昭)问侍中陈泰说：“怎样才能使局势平静下来？”陈泰说：“只有杀了贾充，向天下人谢罪。”文王说：“可以再想一个比这轻的办法吗？”回答说：“只看到比这更严厉的办法，没看到比这轻的。”

5.9 和峤受到晋武帝(司马炎)的亲近和器重，他对和峤说：“东宫太子近来好像有所长进，你可以前去看看。”回来，问他怎么样。回答说：“皇太子圣质与过去一样。”

5.10 诸葛靓后来才到晋都洛阳去，拜官大司马，征召而不应。因为与晋王室有杀父之仇，他常常背对洛水而坐。过去他曾和武帝(司马炎)有旧交，武帝想见他又没有因由，就请诸葛靓的姐姐诸葛太妃召唤他。来了以后，武帝到太妃那里与他相见。叙礼后，正值酒酣，武帝说：“你还记得我们儿时的情谊吗？”诸葛靓说：“我不能像豫让那



5.8 Duke Kao-kuei (Ts'ao Mao) had just deceased, and those inside and outside the court were in an uproar. Ssu-ma Chao asked the personal attendant, Ch'en T'ai, "By what means shall we quiet them down."

T'ai said, "The only way would be to kill Chia Ch'ung, and thus make amends to the people of the realm."

Chao said, "Might we not take someone less important?"

He replied, "I only see taking someone *more* important, not less."

5.9 Ho Ch'iao was intimately loved and respected by Emperor Wu (Ssu-ma Yen), who said to Ch'iao, "The crown prince (Ssu-ma Chung) lately seems to have grown more mature than before. I suggest you try going to see him."

After Ch'iao had returned, the emperor asked, "How was he?"

He replied, "His Imperial Highness's sage nature is as it was before."

5.10 Chu-ko Ching submitted to Chin rule late. When he was appointed grand marshal, he did not answer the summons. Because of his enmity with the house of Chin, he always sat with his back to the Lo River. But since he had an oldtime friendship with the Chin Emperor Wu (Ssu-ma Yen), the emperor wanted to see him. Finding no occasion, he finally requested the consort of the Chu-ko family (the wife of Ssu-ma Chou and older sister of Chu-ko Ching) to call Ching. After he had come, the emperor went to her apartment to see him. The formalities having ended, when the wine had begun to take effect, the emperor said, "Do you still remember our old friendship of the days when we used to ride our bamboo horses together?"

Ching said, "It's only because your servant is unable to 'swallow charcoal and lacquer his body' that today I look upon your sage face."



【原文】

能吞炭漆身，今日复睹圣颜。”因涕泗百行。帝于是惭悔而出。

5.11 武帝语和峤曰：“我欲先痛骂王武子，然后爵之。”峤曰：“武子俊爽，恐不可屈。”帝遂召武子苦责之，因曰：“知愧不？”武子曰：“尺布斗粟之谣，常为陛下耻之。它人能令疏亲，臣不能使亲疏。以此愧陛下！”

5.12 杜预之荆州，顿七里桥，朝士悉祖。预少贱，好豪侠，不为物所许。杨济既名氏雄俊，不堪，不坐而去。须臾，和长舆来，问：“杨右卫何在？”客曰：“向来不坐而去。”长舆曰：“必大夏门下盘马。”往大夏门，果大阅骑，长舆抱内车，共载归，坐如初。

【今译】

样吞炭漆身，所以今天才又见到圣颜。”于是泪流不止。武帝惭愧悔恨地走了。

5.11 晋武帝(司马炎)对和峤说：“我想先痛骂王武子(济)一顿，然后再给他封爵。”和峤说：“武子才华出众，性格豪爽，恐怕不能屈辱他。”武帝于是召见武子，狠狠地责骂他，接着说：“你知道有愧吗？”武子说：“民间流传着尺布斗粟的歌谣，我常为陛下感到羞耻。别人能让疏远的人亲近，我不能让亲人疏远。因为这而对不起陛下。”

5.12 杜预到荆州去接任，停留在七里桥，朝中官吏全都来送行。杜预年少时贫贱，喜好豪侠行为，不为世人所赞许。杨济既然是豪门势盛之家出众人物，忍受不了，没落座就走了。一会儿，和长舆(峤)来了，问：“杨右卫在哪里？”客人说：“刚才来过，没落座就走了。”长舆说：“一定在大夏门下边跨马盘旋。”到大夏门，果然在那里检阅坐骑，长舆把他抱到车里，同车回来，入座，像是刚来一样。



And with that the tears coursed down in a flood. The emperor, ashamed and remorseful, left the room.

5.11 Emperor Wu (Ssu-ma Yen) said to Ho Ch'iao, "I wish to give Wang Chi a painful scolding before I confer a noble title on him."

Ch'iao said, "Wang Chi is bold and forthright; I'm afraid he's not to be intimidated."

The emperor thereupon summoned Chi and bitterly reprimanded him. Then he said, "Are you ashamed, or not?"

Chi replied, "The folk song 'A foot of cloth [may still be sewn]; /A peck of millet [may still be hulled]' continually makes me ashamed on behalf of Your Majesty. Others can make the distant intimate, but your servant can't even make the *intimate* intimate. This is why I'm ashamed for Your Majesty."

5.12 When Tu Yü set out for Ching Province, he stayed overnight at Seven-*li* Bridge, where the gentlemen of the court all gathered for a farewell party. Earlier, while Yü was a young man of low station, he had been fond of the company of bravos and knights-errant, and hence was not accepted by others. Since Yang Chi belonged to a famous family, and was of a bold and forthright disposition, he could not tolerate Yü, and left the party without sitting down.

A moment later Ho Ch'iao arrived, and asked, "Where's Yang Chi?" One of the guests answered, "A while ago he left without sitting down."

Ch'iao said, "He must be below the Ta-hsia Gate riding his horse around." Proceeding to the Ta-hsia Gate, he found, as expected, a grand review of cavalry. Ho Ch'iao seized Chi with both arms and took him into his carriage, and together they rode back and sat down at the party as before.



【原文】

5.13 杜预拜镇南将军，朝士悉至，皆在连榻坐，时亦有裴叔则。羊稚舒后至，曰：“杜元凯乃复连榻坐客！”不坐便去。杜请裴追之，羊去数里住马，既而俱还杜许。

5.14 晋武帝时，荀勖为中书监，和峤为令。故事：监、令由来共车。峤性雅正，常疾勖谄谀。后公车来，峤便登，正向前坐，不复容勖。勖方更觅车，然后得去。监、令各给车，自此始。

5.15 山公大儿著短帽，车中倚。武帝欲见之，山公不敢辞，问儿，儿不肯行。时论乃云胜山公。

5.16 向雄为河内主簿，有公事不及雄，而太守刘淮横怒，遂与杖

【今译】

5.13 杜预被任命为镇南将军，朝中官吏全来到杜预家，都坐在连榻上，当时也有裴叔则（楷）。羊稚舒（琇）后到，说：“杜元凯（预）竟然让宾客坐在连榻上！”不坐就走了。杜请裴追他回来，羊已走出数里路，停住了马，然后一起回到杜家。

5.14 晋武帝（司马炎）时，荀勖做中书监，和峤做中书令。依旧例，中书监、中书令从来是同乘一部车。和峤性情正直，常常痛恨荀勖的奉承、谄媚。后来官车来了，和峤就登上车，在正中间面向前坐定，不给荀勖留位置。勖还要另找车，然后才得离开。中书监、中书令分别给车，从此开始。

5.15 山公（涛）的大儿子头戴便帽，倚靠在车中。晋武帝（司马炎）想见他，山涛不敢推辞，问儿子，儿子不肯去。当时的舆论就认为其儿胜过山涛。

5.16 向雄做河内主簿，有件公事与向雄并无关涉，而太守刘淮暴怒，便给予杖责并革职遣退了他。向雄后来做了黄门侍郎，刘淮任



5. 13 When Tu Yü was appointed General Governing the South, the gentlemen of the court all came to offer congratulations, and everyone sat on adjoining couches (*lien-t'a*). At the time P'ei K'ai was also there. Yang Hsiu, arriving later, said, "Hmm, I see Tu Yü is seating his guests on adjoining couches," and immediately left without sitting down.

Tu requested P'ei to chase after him. Yang, who had by then gone several *li*, halted his horse, and afterward they returned together to Tu's house.

5. 14 During the reign of Emperor Wu of Chin Hsün Hsü was director of the Central Secretariat and Ho Ch'iao was president. According to ancient custom, director and president always shared the same carriage. Ch'iao was by nature cultivated and proper, and he was continually annoyed by Hsü's obsequiousness and flattery.

Later, when the official carriage arrived, Ch'iao immediately mounted and sat facing directly forward, not allowing any more room for Hsü. Hsü then had to look for another carriage before he could leave. The practice of director and president each being provided with a separate carriage began from this incident.

5. 15 Shan T'ao's eldest son (Shan Kai) was short in stature. Wearing a silk cap (*ch'ia*), he was once sitting inside the carriage, when Emperor Wu (Ssu-ma Yen) wished to see him. Shan T'ao dared not decline, so he asked the boy, but the boy was unwilling to go. For this reason contemporary evaluators of character claimed he was superior to his father.

5. 16 While Hsiang Hsiung was serving as superintendent of records for the grand warden of Ho-nei, there was a public incident which did not involve Hsiung, but the grand warden, Liu Chun, flew into a blind rage, and, after administering the rod, dismissed him.



【原文】

遣之。雄后为黄门郎，刘为侍中，初不交言。武帝闻之，敕雄复君臣之好。雄不得已，诣刘再拜曰：“向受诏而来，而君臣之义绝，何如！”于是即去。武帝闻尚不和，乃怒问雄曰：“我令卿复君臣之好，何以犹绝？”雄曰：“古之君子，进人以礼，退人以礼。今之君子，进人若将加诸膝，退人若将坠诸渊。臣于刘河内不为戎首，亦已幸甚，安复为君臣之好？”武帝从之。

5.17 齐王冏为大司马，辅政，嵇绍为侍中，诣冏咨事。冏设宰会，召葛旗、董艾等共论时宜。旗等白冏：“嵇侍中善于丝竹，公可令操之。”遂送乐器。绍推却不受，冏曰：“今日共为欢，卿何却邪？”绍曰：

【今译】

侍中，二人绝不过话。晋武帝（司马炎）听说了这事，就命令向雄恢复与刘准的君臣情谊。向雄无可奈何，去见刘准，拜了拜说：“刚才接了皇帝诏命所以来见你，但君臣的情义已断绝，有什么办法！”说完就走了。武帝听说二人仍然不和睦，就生气地问向雄：“我让你恢复君臣之好，为什么仍然绝情？”向雄说：“古代的君子，任用人依照礼仪，罢免人也依照礼仪。今天的君子，提拔重用人的时候，恨不得把他抱到膝上，罢免人的时候，简直就想把他推到深渊里。臣对刘河内，不刀兵相见，已经万幸了，怎么能恢复君臣的友好关系呢？”武帝就随他去了。

5.17 齐王冏（司马冏）做大司马，辅佐朝政。嵇绍任侍中，到司马冏那里去请教事情。冏安排官吏们聚会，召集葛旗、董艾等人一起讨论时政要务。葛旗等对司马冏说：“嵇侍中善于弹奏丝竹器乐，您可以让他弹奏。”于是送来乐器。嵇绍推辞不肯接受，司马冏说：“今天大



Hsiung later served as a palace attendant while Liu was personal attendant. At first they did not speak to each other. Emperor Wu (Ssu-ma Yen), hearing of it, admonished Hsiung to restore the friendly relation between superior and subordinate, so Hsiung had no recourse but to visit Liu. Bowing twice, he said, "I've come after receiving an imperial order. But if the loyal relation between superior and subordinate is already broken, what can be done about it?" With this he immediately departed.

When Emperor Wu heard that they were still unreconciled, he became angry, and asked Hsiung, "I ordered you to restore the friendly relation between superior and subordinate. Why is it still broken?"

Hsiung replied, "'The superiors of antiquity promoted people with propriety and demoted people with propriety. Superiors today promote people as if they were about to take them on their knees, and demote them as if they were about to drop them into an abyss.' The fact that your servant, as far as Liu Chun is concerned, has never been the 'leader of an armed revolt,' has, after all, only been a matter of luck. How can there still be any 'friendly relation between superior and subordinate'?" Emperor Wu agreed with him.

5.17 While the Prince of Ch'i, Ssu-ma Chiung, was serving as grand marshal and was in control of the government, Chi Shao was a personal attendant, and went to visit Chiung to consult about some matter. Chiung had prepared a feast and had invited Ko Yü, Teng Ai, and others, and they were discussing together matters appropriate to the times. Yü and the others said to Chiung, "Personal Attendant Chi here is a skilled musician. Your Highness may command him to play for us." Whereupon they handed him a musical instrument.

Shao declined and would not take it. Chiung said, "Today we're enjoying ourselves together. Why do you decline?"



【原文】

“公协辅皇室，令作事可法。绍虽官卑，职备常伯，操丝比竹盖乐官之事，不可以先王法服为伶人之业。今逼高命，不敢苟辞，当释冠冕，袭私服。此绍之心也。”旗等不自得而退。

5.18 卢志于众坐问陆士衡：“陆逊、陆抗是君何物？”答曰：“如卿于卢毓、卢珽。”士龙失色，既出户，谓兄曰：“何至如此？彼容不相知也。”士衡正色曰：“我父、祖名播海内，宁有不知，鬼子敢尔！”议者疑二陆优劣，谢公以此定之。

5.19 羊忱性甚贞烈。赵王伦为相国，忱为太傅长史，乃版以参相国军事。使者卒至，忱深惧豫祸，不暇被马，于是帖骑而避。使者追

【今译】

家一起玩乐，你怎么推辞呢？”嵇绍说：“您协理辅佐皇室，下令作事应当合于礼法。我虽然官职卑微，毕竟忝居侍中，演奏乐器是乐官的事情，不能够身着先王制定的官服操伶人乐师的事。现在迫于尊者之命，不敢轻易推辞，应该让我脱掉官服礼帽，穿起便服。这是我的想法。”葛旗等人自觉没趣而退下。

5.18 卢志在大庭广众之中问陆士衡（机）：“陆逊、陆抗是你的什么人？”回答说：“就好比你和卢毓、卢珽的关系。”士衡弟士龙（陆云）紧张得脸色都变了，走出房门后对哥哥说：“何必要这样呢？他或许真的不知道。”士衡正言厉色地说：“我们父亲、祖父名扬全国，怎么可能不知道，鬼儿子胆敢如此无礼！”舆论界的人始终不能确定陆机、陆云二者的优劣，谢公（安）据此作了评定。

5.19 羊忱性格非常正直刚烈。赵王伦（司马伦）自立为相国时，羊忱做太傅长史，伦便授与参相国军事之职。传达任命的使者突然来到，羊忱深恐卷入祸事，来不及备马，就跨上了没有鞍勒的马逃避开。



Shao replied, "Your Highness's aid and management of the imperial house makes your 'conduct of affairs something to be imitated.' Although my office is humble, I'm fulfilling the duties of a palace attendant. To play a stringed instrument, or tune the bamboo pipes, is properly the business of the music officers. I shouldn't be wearing the 'prescribed attire of the Former Kings' while performing the duties of an entertainer. But now that I'm constrained by your exalted command, I dare not decline, so I'll remove my official cap and put on my own clothes. These are my sentiments."

Yü and the others, feeling ill at ease, withdrew.

5.18 Lu Chih, as he was sitting among a company of guests, once asked Lu Chi, "Sir, what is your relation to Lu Hsün and Lu K'ang?"

Chi replied, "The same as yours to Lu Yü and Lu T'ing."

At this Chi's younger brother, Lu Yün, turned pale. After they had gone out the door, he said to his older brother, "Why did you go so far as to say that? Maybe he really didn't know about our family."

Chi said, "Our father's and grandfather's reputations have been proclaimed everywhere within the Four Seas; how could there be anyone who doesn't know them? Only the son of a ghost would presume to speak as he did."

When those who discussed personalities wondered which of the two Lus (Lu Chi or Lu Yün) was superior and which inferior, Hsieh An settled it with this incident.

5.19 Yang Ch'en's disposition was extremely incorruptible and unbending. When the Prince of Chao, Ssu-ma Lun, became chancellor, Ch'en was serving as chief administrator for the grand tutor (Ssu-ma Yüeh), and was summoned to become the chancellor's military aide.



【原文】

之，忧善射，矢左右发，使者不敢进，遂得免。

5.20 王太尉不与庾子嵩交，庾卿之不置。王曰：“君不得为尔。”庾曰：“卿自君我，我自卿卿；我自用我法，卿自用卿法。”

5.21 阮宣子伐社树，有人止之，宣子曰：“社而为树，伐树则社亡；树而为社，伐树则社移矣。”

5.22 阮宣子论鬼神有无者。或以人死有鬼，宣子独以为无，曰：“今见鬼者云，著生时衣服，若人死有鬼，衣服复有鬼邪？”

5.23 元皇帝既登阼，以郑后之宠，欲舍明帝而立简文。时议者

【今译】

使者追他，羊忱善于射箭，箭不断左右开弓向使者发射，使者不敢前进，于是得以脱身。

5.20 王太尉(衍)不和庾子嵩(敳)结交，庾对王讲话卿来卿去地不停。王说：“君不能这样做。”庾说：“卿自可以君称我，我仍要以卿称卿，我用我的叫法，卿自用卿的称呼。”

5.21 阮宣子(修)砍伐社庙的树，有人阻止他，宣子说：“如果修建社庙是为了种树，伐了树社神就不存在了；如果种树是为立社庙，伐了树社神就走了。”

5.22 阮宣子(修)谈论鬼神有无的问题。有人认为人死后精神变为鬼，宣子唯独认为没有鬼，他说：“今看见过鬼的人说，鬼穿着活着时候所穿的衣服，假若人死后精神可变为鬼，衣服难道也可变成鬼吗？”

5.23 元皇帝(司马睿)登基后，因为宠爱郑后，想废掉明帝而立简文帝作为皇储。当时参议的人都认为舍长立幼，不仅不合于道理，



When the messenger arrived in great haste, Ch'en was genuinely alarmed, sensing some impending disaster. Without taking time to saddle his horse, he fled instantly, riding bareback. The messenger pursued him, but Ch'en, who was a skillful archer, shot left and right, so that the messenger dared not approach, and thus he made his escape.

5.20 Although Grand Marshal Wang Yen was not on particularly friendly terms with Yü Ai, Yü continually addressed him with the familiar pronoun, "you" (*ch'ing*).

Wang objected, "Sir (*chün*), you shouldn't call me that."

Yü replied, "You naturally 'sir' me, and I naturally 'you' you. I naturally use my method, and you naturally use yours."

5.21 Juan Hsiu was once chopping down a sacred tree (*she-shu*) when someone stopped him. Hsiu said, "If the sacred thing (*she*) is a tree, then if I chop down the tree the sacred thing is no more. Or if the tree is a sacred thing, then if I chop down the tree, its sacredness will have moved elsewhere."

5.22 Juan Hsiu was once discussing the existence or nonexistence of ghosts and spirits. Some maintained that when a man dies he has a ghost. Hsiu alone maintained that he has not. He said, "Nowadays when someone sees a 'ghost' he says, 'He was wearing the clothes he wore when he was alive.' But if when a man dies he has a ghost, then do his clothes have ghosts too?"

5.23 After Emperor Yüan (Ssu-ma Jui) had ascended the throne, because of his favoritism toward Empress Cheng, he wanted to put aside his eldest son, Shao, and establish Empress Cheng's son, Yü, in his place. At the time the counselors all said, "To set aside the elder and establish the younger is already immoral in principle. Besides, Shao, being



【原文】

咸谓舍长立少，既于理非伦，且明帝以聪亮英断，益宜为储副。周、王诸公并苦争恳切，唯刁玄亮独欲奉少主以阿帝旨。元帝便欲施行，虑诸公不奉诏，于是先唤周侯、丞相入，然后欲出诏付刁。周、王既入，始至阶头，帝逆遣传诏遏使就东厢。周侯未悟，即却略下阶；丞相披拨传诏，径至御床前，曰：“不审陛下何以见臣？”帝默然无言，乃探怀中黄纸诏裂掷之。由此皇储始定。周侯方慨然愧叹曰：“我常自言胜茂弘，今始知不如也！”

5.24 王丞相初在江左，欲结援吴人，请婚陆太尉。对曰：“培塿

【今译】

而且明帝凭他的聪明才智、英明果断，更适宜做储君。周颙、王导诸公都极力恳切相争，唯独刁玄亮一人想尊奉少主来迎合元帝的意旨。元帝便想付诸实施，又怕众位大臣不接受诏命，于是先传唤周侯、王丞相入宫，然后想出示诏告给刁玄亮。周、王已经入宫，刚到殿阶上，元帝已事先派遣传诏阻止上殿并引他们到东厢配殿。周侯不明白是怎么回事，就后退几步下了台阶；丞相拨开传诏，径直到达皇帝御座前，说：“不知道陛下为什么事召见臣。”元帝默然不语，接着手入怀中取出黄纸诏书撕碎摔在他身上。从此皇储才定了下来。周侯感慨而惭愧地叹道：“我常自认为比茂弘（王导）强，今天才知道不如他呀！”

5.24 王丞相（导）刚到江东，想与吴人结交，请求与陆太尉（玩）通婚。陆回答说：“小山包上没有高大的松柏，香草与臭草不可同储一



intelligent and bright as well as brave and decisive, is better fitted to carry on the succession. ”

Chou I and Wang Tao and the other courtiers all fought bitterly and earnestly against it. It was Tiao Hsieh alone who wanted to accept the younger prince in order to humor the emperor's wishes. Emperor Yüan then wished to put his intention into operation, but feared lest the courtiers might not obey the order. Therefore he first called in Chou I and Wang Tao, intending after that to issue the order, entrusting it to Tiao Hsieh.

After Chou I and Wang Tao had come in and had barely reached the head of the steps, the emperor sent back a counterorder for them to stop, instructing them to go instead to the eastern apartment. Chou I, not fully aware of what had happened, immediately turned around and made his way hastily back down the steps. But Chancellor Wang Tao, brushing aside the counterorder, strode directly in before the imperial dais and said, “It's not clear why Your Majesty wishes to see your servant. ”

The emperor remained silent and said nothing. Finally he took from his bosom the yellow paper order, tore it up, and threw it away. After this the imperial succession was finally settled.

It was only then that Chou I, feeling a deep sense of shame, sighed and said, “I've always said of myself that I surpassed Wang Tao, but today for the first time I realize that I'm not his equal. ”

5.24 When Chancellor Wang Tao had newly arrived in the area east of the Yangtze River, hoping to make an advantageous alliance with the people of Wu, he requested a marriage contract between his family and that of his aide, Lu Wan. Lu responded with the words, “‘On small mounds (*pu-lou*) there are no pines or cypresses’ ; ‘nor does one put fragrant grasses (*hsiin*) and foul-smelling caryopteris (*yu*) in the same container.’ ”



【原文】

无松柏，薰莸不同器。玩虽不才，义不为乱伦之始。”

5.25 诸葛恢大女适太尉庾亮儿，次女适徐州刺史羊忱儿。亮子被苏峻害，改适江彪。恢儿娶邓攸女。于时谢尚书求其小女婚，恢乃云：“羊、邓是世婚，江家我顾伊，庾家伊顾我，不能复与谢裒儿婚。”及恢亡，遂婚。于是王右军往谢家看新妇，犹有恢之遗法：威仪端详，容服光整。王叹曰：“我在遣女，裁得尔耳！”

5.26 周叔治作晋陵太守，周侯、仲智往别，叔治以将别，涕泗不止。仲智诿之曰：“斯人乃妇女，与人别，唯啼泣。”便舍去。周侯独留

【今译】

个容器中。玩虽然没有才能，坚决不做乱人伦的先例。”

5.25 诸葛恢的大女儿嫁给了太尉庾亮的儿子庾会，次女嫁给了徐州刺史羊忱的儿子羊楷。庾亮的儿子被苏峻杀了以后，改嫁江彪。诸葛恢的儿子诸葛衡娶了邓攸的女儿。当时谢尚书（裒）请求娶他的小女儿做儿媳，诸葛恢就说：“羊家、邓家是世代有通婚关系的亲戚，江家是我顾念他，庾家是他顾念我，不能再与谢裒的儿子结亲。”等到诸葛恢死后，才成婚。当时王右军（羲之）到谢家去看新媳妇，新妇身上仍然存留诸葛恢的风范：容貌举止端正庄重，仪容服饰光彩整饬。王右军叹道：“我嫁女时，才能这样呵！”

5.26 周叔治（谡）被任命为晋陵太守，周侯（顗）、仲智（周嵩）去和他告别。叔治因为将要与兄长离别，哭泣不止。仲智生气地说：“这个人像个妇女，与人分别，只会哭哭啼啼。”就丢开他走了。周侯独自



Although I'm untalented, I don't intend to be the first to confound the rules of right relationships. ”

5.25 Chu-ko Hui's eldest daughter, Wen-piao, was given in marriage to Yü Hui, the son of Grand Marshal Yü Liang. His second daughter was given to Yang K'ai, the son of the governor of Hsü Province, Yang Ch'en. Later, after Yü Liang's son was killed by Su Chün, the eldest daughter was remarried to Chiang Pin. Chu-ko Hui's son, Heng, was married to Teng Yu's daughter. At the time Hsieh P'ou also sought Hui's youngest daughter, Wen-hsiung, for a marriage with his son, Hsieh Shih.

On this occasion Hui said to him, “In the case of the Yangs and Tengs, they were equal marriages. In the case of the Chiangs, we were accommodating them, and in that of the Yüs, they were accommodating us. I can't under the circumstances contract a marriage with Hsieh P'ou's son. ”

After Hui's death, however, the marriage was eventually contracted.

On this occasion Wang Hsi-chih went to the Hsieh home to see their new daughter-in-law. She still had the good breeding bequeathed by her father, Chu-ko Hui; her manners were correct and fastidious, her appearance and dress shining and neat.

Wang, sighing in admiration, exclaimed, “If it were *my* daughter, I'd have to be still living at the time she was given in marriage for her to be like this!”

5.26 When Chou Mo was appointed grand warden of Chin-ling, his older brothers, Chou I and Chou Sung, went to bid him farewell. Because he was about to part from them, Chou Mo wept and cried without stopping. The middle brother, Chou Sung, said in disgust, “This man acts for all the world like a woman. When he parts from somebody he does nothing but yammer and blubber!” Whereupon he removed himself and left.



【原文】

与饮酒言话，临别流涕，抚其背曰：“奴好自爱。”

5.27 周伯仁为吏部尚书，在省内，夜疾危急。时刁玄亮为尚书令，营救备亲好之至，良久小损。明旦，报仲智，仲智狼狈来。始入户，刁下床对之大泣，说伯仁昨危急之状。仲智手批之，刁为辟易于户侧。既前，都不问病，直云：“君在中朝，与和长舆齐名，那与佞人刁协有情！”径便出。

5.28 王含做庐江郡，贪浊狼籍。王敦护其兄，故于众坐称：“家兄在郡定佳，庐江人士咸称之。”时何充为敦主簿，在坐，正色曰：“充即

【今译】

留下来和他饮酒聊天，临分手流着泪，手抚着他背说：“你要好自珍重。”

5.27 周伯仁(顗)任吏部尚书，在尚书省中，夜间病得很严重。当时刁玄亮做尚书令，急忙营救，照顾很周到，极尽亲近友好之谊，过了很长时间，病情稍有好转。第二天早上，通知了伯仁的弟弟仲智，仲智急忙赶来。刚进门，刁玄亮下离坐榻，对着他大哭，述说伯仁昨夜病情危急的情景。仲智用手把他推开，刁惊退到门旁。和兄长伯仁见面后，完全不问病，只是说：“你在中朝时，与和长舆(峤)齐名，怎么会与善于花言巧语、阿谀奉承的刁协有交情！”说完径直出去了。

5.28 王含做庐江郡太守，贪赃枉法、声名狼籍。王敦袒护他哥哥，故意当着在座的众人称赞说：“家兄在庐江郡做太守确实很不错，庐江人士全都称赞他。”当时何充做王敦主簿，也在座，严肃地说：“我



The eldest brother, Chou I, alone remained behind to drink wine with him and talk. As he was about to part from him, with tears flowing he patted his back and said, "Little brother (A-nu), take good care of yourself!"

5.27 While Chou I was serving as president of the Board of Civil Office and living in that department, one night he became critically ill. At the time, Tiao Hsieh was president of the Imperial Secretariat, and in his efforts to save Chou's life became very intimate and affectionate.

After a while the illness abated somewhat, and the next morning he reported it to I's younger brother, Chou Sung. Sung came in great haste, and as he started to enter the door, Tiao got down from the bed and wept profusely in front of him as he recounted I's critical condition of the night before. Sung struck him with his hand. Tiao retreated in alarm to the side of the door, whereupon Sung strode directly in. Without so much as a question about his illness, he said bluntly to I, "When you were in the Central Court your reputation was on a par with that of Ho Ch'iao. How can you now have any friendly relations with that obsequious flatterer, Tiao Hsieh?" And with that he strode directly out again.

5.28 Wang Han's administration of Lu-chiang Commandery was corrupt and disorderly. His younger brother, Wang Tun, used to cover up for his older brother, and therefore at a gathering he once praised him, saying, "My older brother has certainly been excellent in his commandery post. The people and gentlemen of Lu-chiang are all singing his praises."

At the time Ho Ch'ung was Tun's superintendent of records and was present among the company. With a solemn expression he said, "I'm a Lu-chiang man myself; what I've heard is different from this."



【原文】

庐江人，所闻异于此。”敦默然。旁人为之反侧，充晏然神意自若。

5.29 顾孟著尝以酒劝周伯仁，伯仁不受，顾因移劝柱，而语柱曰：“讵可便作栋梁自遇！”周得之欣然，遂为衿契。

5.30 明帝在西堂会诸公饮酒，未大醉，帝问：“今名臣共集，何如尧、舜时？”周伯仁为仆射，因厉声曰：“今虽同人主，复那得等于圣治！”帝大怒，还内，作手诏满一黄纸，遂付廷尉令收，因欲杀之。后数日，诏出周，群臣往省之，周曰：“近知当不死，罪不足至此。”

5.31 王大将军当下，时咸谓无缘尔。伯仁曰：“今主非尧、舜，何

【今译】

就是庐江人，我所听到的反映和您说的不一样。”王敦沉默无言，别人为他担心不安，何充却非常平静，神情坦然自如。

5.29 顾孟著(显)曾劝周伯仁(顗)喝酒，伯仁不接受，顾于是转去对房柱劝酒，并对柱子说：“怎么能就以栋梁自居！”周听了很高兴，于是成为情意相投的朋友。

5.30 晋明帝(司马绍)在西堂会聚群臣宴饮，尚未大醉之时，明帝问：“今天，贤能而有名望的大臣聚会，和唐尧虞舜时相比，怎么样？”周伯仁(顗)当时为仆射，听了这话便声音严厉地说：“虽然同样是人君，今天又怎么能和那圣明的时代相比呢！”明帝大怒，返回内廷，写了一份手诏，满满一张黄纸，于是交付廷尉，命令收捕他，并想杀掉他。此后数日，又下诏放出周顗，群臣前往探视他，周说：“我早就知道死不了，我的罪不至于达到这地步。”

5.31 王大将军(敦)将要起兵顺江而下，当时全说他没有道理这样做。伯仁(周顗)说：“当今的主上不是尧、舜，怎能没有过失？但臣



Tun was Silent. The people on either side squirmed uneasily on Ch'ung's behalf, but Ch'ung himself was at ease, his spirit and mood completely selfpossessed.

5.29 Ku Hsien once urged Chou I to drink with him, but Chou refused. Ku then shifted his position and started urging a pillar to drink. Addressing the pillar, he said, "How do you suppose he considers himself to be a pillar of state?"

Chou got the point and broke into a laugh, whereupon they became fast friends.

5.30 Emperor Ming (Ssu-ma Shao) had assembled all the courtiers in the Western Hall of the palace. They had been drinking, but were not yet very drunk, when the emperor asked, "How does today's gathering of illustrious ministers compare with those of the sage-kings, Yao and Shun?"

At the time Chou I was serving as vice-president of the Imperial Secretariat, and on this occasion said with a severe tone, "Today, although Your Majesty is, like them, a ruler of men, how could this possibly be considered equal to the rule of the sages?"

The emperor became very angry. Retiring to an inner apartment, he composed an order written in his own hand and filling an entire sheet of yellow paper, which he then entrusted to the director of punishments, with orders to arrest Chou, his intention being to have him killed. Several days later the emperor issued another order to have Chou released. As the various ministers went to visit him, Chou said, "I knew all the time I wasn't going to die; after all, my crime wasn't serious enough for that."

5.31 When Wang Tun was about to descend on the capital, at the time everybody said there was no reason for this. But Chou I said, "Unless



【原文】

能无过？且人臣安得称兵以向朝廷？处仲狼抗刚愎，王平子何在？”

5.32 王敦既下，住船石头，欲有废明帝意。宾客盈坐，敦知帝聪明，欲以不孝废之。每言帝不孝之状，而皆云：“温太真所说。温尝为东宫率，后为吾司马，甚悉之。”须臾，温来，敦便奋其威容，问温曰：“皇太子做人何似？”温曰：“小人无以测君子。”敦声色并厉，欲以威力使从己，乃重问温：“太子何以称佳？”温曰：“钩深致远，盖非浅识所测。然以礼侍亲，可称为孝。”

【今译】

下怎么能举兵而攻打朝廷呢？处仲狂妄自大，刚愎自用，王平子（澄）干什么去了？”

5.32 王敦顺江而下，把舰船停靠石头城，他想要废掉晋明帝。当时宾客满座，王敦知道明帝聪明，便想以不孝之名废掉他。每次谈到明帝不孝的情状时都说：“这是温太真（峤）说的。温曾经是东宫率，以后又做我的司马，很了解太子的这些情况。”一会儿，温峤来了，王敦就摆出威严之态，问温说：“皇太子做人怎么样？”温峤说：“小人无法衡量君子。”王敦声色俱厉，想用威势压迫他顺从自己，又重新问温：“太子怎么能称得上优秀呢？”温峤说：“是否有广博精深的才力，大概不是我这样见识浅薄的人所能测度的。但他以礼事亲，堪称为孝。”



our present ruler were a Yao or a Shun, how could he be free of faults? Moreover, what right has any minister of his to levy an army and march on the court? Whenever his greed is aroused, Wang Tun is hard and stubborn. Where is Wang Ch'eng now?"

5.32 When Wang Tun made his descent on the capital, he halted his ships at Shih-t'ou. Among his desires was the intention of deposing the crown prince (Ssu-ma Shao).

Tun had called a large gathering and guests filled the seats. Since Tun realized the crown prince was intelligent, he wanted to use "unfilial behavior" as the excuse for deposing him. Every time he mentioned the circumstances of the crown prince's unfilial behavior, he would always say, "This is what Wen Ch'iao says. Ch'iao was once a commander of the Eastern Palace guard (the crown prince's bodyguard), and later served as my sergeant-at-arms, and knows him very well."

After a while Wen Ch'iao himself arrived, and Tun, assuming his most majestic manner, asked him, "What is the crown prince like as a person?"

Wen replied, "A petty man like me has no means of fathoming a gentleman."

Tun's voice and expression both grew more severe. He wanted, through the force of his majesty, to make Wen agree with him. Finally he asked Wen gravely, "For what reason is the crown prince praised as good?"

Wen said, "One who 'plumbs the depths and reaches afar' certainly can't be fathomed by persons of superficial understanding, but, since he serves his parents according to the prescribed rites, he may be praised as filial."



【原文】

5.33 王大将军既反，至石头，周伯仁往见之。谓周曰：“卿何以相负？”对曰：“公戎车犯正，下官忝率六军，而王师不振，以此负公。”

5.34 苏峻既至石头，百僚奔散，唯侍中钟雅独在帝侧。或谓钟曰：“见可而进，知难而退，古之道也。君性亮直，必不容于寇讎。何不用随时之宜，而坐待其弊邪？”钟曰：“国乱不能匡，君危不能济，而各逊遁以求免，吾惧董狐将执简而进矣。”

5.35 庾公临去，顾语钟后事，深以相委。钟曰：“栋折榱崩，谁之责邪？”庾曰：“今日之事，不容复言，卿当期克复之效耳。”钟曰：“想足下不愧荀林父耳。”

【今译】

5.33 王大将军(敦)造反后，到了石头城，周伯仁(顗)去见他。王对周说：“你为什么辜负我？”回答说：“您的军队冒犯朝廷，下官惭愧统率六军出战，而王师不能奋举获胜，为此辜负了您。”

5.34 苏峻叛军已经到了石头城，朝廷百官纷纷逃散，只有侍中钟雅独自侍奉在皇帝的身旁。有人对钟雅说：“见可而进，知难而退，这是自古以来的常理。您性格坦诚耿直，一定不为贼寇所容。为什么不随机应变，而要坐以待毙呢？”钟雅说：“国家丧乱而不能匡正，国君危难不能救援，却各自逃遁以求避祸免灾，我畏惧董狐要手执简策向我走来呀。”

5.35 庾公(亮)临出逃，向钟雅叮咛自己走后之事，把朝中重任完全托付给他。钟雅说：“国家倾覆，谁的责任呢？”庾亮说：“现在的情况，容不得再谈这些了，你将会看到戡定叛乱、克复京师的胜利的。”钟雅说：“看来足下会不亚于荀林父呵。”



5.33 After Wang Tun had rebelled and arrived at Shih-t'ou, Chou I went to see him. Wang said to Chou, "Why did you betray me?"

Chou replied, "Your Excellency's soldiers and chariots were violating the right. This petty official was filling in as a commander of the Six Armies (the loyalist forces), but the royal army did not succeed. In this I 'betrayed' Your Excellency."

5.34 After Su Chün had arrived at Shih-t'ou, all the officials in the capital scattered and fled. Only the personal attendant, Chung Ya, remained by the emperor's side (Emperor Ch'eng). Someone said to Chung, "'To advance when you see the possibilities, and retreat when you know the difficulties' is the way of antiquity. Since your nature, sir, is transparent and straightforward, you'll certainly not be spared in the rebels' vengeance. Why don't you use the expedient of following what's appropriate to the time, instead of sitting here waiting for death?"

Chung replied, "I 'couldn't correct the state when it was in disorder, or save the ruler when he was in danger,' yet now everyone is running away to hide, seeking to avoid trouble. I'm just afraid a Tung Hu will 'come forward, holding the bamboo slips in his hand'."

5.35 As he was about to leave the capital (during Su Chün's revolt in 327), Yü Liang turned back and said to Chung Ya, "All subsequent affairs I completely entrust to your care."

Chung said, "'When the central pillar is broken and the rafters cave in,' who will be to blame?"

Yü said, "Of today's events there's nothing more to say. You should just hope for success some day in reconquest and restoration, that's all."

Chung said, "I hope Your Excellency wouldn't be ashamed of me if I were merely a Hsün Lin-fu, and nothing more."



【原文】

5.36 苏峻时，孔群在横塘，为匡术所逼。王丞相保存术，因众坐戏语，令术劝群酒，以释横塘之憾。群答曰：“德非孔子，厄同匡人。虽阳和布气，鹰化为鸠，至于识者，犹憎其眼。”

5.37 苏子高事平，王、庾诸公欲用孔廷尉为丹阳。乱离之后，百姓凋弊。孔慨然曰：“昔肃祖临崩，诸君亲升御床，并蒙眷识，共奉遗诏。孔坦疏贱，不在顾命之列。既有艰难，则以微臣为先，今犹俎上腐肉，任人脍截耳！”于是拂衣而去，诸公亦止。

5.38 孔车骑与中丞共行，在御道，逢匡术宾从甚盛。因往与车骑共语。中丞初不视，直云：“鹰化为鸠，众鸟犹恶其眼。”术大怒，便欲

【今译】

5.36 苏峻叛乱时，孔群在横塘，遭受到匡术的威逼。匡术投降后王丞相(导)把他保了下来，趁着众人座中谈笑的机会，王导让匡术向孔群敬酒，来化解横塘的怨恨。孔群回答说：“我的德行比不上孔子，我遭遇的困厄却与孔子遇匡人相同。虽然春天和暖的气息充溢，嗜杀之鹰变成播谷之鸠，至于那认识它的人，仍然憎恶它的眼睛。”

5.37 苏子高(峻)叛乱平定以后，王(导)、庾(亮)几个人想任命孔廷尉(坦)为丹阳尹。遭受战乱、颠沛流离之后，百姓生计衰败。孔坦慨叹道：“当初肃祖(司马绍)临终前，你们诸位亲临御床之侧，都受到先帝的垂爱、器重，一起接受遗诏。我孔坦才疏身贱，不在顾命大臣之列。现在有了艰难，就把微臣摆在前面，如今就好像案子上的烂肉，任人切割罢了！”于是拂衣离去，这几个人也便作罢。

5.38 孔车骑(愉)和御史中丞(孔群)同行，在御道，和匡术相逢，他的宾客和随从人员很多。匡术于是停下车和车骑一起说话。中



5.36 During the rebellion of Su Chün, K'ung Ch'ün had been threatened by one of Su's officers, K'uang Shu, in Heng-t'ang. After the rebellion had been suppressed, Chancellor Wang Tao spared Shu's life, and on the occasion of a feast, as a joke, he ordered Shu to urge Ch'ün to drink with him, to resolve their animosity at Heng-t'ang.

Ch'ün responded, "I'm no match for my ancestor, Confucius, but I've got this in common with him: I was harassed by a man of K'uang. Even though the warmth of spring spreads its vapors abroad, and 'the hawk transforms himself into a dove,' those who understand still dislike the look of his eyes."

5.37 After the Su Chün affair had been suppressed, Wang Tao, Yü Liang, and the other courtiers wanted to employ the director of punishments, K'ung T'an, as capital intendant. After the turmoil caused by the rebellion, the common people were suffering and in distress. K'ung said with deep feeling, "Formerly when Emperor Ming lay dying, and the nobles went up in person to the imperial bed, and all were favored with his loving recognition and together received his last will and testament, I, K'ung T'an, being distant of kin and mean of rank, was not included in his parting command. Since the people are beset by hardship and distress, to put an insignificant minister at the head of the capital administration would be for all the world like putting spoiled meat on the sacrificial stand for the people to chop into shreds, and nothing more." Whereupon he shook out his clothes and departed.

The courtiers, for their part, also refrained from making the appointment.

5.38 K'ung Yü and his cousin, K'ung Ch'ün, were once traveling together. On the imperial highway (going south from the palace) they met



【原文】

刃之。车骑下车抱术曰：“族弟发狂，卿为我宥之！”始得全首领。

5.39 梅颐尝有惠于陶公，后为豫章太守，有事，王丞相遣收之。侃曰：“天子富于春秋，万机自诸侯出，王公既得录，陶公何为不可放！”乃遣人于江口夺之。颐见陶公拜，陶公止之。颐曰：“梅仲真膝，明日岂可复屈邪？”

5.40 王丞相作女伎，施設床席。蔡公先在坐，不说而去，王亦不留。

5.41 何次道、庾季坚二人并为元辅。成帝初崩，于是嗣君未定。何欲立嗣子，庾及朝议以外寇方强，嗣子冲幼，乃立康帝。康帝登阼，

【今译】

丞根本不看他，只是说道：“鹰化为鸠，众鸟仍会憎恶它的眼睛。”匡术大怒，就要杀他。车骑跳下车抱住匡术说：“堂弟发疯了，你看在我的面上饶了他吧！”这才得以保住性命。

5.39 梅颐曾经对陶公(侃)有恩惠。后来梅颐做了豫章太守，犯了事，王丞相(导)派人收捕他。陶侃说：“天子年纪太轻，政令、谋略全是出自权臣，王公既能够拘捕他，我陶公为什么不能放了他！”于是派人在江口把他夺下。梅颐去见陶公，下拜，陶侃阻止了他。梅颐说：“梅仲真的双膝，今后怎可再弯曲呢！”

5.40 王丞相(导)安排女伎表演，还设置了床榻坐席。蔡公(谟)开始时在座，见到这种情况很不高兴，就走了，王导也不挽留。

5.41 何次道(充)、庾季坚(冰)二人都是宰相。成帝(司马衍)刚驾崩，当时继位的国君还没有确定。何充想立嫡长子，庾冰和朝廷大臣议论认为境外敌寇力量仍很强大，嫡长子年幼，于是决定立康帝。



K'uang Shu. Since his entourage was exceedingly numerous, Shu took the occasion to go over and talk with K'ung Yü. K'ung Ch'ün from the first never looked at him, but blurted out, " ' Though the hawk transforms himself into a dove, ' all the other birds still dislike the look of his eyes. "

Shu, becoming very angry, was about to cut off his head on the spot. It was only after K'ung Yü jumped down from the carriage and held Shu in both arms, crying, " My younger cousin is out of his mind, please, for my sake, be lenient with him! " that Ch'ün managed to preserve his head intact.

5.39 Mei I had once done a favor for T'ao K'an. Later, when he was serving as grand warden of Yü-chang Commandery, he became involved in an incident, and Chancellor Wang Tao dispatched someone to arrest him.

K'an said, " The Son of Heaven (Emperor Ch'eng) is still rich in springs and autumns (i. e. , still young), and all critical decisions are made by the courtiers. Since Wang Tao got to imprison him, why may T'ao K'an not release him? " Whereupon he dispatched someone to Chiang-k'ou to take Mei forcibly out of custody.

Later when Mei I saw T'ao K'an he did obeisance, but K'an stopped him. Mei said, " If I don't do so now, tomorrow how could my knees ever bend again? "

5.40 Chancellor Wang Tao once arranged an entertainment with female performers, and had provided couches and mats for his guests. Ts'ai Mo was at first among the company, but became displeased and left. Wang, for his part, did not detain him.

5.41 Ho Ch'ung and Yü Ping were both serving as principal ministers in the government. At the time, immediately after Emperor Ch'eng's decease, his successor had not yet been determined. Ho wished to establish



【原文】

会群臣，谓何曰：“朕今所以承大业，为谁之议？”何答曰：“陛下龙飞，此是庾冰之功，非臣之力。于时用微臣之议，今不睹盛明之世。”帝有愧色。

5.42 江仆射年少，王丞相呼与共棋。王手尝不如两道许，而欲敌道戏，试以观之。江不即下。王曰：“君何以不行？”江曰：“恐不得尔。”傍有客曰：“此年少戏乃不恶。”王徐举首曰：“此年少，非唯围棋见胜。”

5.43 孔君平疾笃，庾司空为会稽，省之，相问讯甚至，为之流涕。

【今译】

康帝登基即位，会见群臣，对何充说：“朕今天能够继承晋朝大业，是谁的主意？”何充答道：“陛下能登帝位，这是庾冰的功劳，不是我的力量。当时如果用了我的提议，今天就看不到这昌盛修明的时代了。”康帝面有愧色。

5.42 江仆射(彪)少年时，王丞相(导)叫他一起下棋。王的棋艺原比他差两道左右，却想和他对等下棋，试图以此观察他。江没有立即走棋。王说：“你怎么不走？”江说：“恐怕不能这样。”旁边有客人说：“这年轻人的棋艺竟然不错。”王丞相慢慢抬起头说：“这年轻人不只是围棋胜过我。”

5.43 孔君平(坦)病重，庾司空(冰)为会稽内史，前去看望他，关心问候非常周到细致，并为他哭泣。庾下了坐榻后，孔坦感慨地说：



the legitimate heir (Ssu-ma P'ei), while Yü and the rest of the court counseled that the enemies without were just then at their strongest, and the legitimate heir was weak and still in infancy, so in the end they established Emperor K'ang (Ssu-ma Yueh).

When Emperor K'ang ascended the throne, he assembled all the ministers, and addressing Ho, asked, "Through whose counsel was it that today We have received the great inheritance?"

Ho replied, "Your Majesty's dragon flight is the accomplishment of Yü Ping; it was not the result of any efforts on the part of your servant. At the time, if they had used your insignificant servant's counsel, we would not today be looking upon this prosperous and enlightened age."

The emperor appeared embarrassed.

5.42 When Chiang Pin was young, Chancellor Wang Tao once invited him to play a game of encirclement chess (*wei-ch'i*) with him. Although Wang usually played with a handicap of two lines or so, on this occasion he wanted an equally matched game as an experiment, in order to observe Chiang.

Chiang did not immediately put down any pieces, and Wang asked, "Why don't you move?"

Chiang said, "I'm afraid it won't do this way."

One of the bystanders said, "This young man's game isn't bad, eh?"

Wang, slowly lifting his head, said, "As far as this young man is concerned, it's not only chess at which he excels."

5.43 When K'ung T'an was critically ill, Yü Ping, who was then serving as governor of K'uai-chi Principality, went to visit him, inquiring about his condition with extreme solicitude, and weeping over him.

After Yü had gotten down from the bed, K'ung said with deep feeling,



【原文】

庾既下床，孔慨然曰：“大丈夫将终，不问安国宁家之术，乃作儿女子相问！”庾闻，回谢之，请其话言。

5.44 桓大司马诣刘尹，卧不起。桓弯弹弹刘枕，丸迸碎床褥间。刘作色而起曰：“使君，如馨地宁可斗战求胜！”桓甚有恨容。

5.45 后来年少多有道深公者，深公谓曰：“黄吻年少，勿为评论宿士。昔尝与元明二帝、王庾二公周旋。”

5.46 王中郎年少时，江彪为仆射，领选，欲拟之为尚书郎。有语王者，王曰：“自过江来，尚书郎正用第二人，何得拟我！”江闻而止。

5.47 王述转尚书令，事行便拜。文度曰：“故应让杜、许。”蓝田

【今译】

“大丈夫将终，你不问安定国家的办法，却是作这些缠绵的妇人般的问候！”庾听了，回身道歉，请他留下遗言。

5.44 桓大司马(温)去拜访刘尹(惔)，刘躺在床上不起来。桓用弹弓弹刘的枕头，弹丸在床褥当中迸碎。刘生气地起身说：“使君，像这样难道就可以取得战斗的胜利！”桓温呈现出满脸的不悦之情。

5.45 后辈年轻人多有议论深公(竺法深)的，深公对他们说：“黄口小儿，不要评论老前辈。从前，我曾经和元明二帝(司马睿、司马绍)、王庾(王导、庾亮)二公交往。”

5.46 王中郎(坦之)年轻时，江彪做仆射，兼选官之职，想安排王做尚书郎。有人告诉了王中郎，王说：“从过江以来，尚书郎只用第二流人，怎么能打算让我去！”江彪听说了，就取消了这计划。

5.47 王述升任尚书令，任命下达就去受职。其子文度(王坦之)说：“本来应该谦让给杜、许。”蓝田说：“你认为我能胜任这个职务不？”



“A great man is about to die, and instead of asking about a policy for keeping the state at peace, here you are asking the kinds of questions women and children ask!”

On hearing this, Yü turned back to apologize, and requested his last words of counsel.

5.44 Huan Wen once went to visit Liu T'an. Liu was lying in bed and did not get up. Drawing his crossbow, Huan shot it at Liu's (ceramic) pillow, and the (clay) pellet shattered all over the bedclothes.

Liu, flushing with anger, got up and said, “Governor, are you trying to win a battle in a place like this?”

Huan looked extremely contrite.

5.45 There were many young people of the later generation who used to characterize the monk Chu Ch'ien. Ch'ien said to them, “You yellow-billed fledglings, don't criticize or discuss the gentlemen of the past. In the old days I used to travel about with the two emperors, Yüan and Ming, and the two courtiers, Wang Tao and Yü Liang.”

5.46 When Wang T'an-chih was young, Chiang Pin, who was doubling as vice-president of the Board of Civil Office in charge of the selection of officials, was on the point of picking Wang for clerk of the Imperial Secretariat.

When someone informed Wang, Wang said, “Ever since the crossing of the Yangtze River they have used nothing but second-rate men as clerks of the Imperial Secretariat. Why did they have to pick me?”

Chiang, hearing of this, desisted.

5.47 When Wang Shu was transferred to become president of the Imperial Secretariat, as soon as his affairs were in order, he immediately took up his new post. His son, Wang T'an-chih, said, “Surely you ought



【原文】

云：“汝谓我堪此不？”文度曰：“何为不堪，但克让自是美事，恐不可阙。”蓝田慨然曰：“既云堪，何为复让？人言汝胜我，定不如我。”

5.48 孙兴公作《庾公诔》，文多托寄之辞。既成，示庾道恩，庾见，慨然送还之，曰：“先君与君自不至于此。”

5.49 王长史求东阳，抚军不用。后疾笃，临终，抚军哀叹曰：“吾将负仲祖。”于此命用之。长史曰：“人言会稽王痴，真痴。”

5.50 刘简做桓宣武别驾，后为东曹参军，颇以刚直见疏。尝听记，简都无言。宣武问：“刘东曹何以不下意？”答曰：“会不能用。”宣武亦无怪色。

【今译】

文度说：“怎么不能胜任，但克己让人本来是一种美德，恐怕不可缺少。”蓝田感慨地说：“既然认为我能胜任，何必还要去谦让？人家说你超过我，看来到底不如我。”

5.48 孙兴公(绰)作《庾公诔》，诔文当中有很多攀附寄托的言词。写成后，拿给庾道恩(羲)看，庾看后，愤慨地送还给他，说：“先父和您的关系本没有达到这个程度。”

5.49 王长史(濛)求做东阳太守，抚军(司马昱)不用他。后来王病重，快要死了，抚军哀叹道：“我恐怕是对不起仲祖。”于是下令任用他。长史说：“人家说会稽王痴，真痴。”

5.50 刘简作桓宣武(温)别驾，后又做东曹参军，因为他性情刚直，颇被疏远。曾经听教令，刘简一言都不发。宣武问：“刘东曹为什么不发表意见？”回答说：“我的意见终归不会被采用。”宣武也没有责怪的神情。



to have declined and dissembled a few times?”

Shu rejoined, “Would you say I’m fit for this post, or not?”

T’an-chih said, “Why wouldn’t you be fit for it? It’s only that ‘being able to decline’ is in itself an excellent thing, and I daresay not to be neglected.”

Sighing, Shu said, “Since you’ve said I’m fit for the post, why should I still decline? People say you’re superior to me, but it turns out you’re not even my equal.”

5.48 When Sun Ch’o composed his “Obituary for Yü Liang” (*Yü-kung lei*), the text was full of expressions of mutual intimacy. After it was completed, he had someone show it to Liang’s son, Yü Hsi. Hsi read it and with a sigh sent it back with the message, “My late father’s relation with you, sir, hardly reached this degree of intimacy!”

5.49 (About 345) when Wang Meng had requested the post of grand warden of Tung-yang, the General Governing the Army (Ssu-ma Yü) had not used him. Later, after he became critically ill and was about to die, the general, sighing with grief, said, “I’m obligated to Wang Meng in this matter,” and issued an order to employ him.

Wang Meng said, “People say the Prince of K’uai-chi (Ssu-ma Yü) is an idiot. He really *is* an idiot!”

5.50 Liu Chien had served as Huan Wen’s lieutenant-governor of Hsü Province. Later (after Huan became grand marshal in 363) he served as his eastern office aide, but because he was unbending and straightforward, he became somewhat estranged from Huan.

Once while they were listening to a lawsuit, Chien said absolutely nothing. Huan asked, “Liu, why don’t you hand down an opinion?”

He replied, “Perhaps you couldn’t use it.”



【原文】

5.51 刘真长、王仲祖共行，日旰未食。有相识小人贻其餐，肴案甚盛，真长辞焉。仲祖曰：“聊以充虚，何苦辞？”真长曰：“小人都不可与作缘。”

5.52 王脩龄尝在东山，甚贫乏。陶胡奴为乌程令，送一船米遗之。却不肯取，直答语：“王脩龄若饥，自当就谢仁祖索食，不须陶胡奴米。”

5.53 阮光禄赴山陵，至都，不往殷、刘许，过事便还。诸人相与追之。既亦知时流必当逐己，乃遄疾而去，至方山不相及。刘尹时为会稽，乃叹曰：“我人，当泊安石渚下耳，不敢复近思旷傍。伊便能捉杖打人，不易。”

【今译】

5.51 刘真长(愔)、王仲祖(濛)一起出行，天很晚了还没吃上饭。有个相识的没有修养的人送给他们一餐饭，菜肴很丰盛，真长推辞不吃。仲祖说：“暂且用以充饥，何必坚决推辞呢？”真长说：“凡是没有修养的人，全都不能跟他们打交道。”

5.52 王脩龄(胡之)曾经住在东山，很贫困。陶胡奴(范)做乌程县令，送来一船米给他。王脩龄推辞不肯收，直截了当地回答说：“王脩龄如果饥饿，自然会到谢仁祖(尚)那儿找饭吃，不须要陶胡奴的米。”

5.53 阮光禄(裕)奔赴成帝(司马衍)丧事，到了京都，不到殷(浩)、刘(愔)那里去，丧事一结束立刻就返回。众人一起追他。阮也知道这些当代名流一定会追赶自己，就疾速离去，到了方山没有追上。刘尹(愔)当时正要求做会稽郡守，就叹息道：“我如果东入会稽，一定停在安石(谢安)那里，不敢再靠近思旷(阮裕)身旁。否则他就能拿木棍打人，没错。”



Huan, for his part, showed no surprise.

5.51 Liu T'an and Wang Meng were once traveling together. The day was far spent and they had not yet eaten. A certain commoner (*hsiao-jen*) of their acquaintance offered them his own dinner, placing rich foods in great abundance on the table, but Liu declined to eat any of it.

Wang said, "It's only to 'satisfy hunger', why insist on declining?"

Liu said, "With petty persons (*hsiao-jen*) one simply may not have any dealings whatever".

5.52 Wang Hu-chih was once living in the Eastern Mountains in extreme poverty and want. T'ao Fan, who was serving as magistrate of Wu-ch'eng Prefecture, sent him a boatload of rice as a present, but he declined and would not accept it, responding bluntly, "If Wang Hu-chih were hungry, naturally he'd go to Hsieh Shang to ask for food. He has no need of T'ao Fan's rice."

5.53 When Juan Yü went (from K'uai-chi) to attend the funeral of Emperor Ch'eng at the imperial mausoleum, after arriving in the capital, he did not visit the homes of either Yin Hao or Liu T'an, but when his business was completed he promptly returned home. Everybody followed after him in a body, but since he was also aware that the contemporary notables would surely pursue him, he departed with all possible dispatch, and reached Square Mountain (Fang-shah, forty-five *li* southeast of Chien-k'ang) before they caught up with him.

At the time Liu T'an was visiting K'uai-chi, and sighed, saying, "When I came here I was just on the point of mooring my boat below An-shih Island (near Juan Yü's hermitage), but didn't dare get any closer than that to Juan Yü himself. If I had, he could have seized a staff and beaten me, which would have been no laughing matter!"



【原文】

5.54 王、刘与桓公共至覆舟山看，酒酣后，刘牵脚加桓公颈，桓公甚不堪，举手拨去。既还，王长史语刘曰：“伊讵可以形色加人不？”

5.55 桓公问桓子野：“谢安石料万石必败，何以不谏？”子野答曰：“故当出于难犯耳。”桓作色曰：“万石挠弱凡才，有何严颜难犯！”

5.56 罗君章曾在人家，主人令与坐上客共语，答曰：“相识已多，不烦复尔。”

5.57 韩康伯病，拄杖前庭消摇，见诸谢皆富贵，轰隐交路，叹曰：“此复何异王莽时！”

5.58 王文度为桓公长史时，桓为儿求王女，王许咨蓝田。既还，

【今译】

5.54 王长史(裒)、刘真长(惔)和桓公(温)一起到覆舟山游览，酒喝得尽兴后，刘举脚放在桓温脖子上，桓温实在不能忍受，抬手把他的脚拨开。回来以后，王长史对刘说：“他难道可以对人发怒施威吗？”

5.55 桓公(温)问桓子野(伊)：“谢安石(安)预料到万石(谢万)一定会失败，为什么不规劝？”子野回答说：“当然是因为不好触犯罢了。”桓生气地说：“万石是懦弱无能的平庸之辈，有什么威严的颜面不能触犯！”

5.56 罗君章(含)曾在人家作客，主人让他和在座的客人一起谈话，罗回答说：“相知已经很多了，不烦劳再这样做。”

5.57 韩康伯(伯)病中，拄着手杖在庭堂前消遣，看见谢家各户都富贵，许多车辆往来在道路上，发出轰隐的车声，感叹道：“这和王莽当政那个时候的状况有什么两样！”

5.58 王文度(坦之)做桓公(温)长史时，桓为儿子求娶王文度的女儿。王答应向父亲蓝田侯(王述)请示。回家后，蓝田因十分怜爱



5.54 Wang Meng, Liu T'an, and Huan Wen went together to Overturned Boat Mountain (Fu-chou shan, northeast of Chien-k'ang) for an outing. After the wine had begun to take effect, Liu drew his foot up and placed it on Huan's neck. Huan did not tolerate this at all, and raising his hand, brushed it away.

After they had returned, Wang Meng said to Liu, "Do you mean to say *he* can overawe other people by his physical appearance?"

5.55 Huan Wen once asked Huan I, "Since Hsieh An knew in advance that his younger brother, Hsieh Wan, would surely be defeated, why didn't he warn him?"

Huan I replied, "Probably because Wan is a difficult man to cross, that's all."

Flushing with anger, Wen said, "Hsieh Wan is pliant and weak, with only average ability. What kind of severe countenance has *he*, that makes him so difficult to cross?"

5.56 Lo Han was once in a certain person's home, when the host asked him to converse with the other guests who were seated there.

He replied, "The people I know already are too many; don't bother to introduce me to any more."

5.57 While Han Po was ill, he used to wander about his front courtyard leaning on a staff. Seeing the various members of the Hsieh family, all wealthy and honorable, thundering past pompously in their carriages up and down the street, he sighed and said, "How does this differ from the days of Wang Mang?"

5.58 While Wang T'an-chih was serving as Huan Wen's senior administrator, Huan sought Wang's daughter for a marriage with his son. Wang promised to talk it over with his father, Wang Shu.



【原文】

蓝田爱念文度，虽长大，犹抱著膝上。文度因言桓求己女婚。蓝田大怒，排文度下膝。曰：“恶见文度已复痴，畏桓温面，兵，那可嫁女与之！”文度还报云：“下官家中先得婚处。”桓公曰：“吾知矣，此尊府君不肯耳。”后桓女遂嫁文度儿。

5.59 王子敬数岁时，尝看诸门生樗蒲，见有胜负，因曰：“南风不竞。”门生辈轻其小儿，乃曰：“此郎亦管中窥豹，时见一斑。”子敬瞋目曰：“远惭荀奉倩，近愧刘真长。”遂拂衣而去。

5.60 谢公闻羊绥佳，致意令来，终不肯诣。后绥为太学博士，因

【今译】

文度，虽然人已长大，仍然总是抱在自己膝上。王文度于是谈到桓温求娶女儿的事。蓝田大怒，把文度从膝上推下去，说：“怎么看见文度竟然痴到这地步，怕驳回桓温的面子。一个兵，怎能把女儿嫁给他！”文度返回报告说：“下官家里原先已经为女儿找得婆家。”桓公说：“我知道了，这是令尊大人不答应罢了。”后来桓温的女儿嫁给了文度的儿子。

5.59 王子敬(献之)几岁的时候，曾经观看几个门生玩樗蒲，看出有胜负，于是说：“南风势弱。”门生们轻视他是小孩，就说：“这小郎也是管中窥豹，经常只看到一个花斑。”子敬瞪起眼说道：“远比比不上荀奉倩(粲)，近比愧对刘真长(惔)。”于是拂衣离去。

5.60 谢公(安)听说羊绥很出色，向他传达了让他来见的意见，羊绥始终不肯去。后来羊绥做了太学博士，因为有事情要办而去见了



Later he returned home. Now Wang Shu was very fond of T'an-chih, and even though he was fully grown, he still used to hold him on his knees. T'an-chih then told him of Huan's suit for his own daughter in marriage. In a great rage Shu thrust T'an-chih down from his knees, crying, "Are you also such a fool as to be intimidated by Huan Wen's face? A military man, eh? How could you ever give your daughter in marriage to *him!*"

T'an-chih returned and reported to Huan, "In this humble official's family we had previously arranged a marriage contract for our daughter."

Huan said, "I understand. This simply means your esteemed father is unwilling, that's all."

Later Huan's second daughter (Huan Po-tzu) eventually was given in marriage to T'an-chih's second son (Wang Yü).

5.59 When Wang Hsien-chih was only a few years of age, he was once watching his father's pupils playing *chaupar* (*shu-p'u*). Seeing in advance who was going to win or lose, he said, "'The southern airs can't compete (with the northern).'"

The pupils, belittling him because he was a small boy, then said, "This lad's another case of someone 'peeping at a leopard through a tube'; every now and then he sees a spot."

With an angry glare Hsien-chih snapped, "From the more distant past, I'm ashamed for you in the presence of Hsün Ts'an, and from the recent past, I blush for you in the presence of Liu T'an." With that he dusted off his clothes and departed.

5.60 Hsieh An, having heard of Yang Sui's excellence, sent a message inviting him to come, but to the end Yang was unwilling to visit him. Later, while Sui was an erudite in the Grand Academy, he went to see



【原文】

事见谢公，公即取以为主簿。

5.61 王右军与谢公诣阮公，至门，语谢：“故当共推主人。”谢曰：“推人正自难。”

5.62 太极殿始成，王子敬时为谢公长史，谢送版使王题之，王有不平色，语信云：“可掷著门外。”谢后见王，曰：“题之上殿何若？昔魏朝韦诞诸人亦自为也。”王曰：“魏祚所以不长。”谢以为名言。

5.63 王恭欲请江卢奴为长史，晨往诣江，江犹在帐中。王坐，不敢即言，良久乃得及。江不应，直唤人取酒，自饮一碗，又不与王。王且笑且言：“那得独饮？”江云：“卿亦复须邪？”更使酌与王。王饮酒

【今译】

谢公，谢公立即录用为主簿。

5.61 王右军(羲之)和谢公(安)一起到阮公(裕)那里去，到了门口，王对谢说：“一定要共同推尊主人。”谢说：“推尊别人就是难。”

5.62 太极殿刚建成，王子敬(献之)当时做谢公(安)的长史，谢送木简让王题写殿额，王面带不悦之色，对使者说：“可以扔到门外边去。”谢安后来见到王子敬，说：“请你到殿上去题写如何？从前魏朝韦诞等人也那样做了啊。”王说：“魏朝的国祚因此而不能长久。”谢安以为这是名言。

5.63 王恭想请江卢奴(敷)做长史，清晨前去江家，江还在床帐中未起。王恭坐下，不敢立即说，过了半天才得提及此事。江也不回答，只是唤人拿酒来，他自己喝了一碗，也不给王恭。王恭边笑边说：“怎么能独饮？”江说：“你也想要吗？”再让斟给王恭。王喝完酒，顺势



Hsieh about some matter, and Hsieh immediately secured him for his superintendent of records.

5. 61 Wang Hsi-chih once accompanied Hsieh An to visit Juan Yü. When they reached the gate, Wang said to Hsieh, "Of course we ought both to recommend our host (as foremost conversationalist)."

Hsieh said, "Recommending people is exactly the thing that is naturally difficult."

5. 62 When the Hall of the Grand Ultimate (*T'ai-chi tien*) was newly completed, Wang Hsien-chih was at the time serving as Hsieh An's senior administrator. Hsieh sent a placard with an order for Wang to inscribe the title of the hall on it.

Wang, looking as if he had been insulted, said to the messenger, "You may throw it outside the gate."

Later Hsieh saw Wang and asked, "How are things going with inscribing the placard and mounting it on the hall? Formerly, during the Wei dynasty, Wei Tan and others also did the same thing themselves."

Wang quipped, "That's why the Wei mandate didn't last."

Hsieh considered this a famous remark.

5. 63 Wang Kung wanted to ask Chiang Ai to serve as his senior administrator. Early one morning he set out to visit Chiang, but Chiang was still inside the bed curtains. Wang sat down, not daring to speak immediately about his mission. After a long while he finally got an opportunity to mention it, but Chiang did not answer. Directly calling a servant to bring wine, he drank a bowlful by himself, without offering any at all to Wang.

Laughing as he spoke, Wang said, "Who ever heard of drinking alone?"

Chiang said, "Do you want some, too?" Whereupon he called the



【原文】

毕，因得自解去。未出户，江叹曰：“人自量，固为难！”

5.64 孝武问王爽：“卿何如卿兄？”王答曰：“风流秀出，臣不如恭，忠孝亦何可以假人！”

5.65 王爽与司马太傅饮酒，太傅醉，呼王为“小子”。王曰：“亡祖长史，与简文皇帝为布衣之交；亡姑、亡姊，伉俪二宫。何小子之有？”

5.66 张玄与王建武先不相识，后遇于范豫章许，范令二人共语。张因正坐敛衽，王孰视良久，不对。张大失望，便去，范苦譬留之，遂不

【今译】

脱身离去。还没走出门，江感叹道：“人能正确地估量自己，确实是困难！”

5.64 孝武帝(司马曜)问王爽：“你和你哥哥相比，高下如何？”王爽回答说：“风韵超群出众，我不如兄恭，至于忠孝又怎么可以让给别人！”

5.65 王爽和司马太傅(道子)一起喝酒，太傅喝醉了，叫王爽“小子”。王说：“先祖父长史(王濛)，和简文皇帝(司马昱)是布衣之交；亡姑、亡姊，是哀帝、孝武两宫皇后。怎么能称小子？”

5.66 张玄和王建武(忱)原来不相识，后来在范豫章(宁)那里相遇，范让他们二人一起论谈。张于是正襟端坐，王仔细看了他半天，不交谈。张非常失望，就走了，范极力劝解挽留他，终不肯停步。范是



servant again and drank a toast with Wang. Wang finished drinking the wine, and thus got to excuse himself and leave.

Before he went out the door, Chiang heaved a sigh and said, "A man's evaluation of his own capacities is certainly a difficult thing."

5. 64 Emperor Hsiao-wu (Ssu-ma Yao) asked Wang Shuang, "How would you rate yourself in comparison with your older brother, Wang Kung?"

Shuang replied, "As far as being outstanding for cultivated manners (*feng-liu*) is concerned, your servant is no match for Kung, but in loyalty and filial devotion, in what respect am I inferior to him?"

5. 65 Wang Shuang was drinking with the grand tutor (Ssu-ma Tao-tzu). The grand tutor, who was quite drunk, kept addressing Wang as "my little boy" (*hsiao-tzu*).

Wang said, "My late grandfather the senior administrator (Wang Meng), was a friend of Emperor Chien-wen (Ssu-ma Yü), when the latter was still wearing cotton clothing (i. e., in obscurity). My late aunt (Wang Mu-chih), and my late elder sister (Wang Fa-hui), were both devoted consorts in the palaces of the two emperors Ai (Ssu-ma P'ei) and Hsiao-wu (Ssu-ma Yao). Where do you get that 'little boy' stuff?"

5. 66 Chang Hsüan and Wang Ch'en had previously not been acquainted with each other. Eventually they met at the home of Fan Ning, and Fan had the two men converse together. Chang accordingly straightened his seat and pulled in his lapels in anticipation. Wang stared fixedly at him for a long while and said nothing. Greatly disappointed, Chang prepared to leave, but Fan kept making explanations in an effort to detain him. In the end he was unwilling to stay.

Since Fan was Wang's uncle, he chided him, saying, "Chang Hsüan



【原文】

肯住。范是王之舅，乃让王曰：“张玄，吴士之秀，亦见遇于时，而使至于此，深不可解。”王笑曰：“张祖希若欲相识，自应见诣。”范驰报张，张便束带造之。遂举觞对语，宾主无愧色。

【今译】

王的舅舅，就批评王说：“张玄，是吴地学人中的优秀分子，又是当代很受赏识的人，却让他受到这样的对待，真不可理解。”王笑着说：“张祖希如果想相识，本应来见我。”范赶快告诉张玄，张玄就整饰衣冠，束好腰带登门去拜访他。于是二人举杯共饮，一起交谈，宾主均无羞愧之色。



is the most outstanding of all the gentlemen of Wu, and moreover is treated with respect by all his contemporaries, yet you have brought things to this pass! I can't understand you at all. ”

Wang, laughing, said, “If Chang Hsüan wants to make my acquaintance, he should come himself to see me. ”

Fan sent someone posthaste to inform Chang of this, and Chang immediately tied his girdle and went to visit him. After that they raised their cups and conversed together without any feelings of awkwardness on the part of either the guest or the host.



雅量第六

【原文】

6.1 豫章太守顾劭，是雍之子。劭在郡卒。雍盛集僚属自围棋，外启信至，而无儿子书，虽神气不变，而心了其故，以爪掐掌，血流沾褥。宾客既散，方叹曰：“已无延陵之高，岂可有丧明之责！”于是豁情散哀，颜色自若。

6.2 嵇中散临刑东市，神气不变，索琴弹之，奏《广陵散》。曲终，曰：“袁孝尼尝请学此散，吾靳固不与，《广陵散》于今绝矣！”太学生三千人上书，请以为师，不许。文王亦寻悔焉。

【今译】

6.1 豫章太守顾劭，是顾雍的儿子。顾劭在郡守任上去世了。顾雍正在兴致勃勃地邀集同僚属吏们下棋，吏役禀告信使到，可其中却没有儿子的书信。顾雍虽然神态不变，但心里已明白是怎么回事，就用手指甲用力掐着手掌，鲜血流出沾染了坐垫。直至宾客散去以后，才叹息道：“我即使没有如延陵季子那样旷达知命的高深修养，岂可招致像子夏丧明毁形的指责！”于是开豁情怀，驱散哀痛，面容安然自若。

6.2 嵇中散(康)在刑场将被处死时，神色不变，要来琴弹奏，弹的是《广陵散》。乐曲终了，说：“袁孝尼(准)曾经请求学习这只琴曲，我因珍爱一直没有教他，《广陵散》从今以后绝传了！”太学生三千人上书朝廷，请求拜嵇康为师，朝廷没有许可。嵇康死后不久，晋文王(司马昭)也后悔了。



Chapter 6 Cultivated Tolerance

6.1 The grand warden of Yü-chang Commandery, Ku Shao, was the son of Ku Yung. Shao died while still in the commandery. Yung had called a large gathering of his officials and subordinates, and was himself in the midst of a game of encirclement chess (*wei-ch'i*). Reports from the (outer) commanderies arrived, but there was no letter from his son. Although he showed no change in his spirit and manner, in his heart he divined the reason, and with his fingernails he dug into the palm of his hand until the blood flowed, soaking the mat.

Only after his guests had dispersed did he finally heave a sigh and say, "Since I don't possess the lofty aloofness of a Chi Cha, at least let me not be reproached for 'losing my eyesight' (from weeping)." So saying, he gave vent to his emotions and dissipated his grief, after which his facial expression again became self-possessed.

6.2 On the eve of Chi K'ang's execution in the Eastern Marketplace of Lo-yang, his spirit and manner showed no change. Taking out his seven-stringed zither (*ch'in*), he plucked the strings and played the "Melody of Kuang-ling" (*Kuang-ling san*). When the song was ended, he said, "Yüan Chün once asked to learn this melody, but I remained firm in my stubbornness, and never gave it to him. From now on the 'Melody of Kuang-ling' is no more!"

Three thousand scholars of the Grand Academy sent up a petition requesting Chi's release to become their teacher, but it was not granted. Ssu-ma Chao (who had ordered the execution) himself later repented of it.



【原文】

6.3 夏侯太初尝倚柱作书，时大雨，霹雳破所倚柱，衣服焦然，神色无变，书亦如故。宾客左右皆跌荡不得住。

6.4 王戎七岁，尝与诸小儿游。看道边李树，多子折枝，诸儿竞走取之，唯戎不动。人问之，答曰：“树在道边而多子，此必苦李。”取之信然。

6.5 魏明帝于宣武场上断虎爪牙，纵百姓观之。王戎七岁，亦往看。虎承间攀栏而吼，其声震地，观者无不辟易颠仆，戎湛然不动，了无恐色。

6.6 王戎为侍中，南郡太守刘肇遗筒中笈布五端，戎虽不受，厚报其书。

6.7 裴叔则被收，神气无变，举止自若。求纸笔作书，书成，救者

【今译】

6.3 夏侯太初(玄)曾有一次靠着柱子写信，当时正下大雨，霹雷击坏了他所倚靠的柱子，衣服也烧焦了，然而他的神态却毫无改变，书写如故。宾客及身边的人全都跌仆摇荡站立不住。

6.4 王戎七岁时，曾和许多小孩子一块儿游玩。看到道路边的李树果实累累，压弯了树枝，孩子们争先恐后，跑上去摘李子，只有王戎不动。别人问他，回答说：“树在道边却果实累累，这一定是苦李。”摘来一尝，果然是苦的。

6.5 魏明帝让人拔断老虎爪牙，在宣武场上表演人虎相搏之戏，任凭百姓观看。王戎当时七岁，也前去观看。虎趁机会攀着栏杆大吼，吼声震动大地，看的人没有不惊退仆倒的，王戎很沉着，站立不动，一点也没有恐惧的表现。

6.6 王戎做侍中，南郡太守刘肇送给他筒中细布十丈，王戎虽然没有受礼，却极为诚挚地给他写了一封感谢信。

6.7 裴叔则(楷)被拘捕，神态不变，举止镇定自若。要来纸笔写



6.3 Hsia-hou Hsüan was once writing propped against a tree trunk. At the time a heavy rainstorm came up, and a crashing thunderbolt split the trunk against which he was propped, leaving his clothes singed and burned. His spirit and facial expression showed no change, and he went on writing as before. The guests who were in attendance all fell into a panic and were unable to stay.

6.4 When Wang Jung was in his seventh year, he was once playing with the other little boys when they spied a plum tree by the side of the road with so much fruit the weight was breaking the branches. All the boys raced over to pick the plums. Jung alone remained unmoved. When someone asked him about it, he replied, "If the tree is by the side of the road and still has so much fruit, this means they must be bitter plums." When they picked them, they found it indeed to be the case.

6.5 Emperor Ming of Wei (Ts'ao Jui) was having a tiger's claws and teeth cut off on the Hsüan-wu Review Grounds (north of Lo-yang), and had permitted the common people to watch. Wang Jung, then in his seventh year, had also gone to look. The tiger, taking advantage of an unguarded moment, climbed up on the railing and roared, his voice shaking the earth. The spectators all fled wildly in every direction, falling headlong in their excitement, but Jung remained placid and motionless, without the slightest appearance of being afraid.

6.6 When Wang Jung was serving as personal attendant, the grand warden of Nan Commandery, Liu Chao, sent a bribe of fifty bolts (*tuan*) of sheer cloth (*chien-pu*) in bamboo tubes. Although Jung did not accept it, he responded cordially to his letter.

6.7 When P'ei K'ai was arrested, his spirit and manner showed no change, and his demeanor remained self-possessed. Requesting paper and



【原文】

多，乃得免。后位仪同三司。

6.8 王夷甫尝属族人事，经时未行。遇于一处饮燕，因语之曰：“近属尊事，那得不行？”族人大怒，便举櫟掷其面。夷甫都无言，盥洗毕，牵王丞相臂，与共载去。在车中照镜，语丞相曰：“汝看我眼光，乃出牛背上。”

6.9 裴遐在周馥所，馥设主人。遐与人围棋。馥司马行酒，遐正戏，不时为饮，司马恚，因曳遐坠地。遐还坐，举止如常，颜色不变，复戏如故。王夷甫问遐：“当时何得颜色不异？”答曰：“直是暗当故耳！”

6.10 刘庆孙在太傅府，于时人士多为所构，唯庾子嵩纵心事外，

【今译】

信，信写好，搭救的人很多，于是得以免罪。后来官至仪同三司。

6.8 王夷甫(衍)曾经嘱托同族人办事，过了一段时间还没有办。在一个宴席上和那人相遇，于是借机会对他说：“日前嘱托您的事情，怎么没办？”族人大发雷霆，举起食盒摔在他脸上。夷甫一句话没说，洗完手脸，拉着王丞相(导)胳膊，和他同乘一车离去。在车中照着镜子，对王丞相说：“你看我的眼光，竟在牛背之上。”

6.9 裴遐在镇东将军周馥那里，周馥做东道请客。遐和别人下棋。周馥的司马巡行酌酒劝饮，裴遐只顾下棋，未及时饮酒，司马生气了，就把裴遐从坐榻上拽下摔在地上。裴遐回到坐榻，举止如常，脸色毫无变化，照旧下棋。过后王夷甫(衍)问裴遐：“当时怎么能脸色不变呢？”回答说：“只是光线暗看不出罢了。”

6.10 刘庆孙(舆)在太傅府任职，当时有名望的人士大多被他构陷，唯有庾子嵩(敳)一向超然世事之外，没有什么行迹可以钻空子。



brush, he proceeded to write letters. After the letters were completed and delivered, those who came to his rescue were many, and thus he gained his release. Later he was given rank with ceremony equal to the Three Ducal Offices.

6.8 Wang Yen had once entrusted some business to a kinsman, who had let the time go by without doing it. Meeting the kinsman by chance at a banquet in a certain place, Wang took the occasion to say, "In regard to that piece of business I recently entrusted to you, how is it you haven't done it yet?"

The kinsman, becoming very angry, raised his plate and flung it in Wang's face. Wang said absolutely nothing. After he had finished washing his face and hands, he led Chancellor Wang Tao out by the arm and left in the same carriage with him. In the carriage he looked in a mirror and said to the chancellor, "Look at the luster of my eyes, how it gleams even brighter than the back of the carriage ox!"

6.9 P'ei Hsia was at Chou Fu's place, where Fu had arranged to be host for a party. Hsia was playing encirclement chess with someone, when Fu's sergeant-at-arms served him wine. Since Hsia was in the midst of the game, he did not immediately drink. The sergeant-at-arms became furious and dragged Hsia backward so that he fell on the floor. Hsia returned to his seat, his demeanor and facial expression unchanged, and resumed the game where he had left off.

Wang Yen later asked Hsia, "At the time, how was it that your facial expression showed nothing unusual?"

He replied, "Because he was just trying to pick a private quarrel, that's all."

6.10 While Liu Yü was senior administrator on the staff of the grand



【原文】

无迹可间。后以其性俭家富，说太傅令换千万，冀其有吝，于此可乘。太傅于众坐中问庾，庾时颓然已醉，帻堕几上，以头就穿取。徐答云：“下官家故可有两娑千万，随公所取。”于是乃服。后有人向庾道此，庾曰：“可谓以小人之心，度君子之心。”

6.11 王夷甫与裴景声志好不同，景声恶欲取之，卒不能回。乃故诣王肆言极骂，要王答己，欲以分谤。王不为动色，徐曰：“白眼儿遂作。”

6.12 王夷甫长裴成公四岁，不与相知。时共集一处，皆当时名

【今译】

后来因为他秉性节俭而家中富有，就劝说太傅(司马越)令他借支千万金，希望他有所吝嗇顾惜，这样就可以乘机构陷。太傅在大庭广众中问庾子嵩，当时庾已经颓然醉倒，头巾掉落在几案上，把头伸向头巾去取戴。慢慢地回答说：“下官家确实约有两三千万，随便您取用。”于是刘才服帖了。后来有人向庾谈起此事，庾说：“可以说这是以小人之心，度君子之腹。”

6.11 王夷甫(衍)与裴景声(邈)志向爱好不同，景声厌烦王总想起用他，且始终不能使其改变主意。于是故意到王那里破口大骂，想让王和自己对骂，从而让他和自己同受社会的指责。可是王并不因此动怒，慢腾腾地说：“白眼儿终于发作了！”

6.12 王夷甫(衍)大裴成公(颢)四岁，和他不知心。当时大家集聚在一起，都是一时名士，有人对王说：“裴令的声望不必挂在心上！”



tutor (Ssu-ma Yüeh), many gentlemen of the time were implicated by him in various offenses. Yü Ai alone, by setting his mind free beyond the affairs of the world, left no traces by which he might be incriminated.

Later, because Yü's nature was frugal, though his family was wealthy, Liu spoke to the grand tutor, asking him to have Yü change one hundred thousand cash, in the expectation that Yü would shortchange him, and thus become vulnerable.

In the midst of a large gathering the grand tutor asked Yü about it. At the time Yü was slumped down, already quite drunk, his cap having fallen onto the table. Pushing forward with his head, he put it back on, and with deliberation answered, "In this petty official's home of course there should be two or three hundred thousand cash. Let His Excellency take as much as he wants." At this Liu gave up his quest.

Afterward, someone mentioned this incident to Yü, who said, "It's what you might call trying to measure the mind of a gentleman by the scheming of a petty man."

6. 11 Wang Yen and P'ei Mo disagreed in their ambitions and tastes. P'ei resented this, and wanted to provoke Wang into an argument, but in the end could not get any response. Finally he went deliberately to visit Wang, and let his words fly in a torrent of extreme abuse, hoping to make Wang answer him, so that they would "share the reproach" evenly.

Wang showed no sign of anger, but said calmly, "So now the white-eyed boy (*pai-yen erh*) has started in."

6. 12 Wang Yen was older than P'ei Wei by four years but had not previously made his acquaintance. Once when all of the famous gentlemen of the time were together in one place, someone said to Wang, "In what way is P'ei worthy of respect?" So after that Wang always addressed P'ei



【原文】

士，谓王曰：“裴令望何足计？”王便卿裴，裴曰：“自可全君雅志。”

6.13 有往来者云：“庾公有东下意。”或谓王公：“可潜稍严，以备不虞。”王公曰：“我与元规虽俱王臣，本怀布衣之好。若其欲来，吾角巾径还乌衣，何所稍严！”

6.14 王丞相主簿欲检校帐下，公语主簿：“欲与主簿周旋。无为知人几案间事。”

6.15 祖士少好财，阮遥集好屐，并恒自经营。同是一累，而未判其得失。人有诣祖，见料视财物，客至，屏当未尽，余两小簏，著背后，倾身障之，意未能平。或有诣阮，见自吹火蜡屐，因叹曰：“未知一生当

【今译】

王于是就用“卿”来称呼裴颢。裴说：“完全可以满足您的雅趣。”

6.13 有往来京城的人士说：“庾公（亮）有顺江东下的意思。”有人对王公（导）说：“可以暗中略作戒备，以防备不测。”王公说：“我和元规虽然都是皇帝的大臣，心中不忘布衣交情。如果他要来，我改换民服直接回乌衣巷去，有什么可戒备的！”

6.14 王丞相（导）的主簿要检查丞相府办公衙署，王公对主簿说：“想要和主簿商量一下，不要干预人家案牘间的事情。”

6.15 祖士少（约）爱财，阮遥集（孚）爱木屐，都是经常亲自料理。同样是一种嗜好之累，但人们还未能判断二者的优劣得失。有人去拜访祖士少，看见他正在料理查看自己的财物，客人到了，收拾未完，剩下两个小竹箱来不及收，就放在背后，斜着身体遮掩着它们，神情中还有点不放心的样子。有人去拜访阮遥集，看见他正在吹火



with the familiar pronoun “you” (*ch'ing*).

Pe'i remarked, “Sir (*chün*), of course you may fulfill your well-bred ambitions (by calling me ‘you’).”

6.13 There were those who traveled back and forth (along the Yangtze River) who reported, “Yü Liang has intentions of coming east (for a *coup d'état*).” Someone said to Wang Tao, “You'd better take some slight precautions in secret to guard against any mishap.”

Wang replied, “In my relations with Yü Liang, in spite of the fact that we're both His Majesty's ministers, I've always cherished our friendship from the time we were both wearing cotton clothes. If he should actually wish to come, I'd don the cornered cap (*chüeh-chin*) of a retired gentleman and go straight back home to Black Clothing Street. What is there to take any ‘slight precautions’ about?”

6.14 Chancellor Wang Tao's superintendent of records was about to make an inventory of the records under [Wang's] jurisdiction. Wang said to him, “I'd better go with you, to make sure you don't meddle with other people's official files.”

6.15 Tsu Yüeh loved money, while Juan Fu loved wooden clogs (*chi*). Both of them constantly devoted themselves to their obsessions. Both were equally burdened by their labors, so that it was never settled who was the superior and who inferior.

Someone once went to visit Tsu, and found him counting and checking over his money and possessions. When the guest arrived, the process of putting them away had not yet been completed, and two leftover small round baskets (*lu*) had been placed hastily behind Tsu's back, while he bent his body to screen them, his mind unable to rest at ease.

Someone also went to visit Juan, and found him blowing the fire him-



【原文】

著几量屐！”神色闲畅。于是胜负始分。

6.16 许侍中、顾司空俱作丞相从事，尔时已被遇，游宴集聚，略无不同。尝夜至丞相许戏，二人欢极。丞相便命使人已帐眠。顾至晓回转，不得快孰。许上床便哈台大鼾。丞相顾诸客曰：“此中亦难得眠处。”

6.17 庾太尉风仪伟长，不轻举止，时人皆以为假。亮有大儿数岁，雅重之质，便自如此，人知是天性。温太真尝隐幔怛之，此儿神色恬然，乃徐跪曰：“君侯何以为此？”论者谓不减亮。苏峻时遇害。或云：“见阿恭，知元规非假。”

6.18 褚公于章安令迁太尉记室参军，名字已显而位微，人未多

【今译】

给木屐打蜡，阮于是感慨地说：“不知一辈子能穿几双木屐？”神色闲适舒畅。由此二人高下才得见分晓。

6.16 许侍中(璩)、顾司空(和)一起做丞相(王导)从事，二人当时已很受赏识，游乐宴饮会聚宾朋，绝无不同的待遇。一次夜间到丞相那里戏乐，两人欢畅至极，丞相就让他们进自己的床帐睡觉。顾直至清晨辗转不能成眠，许上床就鼾声大作。丞相看着众宾客说：“这里也是不易睡觉的地方。”

6.17 庾太尉(亮)风度仪表壮美优秀，举止端庄稳重，当时人都以为他装假。庾亮有个大儿子刚几岁，端庄持重的气质，便是那个样子，人们知道这是天性。温太真(峤)有一次隐藏在幔帐后面恐吓他，这孩子神情恬静安然，并且慢慢跪下说：“君侯为什么这样？”评论的人认为他不比庾亮差。在苏峻叛乱时遇害。有人说：“看见阿恭，知道元规不是装假。”

6.18 褚公(裒)从章安令升任太尉记室参军，早已大名鼎鼎而地



self to wax his clogs, all the while sighing and saying, "I never knew how many pairs of clogs I would wear in one lifetime!"

Juan's spirit and facial expression remained perfectly relaxed and cheerful, and it was only then that it became apparent who was the winner and who the loser.

6.16 Hsü Tsao and Ku Ho both served as administrators for Chancellor Wang Tao. At that time they had already won Wang's favor, and whether at banquets or other gatherings they were almost never separated. One evening they came to the chancellor's home for recreation. After the two had enjoyed themselves to the full, the chancellor invited them to retire inside his own bed curtains to sleep. Ku tossed and turned until dawn, unable to get comfortable, while Hsü was snoring with might and main the moment he touched the bed.

Looking back at the other guests, the chancellor said, "It's mighty hard to find a place to sleep in here!"

6.17 Yü Liang was imposing and tall in manner and bearing, and never made an undignified movement. His contemporaries all considered him a poseur. Liang's firstborn son, Yü Hui, was well-bred and dignified when he was only a few years of age. He was quite naturally like this, and everyone knew it was his native disposition.

Wen Ch'iao once hid behind a curtain and startled Hui. The boy's spirit and expression remained unruffled. Calmly kneeling down, he said, "Your Excellency, how could you do such a thing?" Those who discussed personalities agreed that he was in no way inferior to Liang.

During the rebellion of Su Chün Hui was killed. Someone remarked, "After seeing the son, I knew that the father was no poseur."

6.18 When Ch'u P'ou was transferred from being magistrate of



【原文】

识。公东出，乘估客船，送故吏数人，投钱唐亭住。尔时，吴兴沈充为县令，当送客过浙江，客出，亭吏驱公移牛屋下。潮水至，沈令起彷徨，问：“牛屋下是何物人？”吏云：“昨有一伧父来寄亭中，有尊贵客，权移之。”令有酒色，因遥问：“伧父欲食饼不？姓何等？可共语。”褚因举手答曰：“河南褚季野。”远近久承公名，令于是大遽，不敢移公，便于牛屋下修刺诣公，更宰杀为饌具，于公前鞭挞亭吏，欲以谢惭。公与之酌

【今译】

位卑微，认识他的人不多。褚公从章安出行至建康，搭乘商船，和几个相送的属吏到钱唐亭投宿。当时吴兴人沈充任县令，正要送客人过浙江，客人到了，亭吏便把褚公赶出移到牛棚里去。潮水上来了，沈县令起身散步，问：“牛棚里是什么人？”亭吏说：“昨天有一个北方佬来亭中寄宿，有尊贵客人到，暂且把他转移过去。”县令已有几分醉意，就远远地问道：“北方佬想吃饼吗？姓什么？可以一起谈谈。”褚于是举手施礼答道：“河南褚季野。”远近早就听说过褚公大名，县令于是非常惊慌，又不敢移动他，就在牛屋下呈递名片拜访褚公，重新宰杀禽畜备办菜肴，在褚公面前鞭挞亭吏，想借此谢罪道歉。褚公和他饮宴，言语



Chang-an Prefecture to become secretarial aide to the grand marshal (Yü Liang), his name was already well known, though his status was slight, and not many persons recognized him when they saw him. When Ch'u set out toward the east (to take up his new post in the capital), he boarded a merchant ship, and several of his fellow officials escorted him on his way, stopping for the night at the Ch'ien-t'ang Inn.

At the time Shen Ch'ung of Wu-hsing was magistrate of Ch'ien-t'ang Prefecture, and was just then escorting a guest across the Che River. When he and his guest appeared, the innkeeper evacuated Ch'u, and moved him down to the ox shed.

When the tidal bore came in, Shen got up and was strolling back and forth. He asked, "Who's the fellow down in the ox shed?"

The innkeeper replied, "Yesterday there was this northerner (*ts'ang-fu*) who came to stay in the Inn. Since you had an honorable and noble guest, I temporarily moved him."

Shen, who was slightly tipsy, therefore called out from a distance, "Hey! You northerner! Would you like to eat some dumplings (*ping*)? What's your name? Let's get together and talk!"

Ch'u thereupon raised his hand and replied "I'm Ch'u P'ou from Hontan."

Now everyone far and near had long since heard of Ch'u's name, and the magistrate, on hearing this, became greatly alarmed. Not daring to have Ch'u moved a second time, he went down personally to the ox shed and presented his card for a visit. In addition he ordered animals slaughtered for a sumptuous feast, and had the innkeeper horsewhipped in front of Ch'u, in hopes thereby of expiating his shame. Ch'u, for his part, drank and ate with him, neither his words nor his facial expression showing



【原文】

宴，言色无异，状如不觉。令送公至界。

6.19 郗太傅在京口，遣门生与王丞相书，求女婿。丞相语郗信：“君往东厢，任意选之。”门生归白郗曰：“王家诸郎亦皆可嘉，闻来觅婿，咸自矜持，唯有一郎在东床上坦腹卧，如不闻。”郗公云：“正此好！”访之，乃是逸少，因嫁女与焉。

6.20 过江初，拜官輿饰供饌。羊曼拜丹阳尹，客来蚤者，并得佳设，日晏渐罄，不复及精，随客早晚，不问贵贱。羊固拜临海，竟日皆美

【今译】

神色没有什么异常，那样子好像没觉察到什么一样。县令一直把褚公送到县界。

6.19 郗太傅(鉴)在京口时，派遣门生送信给王丞相(导)，要在他家找个女婿。丞相对郗公的信使说：“您到东厢房去，随意挑选。”门生回去报告郗说：“王家的几个少爷也都值得赞美，听说我去选婿，都很庄重拘谨，只有一个少年在东床上袒腹而卧，好像不知道这回事一样。”郗公说：“只是这个好！”打听查问，原来是逸少(王羲之)，于是把女儿嫁给了他。

6.20 晋室渡江之初，封官的人要大办宴席。羊曼被任命丹阳尹，客人早来的，都得到了精美的饮食，天晚了，菜肴渐渐用完了，不再有精美的食品，依客人到来的早晚而别，不管身份的贵贱。羊固任命为临海郡太守，从早到晚全是精美的肴饌，即使晚到者，也能得到丰盛



anything unusual, and his manner appearing as if he were unaware of anything amiss. The magistrate escorted Ch'u on his way as far as the border of the prefecture.

6. 19 While Ch'ih Chien was in Ching-k'ou, he dispatched a retainer with a letter to Chancellor Wang Tao, requesting a son-in-law from among Wang's nephews for his daughter, Ch'ih Hsüan. The chancellor said to Ch'ih's messenger, "Go to the eastern apartment and follow your own wishes in making a choice."

After the retainer had returned, he reported to Ch'ih, "The sons of the Wang family are all of them admirable, each in his own way. When they heard that someone had come to spy out a son-in-law, they all conducted themselves with circumspection. There was just one son, who was lying sprawled out on the eastern bed with his belly exposed, as though he hadn't heard about it."

Ch'ih said, "He's just the one I want." When he went to visit him, it turned out to be Wang Hsi-chih. So he gave his daughter to him in marriage.

6. 20 In the early days after the crossing of the Yangtze River, whenever an official was appointed, he would celebrate by holding a feast. When Yang Man was appointed capital intendant, the guests who came early all received fine entertainment, but as the day wore on, the provisions became exhausted, and were no longer up to their original excellence. It was entirely a matter of whether the guests came early or late, with no questions asked about high or low rank.

But when Yang Ku was appointed grand warden of Lin-hai Commandery, throughout the day it was all excellent entertainment. Even the late-comers received a sumptuous feast.

Contemporary critics considered that Yang Ku's plenty and grandeur



【原文】

供,虽晚至,亦获盛饌。时论以固之丰华,不如曼之真率。

6.21 周仲智饮酒醉,瞋目还面,谓伯仁曰:“君才不如弟,而横得重名!”须臾,举蜡烛火掷伯仁,伯仁笑曰:“阿奴火攻,固出下策耳!”

6.22 顾和始为扬州从事,月旦当朝,未入顷,停车州门外。周侯诣丞相,历和车边,和觅虱,夷然不动。周既过,反还,指顾心曰:“此中何所有?”顾搏虱如故,徐应曰:“此中最是难测地。”周侯既入,语丞相曰:“卿州吏中有一令仆才。”

6.23 庾太尉与苏峻战,败,率左右十余人乘小船西奔。乱兵相剥掠,射,误中舵工,应弦而倒,举船上咸失色分散。亮不动容,徐曰:

【今译】

的酒食。当时舆论认为羊固的丰盛华美,不如羊曼的真诚坦率。

6.21 周仲智(嵩)喝醉了酒,瞪着眼睛转过脸,对其兄伯仁(周顗)说:“您的才华不如我,却凭空在社会上大获盛名!”一会儿,举起燃着的蜡烛向伯仁扔去,伯仁笑着说:“阿奴用火攻,实属下策啊。”

6.22 顾和刚担任扬州刺史从事,初一这天应当朝会,没进去的时候,停车在州衙门外。周侯(顗)去拜访丞相(王导),从顾和的车旁经过,顾和正在找虱子,泰然自若,没有动弹。周已然过去,又返回来,指着顾和的胸部说:“这里边有什么?”顾和照样捉虱子,慢悠悠地回答说:“这里边最是个难揣测的地方。”周侯进来以后,对丞相说:“你的州吏当中有一个可作宰相的人才。”

6.23 庾太尉(亮)与苏峻作战,败阵,率领手下十多人乘小船向西奔逃。乱兵剥夺抢掠,船上的人射箭,误中舵工,舵工应弦倒下,全船的人都大惊失色而四散。庾亮不动声色,慢慢地说:“这等射技怎么



were not as good as Yang Man's honesty and straightforwardness.

6.21 Chou Sung had been drinking and was drunk. With angry eyes he turned his face toward his elder brother, Chou I, and said, "Your ability isn't as good as mine, and yet, by some perversity, you've got a weightier reputation." A moment later he picked up a lighted candle and hurled it at I.

I, laughing, replied, "Little brother (A-nu), your 'attack by fire' certainly proceeds from an inferior strategy, that's all I can say."

6.22 While Ku Ho was first serving as an administrator in Wang Tao's government of Yang Province, the first morning of the month, at the time of the dawn audience, before entering, he stopped his carriage outside the provincial office gate. Chou I also arrived to see Chancellor Wang Tao and passed by the side of Ho's carriage. Ho was searching his clothes for lice and remained where he was impassively without budging. After Chou had passed by he turned around and came back, and with his finger pointed at Ku's heart, asked, "What's inside here?" Ku, continuing to pick lice as before, calmly answered, "What's inside here is the most difficult place of all to fathom."

After Chou had entered, he said to the chancellor, "Among the officers in your provincial administration there's one with the ability of a president or vice-president of the Imperial Secretariat."

6.23 Yü Liang had joined battle with Su Chün and been defeated. With ten or so attendants he boarded a small boat and fled westward (up the Yangtze toward Wu-ch'ang). When rebel soldiers came raiding and looting, one of Liang's attendants shot at them and accidentally hit Liang's own helmsman, who fell instantaneously with the twang of the bowstring. Everyone on board turned pale and scattered in confusion. Without changing



【原文】

“此手那可使著贼！”众乃安。

6.24 庾小征西尝出未还。妇母阮，是刘万安妻，与女上安陵城楼上。俄顷，翼归，策良马，盛舆卫。阮语女：“闻庾郎能骑，我何由得见？”妇告翼，翼便为于道开鹵簿盘马，始两转，坠马堕地，意色自若。

6.25 宣武与简文、太宰共载，密令人在舆前后鸣鼓大叫，鹵簿中惊扰。太宰惶怖，求下舆；顾看简文，穆然清恬。宣武语人曰：“朝廷间故复有此贤。”

6.26 王劭、王荟共诣宣武，正值收庾希家。荟不自安，逡巡欲去；

【今译】

能够让他射中贼兵！”众人才安定下来。

6.24 庾小征西(翼)一次外出未归。他岳母阮氏，是刘万安(绥)的妻子，和女儿一起登上安陵城楼。一会儿，庾翼归来，驾驭着良马，舆从护卫人等甚众。阮氏对女儿说：“听说庾郎善骑马，我能不能看看？”妇人告诉了庾翼，庾翼就在道路上排开了扈从仪仗跨马盘旋，刚转了两圈，就从马上掉下摔在地上，他却神态自若，一副无所谓的样子。

6.25 宣武(桓温)和简文帝(司马昱)、太宰(司马晞)同乘一辆车，桓暗中让人在车舆前后敲鼓呐喊，仪仗队当中惊慌骚动起来。太宰惶恐惊惧，请求下车；回头看简文帝，他端庄严肃、安静闲适。宣武对人说：“朝廷中仍然还有这样贤良的人才。”

6.26 王劭、王荟一起去拜访桓宣武(温)，正赶上抄收庾希家。王荟心中不安，徘徊不定想离去；王劭却坚持坐在那里不动，等到抄收



his expression Liang calmly said, "How could a marksman as poor as this be used to hit the rebels?" Whereupon everyone became calm.

6.24 Yü I had once gone out, and had not yet returned. His mother-in-law, Lady Juan (Juan Yü-o), who was the wife of Liu Sui, together with her daughter (Yü's wife, Liu Ching-nü), climbed the tower of the wall of An-lu to watch for him. Very shortly I returned, whipping "a fine horse" complete with "chariot and defense." Lady Juan said to her daughter, "I've heard that I is an able rider. How might I get to see him in action?"

His wife reported this to I, who, for her benefit, opened a space in the procession right where he was on the road. Mounting his horse, he started to wheel about in a double turn, but slipped from the horse and fell to the ground. His mood and facial expression remained completely self-possessed.

6.25 Huan Wen was once riding in the same carriage with Emperor Chien-wen (Ssu-ma Yü) and the grand minister (Prince of Wu-ling, Ssu-ma Hsi). He had secretly ordered persons before and behind the carriage to blow horns and beat drums and make a great outcry. Pandemonium broke loose in the procession. In a blind panic the grand minister attempted to get down from the carriage. But when Huan looked around to observe Emperor Chien-wen, the latter was at ease and limpidly calm.

Huan said to the others, "To think that in the court there is such a worthy man as this!"

6.26 Wang Shao and his younger brother, Wang Hui, went together to visit Huan Wen. It happened to be just at the time of the arrest of Yü Hsi's entire family. Hui, uneasy within himself, was fidgeting nervously and wanted to leave. But Shao sat stolidly without moving, waiting until



【原文】

劭坚坐不动，待收信还，得不定，乃出。论者以劭为优。

6.27 桓宣武与郗超议芟夷朝臣，条牒既定，其夜同宿。明晨起，呼谢安、王坦之入，掷疏示之，郗犹在帐内。谢都无言，王直掷还，云：“多。”宣武取笔欲除，郗不觉，窃从帐中与宣武言。谢含笑曰：“郗生可谓人幕宾也。”

6.28 谢太傅盘桓东山时，与孙兴公诸人泛海戏。风起浪涌，孙、王诸人色并遽，便唱使还。太傅神情方王，吟啸不言。舟人以公貌闲意说，犹去不止。既风转急，浪猛，诸人皆喧动不坐。公徐云：“如此将

【今译】

的使者回来，知无牵涉，才走出来。评论此事的人认为王劭优于王荟。

6.27 桓宣武(温)和郗超商议除去一批朝廷大臣，名单商定好了，那一夜二人共卧同宿。第二天早晨起来，叫谢安、王坦之进见，把条陈扔给他们看，郗超还在床帐内未起。谢安看了一句话没说，王坦之把条陈扔了回去，说：“多。”宣武拿起笔想删除，郗超不自觉地偷偷从帐子里和宣武说话。谢安含笑说：“郗生可以说是进到帐子里的宾客了。”

6.28 谢太傅(安)隐居东山时，和孙兴公(绰)等人乘船出海游玩。突然风起浪涌，孙、王等人神色惊慌，高喊着返回。太傅的兴致正浓，吟啸不语。船夫因为谢公神情闲适愉悦，仍然向前划去。不久，风更大，浪更猛，众人全都喧嚣起来，坐不住了。谢公才慢腾腾地说：“要



word of the arrest was brought back. It was only after he had ascertained that the matter had been settled that he went out. Critics considered Shao the Superior of the two.

6.27 Huan Wen and Ch'ih Ch'ao were deliberating over the weeding out and purging of the court ministers. After it had been determined which names should be entered on the document, that night they slept in the same room. Early next morning Huan got up and called in Hsieh An and Wang T'an-chih. He tossed them the memorandum to look over, while Ch'ih was still inside the bed curtains.

Hsieh said absolutely nothing. Wang immediately tossed it back, stating that there were too many names.

Huan Wen took a brush and was on the point of crossing off some, when Ch'ih, without thinking, started talking privately with him from inside the curtains.

Hsieh, repressing his laughter, said, "Master Ch'ih is what you might call the 'guest within the curtains.'"

6.28 While Hsieh An was in retirement in the Eastern Mountains, he was once boating on a lake for pleasure with Sun Ch'o, Wang Hsi-chih, and others. When the wind rose and the waves tossed, Sun and Wang and the others all showed alarm in their faces and urged having the boat brought back to shore. But Hsieh An's spirit and feelings were just beginning to be exhilarated, and humming poems and whistling, he said nothing. The boatman, seeing that Hsieh's manner was relaxed and his mood happy, continued to move on without stopping. But after the wind had become more and more violent and the waves tempestuous, everyone was shouting and moving about and not remaining seated.

Hsieh calmly said, "If it's like this, let's go back."



【原文】

无归？”众人即承响而回。于是审其量，足以镇安朝野。

6.29 桓公伏甲设饌，广延朝士，因此欲诛谢安、王坦之。王甚遽，问谢曰：“当作何计？”谢神意不变，谓文度曰：“晋祚存亡，在此一行。”相与俱前。王之恐状，转见于色。谢之宽容，愈表于貌，望阶趋席，方作洛生咏，讽“浩浩洪流”。桓惮其旷远，乃趣解兵。王、谢旧齐名，于此始判优劣。

6.30 谢太傅与王文度共诣郗超，日旰未得前。王便欲去，谢曰：“不能为性命忍俄顷？”

6.31 支道林还东，时贤并送于征虏亭。蔡子叔前至，坐近林公；谢万石后来，坐小远。蔡暂起，谢移就其处。蔡还，见谢在焉，因合褌

【今译】

是这样，是不是就回去？”众人立刻响应而返回了。于此审视他的器量，完全可以镇安朝廷内外。

6.29 桓公(温)埋伏下甲兵，摆好宴席，遍请朝中官吏，趁此机会想杀掉谢安、王坦之。王非常惊慌，问谢道：“应当作什么打算？”谢神情毫无改变，对文度说：“晋朝的存亡，就在这一次行动了。”两人一起前往。王的恐惧心理，愈益显露在神态上。谢安的沉着、从容不迫，更加见之于举止，仰望台阶疾走入席，还仿效洛阳书生重浊的声调，咏颂嵇康“浩浩洪流”的诗句。桓温畏惧他旷达高远的气度，于是急忙撤走了甲兵。王、谢本来齐名，从此才分辨出二人高低。

6.30 谢太傅(安)和王文度(坦之)一起去拜访郗超，天色已晚还未能进见。王就想离去，谢说：“不能为保全性命隐忍一会儿？”

6.31 支道林(遁)东还会稽，当时的名流、贤达都去征虏亭送行。蔡子叔(系)先到，座位靠近林公；谢万石(万)后来，座位稍微远一些。蔡暂时起身离开了一下，谢就移到了他的位置上。蔡回来，看到谢占



Everyone immediately responded to his voice, and they turned back. After this it was realized that his tolerance was adequate for a governing post, capable of reassuring both the court and the general populace.

6.29 Huan Wen held a feast with armed men concealed about the premises, and extended invitations widely to the gentlemen of the court, with the intention of killing Hsieh An and Wang T'an-chih. Wang was extremely apprehensive, and asked Hsieh, "What plan should we make?"

Hsieh, his spirit and mood showing no change, said to Wang, "Whether the Chin mandate survives or perishes will be determined by this one move."

As they went in together Wang's fears grew more and more apparent in his face, while Hsieh's cultivated tolerance became more and more evident in his manner. Gazing up the stairs, he proceeded to his seat, then started to hum a poem in the manner of the scholars of Loyang, reciting the lines by Chi K'ang, "Flowing, flowing mighty streams." Huan, in awe of his untrammelled remoteness, thereupon hastened to disband the armed men.

Wang and Hsieh had hitherto been of equal reputation; it was only after this that they were distinguished as superior and inferior.

6.30 Hsieh An and Wang T'an-chih went together to visit Ch'ih Ch'ao. The day was growing late and they had not yet been admitted. Wang was on the point of leaving, when Hsieh said, "Aren't you able, for the sake of your life, to be patient a few moments?"

6.31 When the monk Chih Tun was about to return east to K'uai-chi, the worthies of the time all gave him a farewell party in the Pavilion of the General Chastizing Caitiffs. Ts'ai Hsi, being the first to arrive, sat near to Tun, while Hsieh Wan came later, and sat a little farther away.



【原文】

举谢掷地，自复坐。谢冠帻倾脱，乃徐起，振衣就席，神意甚平，不觉瞋沮。坐定，谓蔡曰：“卿奇人，殆坏我面。”蔡答曰：“我本不为卿面作计。”其后二人俱不介意。

6.32 郗嘉宾钦崇释道安德问，餉米千斛，修书累纸，意寄殷勤。道安答直云：“损米，愈觉有待之为烦。”

6.33 谢安南免吏部尚书，还东；谢太傅赴桓公司马，出西。相遇破冈，既当远别，遂停三日共语。太傅欲慰其失官，安南辄引以它端。虽信宿中涂，竟不言及此事。太傅深恨在心未尽，谓同舟曰：“谢奉故是奇士。”

【今译】

据了他的位置，于是连座褥一起把谢举起来摔在地上，自己又坐了回去。谢万的帽子和包头巾都倾斜脱落了，于是慢慢爬起来，抖抖衣服归座，神态很平静，没有瞋怒沮丧的表现。坐好后，对蔡说：“你是个怪人，险些碰伤我的脸。”蔡回答：“我本来就没考虑你的脸会如何！”这以后两人都不把这事放在心上。

6.32 郗嘉宾(超)钦佩崇敬道安和尚的道德声望，送给他一千斛米，写了一封好几页纸的长信，表达了恳切殷勤的情意。道安回答只说道：“让你破费这许多米，更感到人身必有所依赖的烦恼。”

6.33 谢安南(奉)被罢免了吏部尚书职务，东归故里山阴；谢太傅(安)赴任桓公(温)司马，到京都去。两人在破冈渚相遇，既然将要远别，于是逗留三天一起长谈。太傅想安慰他的丢官，安南却总把话题引到别的事情上去。虽然途中连宿两夜，竟然没有谈到这件事。太傅深为遗憾自己的心意没有表达出来，对同船的人说：“谢奉确实是个很不一般的人。”



Ts'ai got up temporarily and Hsieh moved into his place. When Ts'ai returned and saw Hsieh there, lifting him up together with his mat, he threw him on the floor and resumed his own seat. Hsieh's cap went awry and fell off, but he calmly picked himself up, and adjusting his clothes returned to his seat. His spirit and mood were extremely tranquil, and he felt no trace of anger, but after he was seated he said to Ts'ai, "You're a strange man. You almost ruined my face."

Ts'ai replied, "I never had any concern for your face in the first place." And from then on neither of them paid any more attention to the incident.

6.32 Ch'ih Ch'ao, out of respect and reverence for the virtuous reputation of the monk Shih Tao-an, made him a present of a thousand *hu* of rice, and composed a letter of many pages in which his sentiments were expressed with great solicitude.

Tao-an in his reply merely said, "As I am the recipient of your gift of rice, I am made more than ever aware of the vexations of 'being dependent.'"

6.33 Hsieh Feng had been dismissed as president of the Board of Civil Office, and was returning to the east. Hsieh An was on his way (from Ku'ai-chi to the capital) to take up his post as sergeant-at-arms for Huan Wen. They met at P'o-kang, and since they were going to be far separated, they lingered for three days, conversing together. An wanted to console him on the loss of his post, but Feng would always steer the conversation away to another topic. Although they spent two nights together in midjourney, to the end they never mentioned this matter.

An's deep regret over this lingered in his heart unresolved, and he said to those traveling with him in the boat, "Hsieh Feng is certainly a strange gentleman!"



【原文】

6.34 戴公从东出，谢太傅往看之。谢本轻戴，见，但与论琴书，戴既无吝色，而谈琴书愈妙。谢悠然知其量。

6.35 谢公与人围棋，俄而谢玄淮上信至，看书竟，默然无言，徐向局。客问淮上利害，答曰：“小儿辈大破贼。”意色举止，不异于常。

6.36 王子猷、子敬曾俱坐一室，上忽发火，子猷遽走避，不遑取屐；子敬神色恬然，徐唤左右扶凭而出，不异平常。世以此定二王神宇。

6.37 苻坚游魂近境，谢太傅谓子敬曰：“可将当轴了其此处。”

【今译】

6.34 戴公(逵)从会稽来，谢太傅(安)去看他。谢原本看不起戴，见了面，只和他谈论弹琴书法事，戴竟然没有不乐意的神色，而且论琴书的意趣愈发精妙。谢一下子知道了他的器量。

6.35 谢公(安)和人下棋，一会儿，谢玄从淮上派的信使到了，看完了信，谢默不作声，慢慢转向棋局。客人问淮上战事胜负如何，回答说：“小孩子们大败贼兵。”神色举动，和平常没有两样。

6.36 王子猷(徽之)和王子敬(献之)曾同在一间房子里坐着，房上忽然着起火来，子猷惊慌地跑出去躲避，连木屐都来不及穿；子敬神态安然，不慌不忙地呼唤身旁的侍从搀扶着走出来，不异于平常。世人以此判定二王精神气宇的高下。

6.37 苻坚的侵扰活动，已迫近东晋边境，谢太傅(安)对子敬(王献之)说：“应该擒住他们的当权人物，了结这里的忧患。”



6.34 When Tai K'uei came out to the capital from the east, Hsieh An went to see him. Hsieh had always been contemptuous of Tai, and when he saw him he only talked with him about the seven-stringed zither (*ch'in*) and calligraphy. Since Tai showed no sign of reluctance to talk, but conversed about the zither and calligraphy with more and more subtlety, Hsieh came at last to realize the measure of his tolerance.

6.35 Hsieh An was playing encirclement chess (*wei-ch'i*) with someone, when suddenly a messenger arrived from Hsieh Hsüan (who was leading the defense against Fu Chien) at the Huai River. An read the letter to the end in silence, and without saying a word, calmly turned back to the playing board. When his guests asked whether the news from the Huai was good or bad, he replied, "My little boys (his nephew, Hsüan, and his younger brother, Shih) have inflicted a crushing defeat on the invader." As he spoke his mood and expression and demeanor were no different from usual.

6.36 Wang Hui-chih and his younger brother, Hsien-chih, were once seated together in the same room. A fire suddenly broke out above them, and Hui-chih fled from the room in terror, not even taking time to pick up his clogs. Hsien-chih's spirit and expression remained tranquil. Calmly calling for his attendants, he went out leaning on them for support, as if nothing were different from usual.

It was this incident by which the world determined the relative spiritual tolerance of the two Wangs.

6.37 When the Fu Chien threat was approaching the Chin domain, Hsieh An said to his senior administrator, Wang Hsien-chih, "Let's take those who occupy the enemy's pivotal positions and put an end to this venture of theirs."



【原文】

6.38 王僧弥、谢车骑共王小奴许集，僧弥举酒劝谢云：“奉使君一觞。”谢曰：“可尔。”僧弥勃然起，作色曰：“汝故是吴兴溪中钓碣耳，何敢涛张！”谢徐抚掌而笑曰：“卫军，僧弥殊不肃省，乃侵陵上国也！”

6.39 王东亭为桓宣武主簿，既承藉有美誉，公甚敬其人地，为一府之望。初见谢失仪，而神色自若，坐上宾客即相贬笑，公曰：“不然。观其情貌，必自不凡，吾当试之。”后因月朝阁下伏，公于内走马直出突之，左右皆宕仆，而王不动。名价于是大重，咸云：“是公辅器也。”

6.40 太元末，长星见，孝武心甚恶之。夜，华林园中饮酒，举杯

【译文】

6.38 王僧弥(珉)、谢车骑(玄)一起聚在王小奴(荟)那里，僧弥举杯向谢劝酒道：“敬使君一杯。”谢说：“应该如此。”僧弥突然立起身，变了脸色，说道：“你本来是吴兴溪流中垂钓的碣石罢了，怎敢如此狂妄！”谢慢慢拍着手笑着说：“卫军(王荟)，僧弥甚不敬慎自省，竟然侵犯欺凌中原诸侯国！”

6.39 王东亭(珣)作桓宣武(温)主簿，既承借父祖名位又享有很好的声誉，桓公非常敬重他的才能和门第，成为整个幕府所敬仰的人物。起初，他拜见告退有失礼仪，却神情自若，座上宾客就贬斥耻笑他，桓公说：“不是这样，观察他的神情风貌，一定很不一般，我将试试他。”后来趁初一朝会在衙署门前等候的时候，桓公从里边跑马出来照直冲向他，旁边的人全都东倒西仆，而王却没有动。声价由此而大为提高，都说：“他是作三公宰辅的人才。”

6.40 太元末年，彗星出现，孝武帝(司马曜)心中非常担心。入夜，在华林园中饮酒，举起酒杯遥望彗星劝请道：“长星，请你喝一杯酒，



6.38 Wang Min and Hsieh Hsüan were both at a gathering at Wang Hui's place. Wang Min, raising his cup, urged Hsieh to drink with him, saying, "A toast to the governor!" Hsieh replied, "It's all right, I guess." Wang sprang impetuously to his feet, livid with anger, and cried, "You're (*ju*) basically nothing but a low-class fisherman from the streams of Wu-hsing. How dare you make a fool of me?" Hsieh, unperturbed, clapped his hands and laughed, saying to his host, Wang Hui, "Seng-mi (Min's baby name) is extraordinarily reckless to go so far as to invade a 'superior state.' "

6.39 Wang Hsün served as Huan Wen's superintendent of records. Since for generations Wang's family had had an excellent reputation, Huan was extremely desirous of having someone of his prestige and status as the cynosure of his entire administrative staff. When Wang first came to see Huan to offer his thanks, he committed some breach of etiquette, but his spirit and expression remained self-possessed. All the guests who were present started to laugh in derision, but Huan said, "You're wrong. If you had observed his mood and manner, you would have seen they were by no means those of an ordinary man. I'm going to try him out. "

Later, on the occasion of the monthly dawn audience, while Wang was waiting prostrate below the side gate (*ko-hsia*), Huan, galloping on horseback from inside, charged out directly toward him. Everyone on his left and right scattered headlong, but Wang did not move. From this point on his reputation and worth were greatly enhanced, and everyone said, "This is top ministerial caliber. "

6.40 Toward the end of the T'ai-Yüan era a comet (*ch'ang-hs'ing*) appeared, and Emperor Hsiao-wu (Ssu-ma Yao), was extremely distressed about it in his heart. One night while he was drinking in the Hua-lin Park



【原文】

属星云：“长星，劝尔一杯酒，自古何时万岁天子！”

6.41 殷荆州有所识作赋，是束皙慢戏之流，殷甚以为有才，语王恭：“适见新文，甚可观。”便于手巾函中出之。王读，殷笑之不自胜；王看竟，既不笑，亦不言好恶，但以如意帖之而已。殷怅然自失。

6.42 羊绥第二子孚，少有俊才，与谢益寿相好。尝蚤往谢许，未食。俄而王齐、王睹来，既先不相识，王向席有不悦色，欲使羊去。羊了不眄，唯脚委几上，咏瞩自若。谢与王叙寒温数语毕，还与羊谈赏，王方悟其奇，乃合共语。须臾食下，二王都不得餐，唯属羊不暇。羊不

【今译】

自古以来何曾有过万岁天子！”

6.41 殷荆州(仲堪)有所识见，就作了一篇赋，属于束皙轻慢诙谐惹人发笑那类的作品。殷自认为很有才华，对王恭说：“刚刚见到一篇新作，很值得一看。”于是从手巾袋中拿出来。王恭读赋，殷自己却已笑得撑不住；王读完，既没有笑，也不谈好坏，只是用如意在文稿上来回熨贴而已。殷怅然若失。

6.42 羊绥的次子羊孚，年轻时就有卓越的才智，和谢益寿(混)很要好。一次，早晨到谢那里去，没有吃饭。一会儿，王齐(熙)、王睹(爽)来了，这以前他们互相不认识，二王向席间看了看，有不高兴的神色，想让羊孚离开。羊孚完全不予理睬，只是把脚放在几案上，慢声长吟歌咏，四处张望，无拘无束。谢和二王寒暄叙礼几句以后，又来和羊孚谈论起来，二王方才领悟到他不一般，于是参加进来一起谈。一会儿，菜饭摆上了，二王全顾不得自己吃，一味不停地劝羊孚饮食。羊孚不大答理他们，只是大量进食，吃完便告退。于是他们一再挽留，羊孚



(northeast of Chien k'ang), he raised his cup and addressed the comet, saying, "Comet, I toast you with a cup of wine! From all antiquity, when was there ever a Son of Heaven who lived ten thousand years?"

6.41 Yin Chüng-k'an had a friend who had composed a poetic essay in the playful tradition of Shu Hsi. Yin was strongly convinced that the man had ability, and said to Wang Kung, "I just happened to see a new piece of writing which is extremely readable." Whereupon he brought it out from its handkerchief wrapping. All the while Wang was reading, Yin was laughing uncontrollably. Wang read to the end without laughing once, nor did he say whether he liked it or disliked it. He merely tapped it with his baton (*ju-i*), and nothing more. Yin was miserably disappointed.

6.42 When Yang Sui's second son, Yang Fu, was young he possessed outstanding ability. Since he was on friendly terms with Hsieh Hun, he went early one day to Hsieh's house. They had not eaten yet, when unexpectedly Wang Hsi and his brother Shuang arrived. They had not previously been acquainted with Yang, so when the Wangs faced his seat they looked displeased, as if they would have liked to have him leave.

Yang, for his part, paid no attention to them whatever, but merely propped his feet on the low table, chanting poems and staring straight ahead, completely self-composed. It was only after Hsieh had finished exchanging a few words with the Wangs about the weather, and had turned back to converse appreciatively with Yang, that the Wangs became aware of his unusual qualities, and started to converse with him.

In a short while food was brought in. The two Wangs did not get to eat anything, but only addressed themselves to Yang incessantly. Yang hardly responded to them at all, but kept plying himself with food. When he had finished eating he immediately excused himself. They insistently tried to



【原文】

大应对之，而盛进食，食毕便退。遂苦相留，羊义不住，直云：“向者不得从命，中国尚虚。”二王是孝伯两弟。

【今译】

坚决要走，只说：“刚才，您二位想让我离去，没有从命的原因是腹中空虚。”二王是孝伯（王恭）的两个弟弟。

detain him, but Yang was unwilling to stay. He said bluntly, “Earlier the reason I didn’t get to comply with your wish to have me leave, was because my ‘Central States’ (i. e. , my stomach) were still empty.”

The two Wangs were the younger brothers of Wang Kung.





识鉴第七

【原文】

7.1 曹公少时见乔玄，玄谓曰：“天下方乱，群雄虎争，拨而理之，非君乎！然君实是乱世之英雄，治世之奸贼。恨吾老矣，不见君富贵，当以子孙相累。”

7.2 曹公问裴潜曰：“卿昔与刘备共在荆州，卿以备才如何？”潜曰：“使居中国，能乱人，不能为治；若乘边守险，足为一方之主。”

7.3 何晏、邓颺、夏侯玄并求傅嘏交，而嘏终不许。诸人乃因荀粲说合之，谓嘏曰：“夏侯太初一时之杰士，虚心于子，而卿意怀不可交。合则好成，不合则致隙。二贤若穆，则国之休。此蔺相如所以下

【今译】

7.1 曹公(操)年轻时去拜见乔玄，乔玄对他说：“天下正处于动乱之中，各路英雄似虎相争，能够治理乱世的人，非君莫属呵！然而您实在是乱世之英雄，治世之奸贼。遗憾的是我老了，看不见您富贵的那天，我要把子孙托付给您了。”

7.2 曹公(操)问裴潜：“你从前和刘备一起在荆州，你认为刘备的才能怎么样？”裴潜说：“如果让他据有中原，只能使社会动乱，不能造成安定的局面；如果让他占据边陲，扼守险要之地，完全可以成为一方之主。”

7.3 何晏、邓颺、夏侯玄都要求和傅嘏交往，而傅嘏始终不答应。这几个人就托荀粲前去为他们说合，荀粲对傅嘏说：“夏侯太初是当代的杰出人士，对于您，他心中没有任何成见，可您却认为不能结交。合和则会成为朋友，不合就会招致怨恨。二位贤人如果能和睦相处，那



Chapter 7 Insight and Judgment

7.1 When Ts'ao Ts'ao was young he had an interview with Ch'iao Hsüan. Hsüan told him, "The whole realm is now in disorder, and all the warriors are struggling like tigers. Aren't you the one who will control the situation and set it in order? However, you're really a brave warrior in an age of disorder, but a treacherous rebel in an age of order. I regret that I'm old now and won't live to see you come to wealth and honor, but I'll entrust my sons and grandsons to your care."

7.2 Ts'ao Ts'ao once asked P'ei Ch'ien, "You were formerly with Liu Pei in Ching Province. What do you think of Pei's ability?"

Ch'ien said, "If he were living in the Central States, he could stir up the people to revolt, but he couldn't conduct a stable government. If, on the other hand, he were to take advantage of the natural defenses of a border area to maintain himself in a mountain fastness, he would be adequate as the ruler of a single locality."

7.3 Ho Yen, Teng Yang, and Hsia-hou Hsüan all sought the friendship of Fu Ku, but to the end Ku would not accept any of them. The three finally prevailed on Hsün Ts'an to speak to Ku about a rapprochement. Ts'an said to Ku, "Hsia-hou Hsüan is the outstanding gentleman of the entire age, and has no ulterior motives in relation to you, yet, in your mind you feel he's unacceptable. If you do get together with him your friendship will mature, but if you don't, then it will end in a feud. In the case of the two other worthies, to be friendly toward them would be a good thing for the state. This, after all, was the reason why Lin Hsiang-ju demeaned himself before Lien P'o."



【原文】

廉颇也。”傅曰：“夏侯太初志大心劳，能合虚誉，诚所谓利口覆国之人。何晏、邓颺有为而躁，博而寡要，外好利而内无关籥，贵同恶异，多言而妒前；多言多衅，妒前无亲。以吾观之，此三贤者皆败德之人尔，远之犹恐罹祸，况可亲之邪？”后皆如其言。

7.4 晋武帝讲武于宣武场。帝欲偃武修文，亲自临幸，悉召群臣。山公谓不宜尔。因与诸尚书言孙、吴用兵本意，遂究论，举坐无不咨嗟，皆曰：“山少傅乃天下名言。”后诸王骄汰，轻遭祸难。于是寇

【今译】

是国家之大幸。这就是蔺相如宁愿居于廉颇之下的道理。”傅嘏说：“夏侯太初志大量小、心力劳瘁，只能够应合各种虚名，其实却是所谓能言善辩倾覆国家的人。何晏、邓颺有作为而热中功名仕宦，学识广博而不精专；为人喜好赢利，对己毫不检点约束；重视与自己观点相同的人，厌恶与自己观点不一致的人；好多言多语，而嫉妒比自己强的人；话说得多，就多事端，嫉妒强者就没有与之亲近的人。以我看，这三位贤者全是败坏德行的人罢了，疏远他们还怕躲不开灾祸，难道可以亲近他们吗？”后来这三个人的下场，果然如他所言。

7.4 晋武帝(司马炎)在宣武场讲习武事。武帝想停止战备，修明文教，就亲自驾临，招集全体大臣。山涛认为不能够这样。于是与各位尚书谈论起孙武、吴起用兵的主旨，并且进一步进行研讨，在座的人没有不赞叹的，都说：“山少傅所论是天下的至理名言。”后来众王侯傲慢奢侈，轻易生发事端，造成祸患。各地寇盗纷纷如蚂蚁聚合，郡



Fu said "As for Hsia-hou Hsüan, his ambition is great and his mind is very busy. He's been quite capable in gathering together an empty reputation, and is truly what (Confucius) was talking about when he spoke of 'those who through clever speech will overthrow the state.' As far as Ho Yen and Teng Yang are concerned, they're active but impetuous, 'widely read but lacking in what is essential.' Externally they're addicted to profit, and internally they lack the restraints of bolt and key. They honor those who agree with them and hate those who differ. They talk a great deal and are jealous of any who are ahead of them. One who talks much offends much, and one who is jealous of those who are ahead of him will have no intimate friends. As I see it, these three worthies are all merely persons who will ruin the virtuous, and nothing more. Even keeping my distance from them, I'm still afraid of becoming involved in their downfall. How much worse would it be if I were ever intimate with them?"

Later, in all three cases, it turned out to be as he had said.

7.4 (In 280) Emperor Wu of Chin (Ssu-ma Yen) held a military review (in celebration of demobilization) on the Hsüan-wu review rounds. The emperor, wishing to "put an end to warfare and cultivate the civil arts," went out in person to attend the review, and had summoned all his ministers to do the same.

Shan T'ao felt it was inappropriate (to disarm), and accordingly talked with all the presidents of the various boards on the fundamental ideas in the military classics by Sun Wu and Wu Ch'i concerning the use of arms, after which they discussed the matter exhaustively. The entire company sighed in admiration, and everyone said, "Shan T'ao is the most famous conversationalist in the realm."



【原文】

盗处处蚁合，郡国多以无备不能制服，遂渐炽盛。皆如公言。时人以为“山涛不学孙、吴，而暗与之理会”。王夷甫亦叹云：“公暗与道合。”

7.5 王夷甫父义，为平北将军，有公事，使行人论，不得。时夷甫在京师，命驾见仆射羊祜、尚书山涛。夷甫时总角，姿才秀异，叙致既快，事加有理，涛甚奇之。既退，看之不辍，乃叹曰：“生儿不当如王夷甫邪？”羊祜曰：“乱天下者，必此子也。”

7.6 潘阳仲见王敦小时，谓曰：“君蜂目已露，但豺声未振耳。必能食人，亦当为人所食。”

【今译】

国多因毫无准备而不能制服，于是战火越烧越烈，全都正中山涛所言。当时人认为“山涛未学孙、吴，却暗与兵法之理相通”。王夷甫（衍）也赞叹道：“公言暗与道相合。”

7.5 王夷甫（衍）父亲王义任平北将军，有公案诉讼，派使者去理论，没有结果。当时夷甫在京城，命令御者驾车送他去见仆射羊祜和尚书山涛。夷甫当时尚未成年，风姿才华英秀出众，语言表达既畅快，事理陈述又充分，山涛很惊异。当他退出去时，山涛一直盯着他看，接着赞叹道：“生儿子不应当像王夷甫那样吗？”羊祜说：“将来乱天下的，一定是这个人。”

7.6 潘阳仲（滔）看见少年时代的王敦，评论道：“您已经显露出毒蜂一样的目光，只是尚未吼出豺狼一样的声音罢了。将来一定能够吃人，也将会被人所吃。”



Later, the various princes, taking matters into their own hands, plunged recklessly into war and disaster, and after that brigands and bandits gathered like ants from every quarter. Since the commanderies and principalities were for the most part unarmed, they could not curb or stop them, and eventually the bandits became gradually stronger and stronger. Everything happened just as Shan T'ao had predicted.

Contemporaries felt that even though Shan T'ao had never studied Sun Wu or Wu Ch'i, intuitively his principles agreed with theirs. Wang Yen also sighed and said, "Intuitively he's in harmony with the Way."

7.5 While Wang Yen's father, Wang I, was serving as General Pacifying the North, he was involved in a public incident, concerning which he had dispatched a messenger to the court to plead his cause, but without result. Wang Yen was at the capital at the time, and, ordering his carriage, he went to see his uncle, the vice-president of the Imperial Secretariat, Yang Hu, and the president of the Board of Civil Office, Shan T'ao. At the time Yen was only a young lad with his hair in tufts, but his appearance and ability were outstanding and unusual, and, since the impact of his presentation was refreshing, and the content, moreover, reasonable, Shan T'ao was greatly impressed with him. After he had left, T'ao gazed after him without taking his eyes away. At last he sighed and said, "If one were to have a son, oughtn't he to be like Wang Yen?"

Yang Hu rejoined, "The one who will confound the morals of the realm is certainly this boy."

7.6 P'an T'ao, on seeing Wang Tun when the latter was young, said to him, "Sir, your 'waspish eyes' are already showing, but your 'wolfish voice' hasn't reverberated yet, that's all. You'll surely be capable of devouring others, but you'll also be devoured by others."



【原文】

7.7 石勒不知书,使人读《汉书》。闻酈食其劝立六国后,刻印将授之,大惊曰:“此法当失,云何得遂有天下!”至留侯谏,乃曰:“赖有此耳!”

7.8 卫玠年五岁,神衿可爱。祖太保曰:“此儿有异,顾吾老,不见其大耳!”

7.9 刘越石云:“华彦夏识能不足,强果有余。”

7.10 张季鹰辟齐王东曹掾,在洛,见秋风起,因思吴中菰菜羹、鲈鱼脍,曰:“人生贵得适意尔,何能羁宦数千里以要名爵?”遂命驾便归。俄而齐王败,时人皆谓为见机。

【今译】

7.7 石勒不识字,让别人给他读《汉书》。听到酈食其劝汉王刘邦重新扶立六国的后代,刻王侯印玺即将授予他们时,大为吃惊地说:“这种作法,必将失败,怎么能由此而得天下!”读到留侯张良谏阻,又说:“多亏有张良的劝阻呀!”

7.8 卫玠年五岁时,神情气度很可爱。祖父太保卫瓘说:“这孩子与众不同,只是我老了,看不见他长大成人了啊!”

7.9 刘越石(琨)说:“华彦夏(軼)识鉴能力不足,坚强果敢有余。”

7.10 张季鹰(翰)被任命为齐王(司马冏)的东曹掾,住在洛阳,看见秋风吹起,于是思念起家乡吴地的菰菜羹、鲈鱼脍,说道:“人生最可宝贵的是能顺心快意罢了,怎么能旅居为官于数千里之外来求取功名爵禄呢?”于是命令御者驾车马就回归故里了。不久,齐王冏失败,当时人都认为他能发现事情的苗头。



7.7 Shih Lo did not know how to read or write. He once had someone read aloud to him from the "History of the Former Han Dynasty" (*Han-shu*). When he heard the part where Li Shih-ch'i urged the establishment of the descendants of the rulers of the six pre-Chin states, and about the carving of the seals, and how Liu Pang was on the point of handing them over to them, he became greatly alarmed, and cried out, "This method will fail! ' If he does that, how will he ever get possession of the realm?"

But when he came to the part where Chang Liang warned against it, he said, "It's a good thing this man was there, that's all I can say!"

7.8 When Wei Chieh was in his fifth year, his spirit and manner were most lovable. His grandfather, the grand protector, Wei Kuan, said, "There's something different about this child. I'm only sorry I'm old and won't live to see him grow up, that's all."

7.9 Liu K'un said, "Hua I is short on insight and ability, but he's got stubbornness and determination to spare."

7.10 Chang Han was summoned to serve as an aide in the administration of the Prince of Ch'i, Ssu-ma Chiung. While he was in Lo-yang, and saw the autumn winds rising, it was then that he longed for the wild rice (*ku-ts'ai*), the water-lily soup (*ch'un-keng*), and the sliced perch (*lu-yu kuai*) of his old home in Wu. He said, "What a man values in life is just to find what suits his fancy, and nothing more. How can he tie himself down to an official post several thousand *li* from home, in pursuit of fame and rank?" Whereupon he ordered his carriage and proceeded to return home. Shortly thereafter the Prince of Ch'i was defeated and killed. His contemporaries all claimed Chang was clairvoyant.



【原文】

7.11 诸葛道明初过江左，自名道明，名亚王、庾之下。先为临沂令，丞相谓曰：“明府当为黑头公。”

7.12 王平子素不知眉子，曰：“志大其量，终当死坞壁间。”

7.13 王大将军始下，杨朗苦谏不从，遂为王致力。乘中鸣云露车径前，曰：“听下官鼓音，一进而捷。”王先把其手曰：“事克，当相用为荆州。”既而忘之，以为南郡。王败后，明帝收朗，欲杀之；帝寻崩，得免。后兼三公，署数十人为官属。此诸人当时并无名，后皆被知遇。于时称其知人。

7.14 周伯仁母，冬至举酒赐三子曰：“吾本谓度江托足无所，尔家有相，尔等并罗列吾前，复何忧！”周嵩起，长跪而泣曰：“不如阿母言。伯仁为人志大而才短，名重而识暗，好乘人之弊，此非自全之道；

【今译】

7.11 诸葛道明(恢)刚过江东来，自称道明，名位亚居王导、庾亮之下。起先做临沂令，丞相(王导)对他说：“明府将会做黑头公。”

7.12 王平子(澄)一贯不赏识其侄眉子(王玄)，说：“志向大于他的才量，终归会死在纷乱中割据势力的城寨里。”

7.13 王大将军(敦)开始向长江下游进军，杨朗极力劝谏而王不听，于是就尽心竭力帮助王。他乘坐着中鸣云露车一直来到王面前，说道：“听我的鼓声，一次进攻即获胜。”王当时握着他的手说：“大事告成，将任命你为荆州刺史。”过后就忘了这个许诺，让他做了南郡太守。王敦失败后，明帝(司马绍)拘捕了杨朗，想杀掉他；不久明帝驾崩，杨朗得免一死。后来他职兼三公曹郎，任用数十人做他的属吏。这许多人当时都没有名气，后来全受到赏识宠遇。当时人们都夸他了解爱重人才。

7.14 周伯仁(颐)母亲，在冬至这一天拿出酒来赏给三个儿子，说：“我本以为过江后会没有落脚之处，你们家有福相，你们几个人都一个个在我跟前，还有什么忧愁呢？”周嵩起身，直身而跪流着泪说：“不像阿母说的那样。伯仁做人志向远大而才能不足，名望高而见识



7.11 When Chu-ko Hui first crossed over to the area east of the Yangtze River, he used to refer to himself by his courtesy name, Tao-ming, though his reputation was below that of Wang Tao and Yü Liang in honor. His first post was magistrate of Lin-i Prefecture, at which time Chancellor Wang Tao said to him, "Someday Your Excellency will become a black-haired ducal minister."

7.12 Wang Ch'eng, never having been acquainted in the past with his nephew, Wang Hsüan, said of him, "His ambition is greater than his capacity; in the end he'll die within the walls of a fort."

7.13 When Generalissimo Wang Tun was beginning his descent on the capital, Yang Lang warned him insistently against it, but the generalissimo did not follow his advice. Eventually Yang exerted all his efforts on Wang's behalf. Mounting the observation-and-command chariot (*chung-ming yün-lu ch'e*), he drove directly up before Wang Tun and said, "when you hear the sound of this petty officer's drumming, the moment you advance you'll be victorious!"

At that time Wang grasped his hand and said "If this venture is successful, I'll surely use you as governor of Ching Province." Later, however, he forgot about it, and used him instead as grand warden of Nan Commandery (within the province). After Wang Tun had been defeated, Emperor Ming (Ssu-ma Shao) arrested Yang Lang and was on the point of having him put to death, but shortly after that the emperor deceased, and thus he managed to escape with his life.

Later he held the Three Ducal Offices (director of instruction, director of works, and grand marshal) simultaneously, and appointed several tens of men as his subordinate officials. These men were all unknown at the time of appointment, but later all were accorded fame and recognition.



【原文】

嵩性狼抗，亦不容于世；唯阿奴碌碌，当在阿母目下耳。”

7.15 王大将军既亡，王应欲投世儒，世儒为江州；王含欲投王舒，舒为荆州。含语应曰：“大将军平素与江州云何，而汝欲归之？”应曰：“此乃所以宜往也。江州当人强盛时，能抗同异，此非常人所行。及睹衰厄，必兴愍恻。荆州守文，岂能作意表行事！”含不从，遂共投

【今译】

不明，好乘人危难，这不是保全自己的方法；嵩禀性狂妄自大，也不被世俗所容；只有小弟平庸，将来会留在阿母眼前罢了。”

7.15 王大将军(敦)败亡以后，王应想投奔世儒，世儒做江州刺史；王含想投奔王舒，王舒做荆州刺史。王含对王应说：“大将军平时与江州的关系怎么样，你却想投靠他？”王应说：“正是因为关系不好才应该去他那儿。江州在别人强盛的时候，能够坚持自己的不同意见，这不是一般人所能做到的。等看到人家衰败危难，一定会产生怜悯同情之心。荆州遵守成法，怎么可能违法冒险救我们呢！”王含不听从这一意见，于是两人一起投奔王舒，王舒果然将王含、王应父子沉于江中。



Contemporaries praised Yang for his knowledge of men.

7.14 Chou I's mother, on the occasion of the winter solstice, raised her wine cup and toasted her three sons with the words, "I always used to think that after crossing the Yangtze River, I'd have no place to set my feet, but now your families are well-connected, and with all of you here in a row before me, what further worries do I have?"

Her second son, Chou Sung, rose and, kneeling for a long time, said with tears in his eyes, "Mother, things aren't quite as you say. As far as your firstborn, Chou I, is concerned, as a person his ambition is great but his ability is in short supply. His reputation is weighty but his insight is dim, and he's fond of taking advantage of other people's weaknesses. This is no way to preserve himself. As for me, your second-born, my nature is wolfish and brusque, and I, too, won't be tolerated long in the world. It's only Little Brother A-nu here (Chou Mo), who's easygoing and muddles along, who has any certainty of remaining in your presence."

7.15 After Generalissimo Wang Tun had met his end, his nephew Wang Yin, wished to take refuge with Tun's cousin, Wang Pin who was governor of Chiang Province. Ying's father (Tun's elder brother), Wang Han, on the other hand, wished to take refuge with another cousin, Wang Shu, who was governor of Ching Province. Han said to Ying, "What connection did the generalissimo ever have in his life with Wang Pin that you want to join forces with him?"

Ying said, "This is precisely the reason we should go to him. Whenever a person is strong and influential, Wang Pin is capable of standing up to him, whether he agrees with him or not, which is not what ordinary people would do. And when he sees a person in weakness or danger, it's sure to arouse his sympathy. Wang Shu, on the other hand, sticks to the



【原文】

舒，舒果沈含父子于江。彬闻应当来，密具船以待之。竟不得来，深以为恨。

7.16 武昌孟嘉作庾太尉州从事，已知名。褚太傅有知人鉴，罢豫章，还过武昌，问庾曰：“闻孟从事佳，今在此不？”庾云：“试自求之。”褚眄睐良久，指嘉曰：“此君小异，得无是乎？”庾大笑曰：“然。”于时既叹褚之默识，又欣嘉之见赏。

7.17 戴安道年十余岁，在瓦官寺画。王长史见之，曰：“此童非徒能画，亦终当致名。恨吾老，不见其盛时耳！”

【今译】

王彬听说王应将要来投奔，秘密准备好船只等待他。最后竟没有来，深感遗憾。

7.16 武昌人孟嘉做庾太尉(亮)的江州从事，已颇有名气。褚太傅(裒)有鉴别评定人的特长，免豫章太守，回归途中路过武昌，问庾说：“听说孟从事人才优秀，今天在这里吗？”庾公说：“你自己找找看。”褚顾盼许久，指着孟嘉说：“这位先生有点特殊，莫非就是他？”庾大笑道：“是的。”当时，人们既赞叹褚裒的识鉴深秘，又欣喜孟嘉能被赏识。

7.17 戴安道(逵)年纪十多岁时，在瓦官寺画画。王长史(濛)看见了，说：“这孩子不仅善于画画，也终将获得名望。遗憾的是我老了，看不见他兴盛的时候了！”



letter of the law and is totally incapable of doing anything beyond what is expected." Wang Han did not follow this advice, and consequently they both took refuge with Wang Shu. As predicted, Shu had both father and son drowned in the Yangtze River.

When Wang Pin learned that Ying was going to come, he secretly provided a boat to take care of him, and in the end, when Ying failed to come, it was a matter of deep regret to him.

7.16 When Meng Chia of Wu-ch'ang became an administrator in the Chiang provincial headquarters of the grand marshal, Yü Liang, his reputation was already well known. The grand tutor, Ch'u P'ou, had a good capacity in judging men, and on his return to the capital after quitting his post as grand warden of Yü-chang Commandery, he passed through Wu- ch'ang. (At the New Year's gathering of the staff) Ch'u asked Yü, "I hear the administrator Meng Chia is excellent. Is he here today?"

Yü said, "Try by yourself to find him."

Ch'u looked all around for a good while, then, pointing to Chia, he said, "This gentleman is a little different from the others; wouldn't he be the one?"

Yü, laughing aloud, said, "Right!" At the time he not only sighed in admiration over Ch'u's "understanding in silence," but was also delighted that Chia had been appreciated.

7.17 When Tai K'uei was ten or so years old, he was painting a picture in the Wakuan Temple. The senior administrator, Wang Meng, seeing him, said, "This lad's not only able to paint; someday also he'll end up being famous. My only regret is that I'm too old to see the time of his full flowering."



【原文】

7.18 王仲祖、谢仁祖、刘真长俱至丹阳墓所省殷扬州，殊有确然之志。既反，王、谢相谓曰：“渊源不起，当如苍生何？”深为忧叹。刘曰：“卿诸人真忧渊源不起邪？”

7.19 小庾临终，自表以子园客为代。朝廷虑其不从命，未知所遣，乃共议用桓温。刘尹曰：“使伊去，必能克定西楚，然恐不可复制。”

7.20 桓公将伐蜀，在事诸贤，咸以李势在蜀既久，承藉累叶，且形据上流，三峡未易可克。唯刘尹云：“伊必能克蜀。观其蒲博，不必得则不为。”

7.21 谢公在东山畜妓，简文曰：“安石必出，既与人同乐，亦不得

【今译】

7.18 王仲祖(濛)、谢仁祖(尚)、刘真长(惔)一起到丹阳殷扬州(浩)隐居的墓地去看望他，殷颇有隐居下去的坚定意志。回来后，王、谢诸人相互谈论道：“渊源不出来做官，将如何面对百姓？”深深地为此担忧叹息。刘真长说：“你们几人真担忧渊源不出来做官吗？”

7.19 小庾(翼)临终前，亲自上表推荐他儿子园客(庾爰)接替他做荆州刺史。皇帝担心这个人不服从命令，不知派谁合适，于是大家一起商议任用桓温。刘尹(惔)说：“派他去，一定能制服西楚，然而这样一来，恐怕就再也不能控制桓温了。”

7.20 桓公(温)将要攻打蜀汉，朝中执政大臣，全都认为李势在蜀的势力由来已久，一代代继承先人的基业以自立已历经几世，而且地形上又占据上游的优势，长江三峡不是轻易可以突破的。只有刘尹(惔)说：“他一定能攻下蜀汉。从他在擣蒲的博戏中看出，没有取胜的把握他不会干。”

7.21 谢公(安)在东山收养女妓，简文帝(司马昱)说：“安石一



7.18 Wang Meng, Hsieh Shang, and Liu T'an went together to visit Yin Hao at his graveyard hermitage in Tan-yang. Yin remained adamant in his unshakable determination to live in retirement. After they had returned, Wang and Hsieh were saying to each other, "If Yin Hao won't come up out of retirement, what effect will it have on the *people*?" And they were deeply distressed over it.

Liu said, "Are you two *really* worried that Yin Hao won't come up?"

7.19 As he was approaching his end, Yü I personally memorialized the throne to have his son, Yü Yüan-chih, succeed him as governor of Ching Province. The court, worried lest Yüan-chih might not obey orders, did not quite know whom to send in his stead, and after consultation, the consensus was to use Huan Wen. Liu T'an said, "If *that* man goes, he's certain to be able to conquer and rule all of Western Ch'u, but when that happens, I'm afraid he can no longer be controlled himself."

7.20 When Huan Wen was about to start his punitive expedition against the kingdom of Ch'eng-Han in Shu (Szechwan), all the worthies in his administration of Ching Province argued that the family of the Ch'eng-Han ruler, Li Shih, had lived in Shu a long time, and Li had inherited his patrimony through successive generations. Moreover, his territory was situated at the upper reaches of the Yangtze River, and the Three Gorges had never yet been easy to conquer.

It was only Liu T'an who said, "That man's certain to be able to conquer Shu. I've observed his gambling habits, and if he's not certain of winning, he won't play."

7.21 While Hsieh An was living in retirement in the Eastern Mountains, he kept female entertainers on the premises. (The future) Emperor Chien-wen (Ssu-ma Yü) said, "An is sure to come out of retirement.



【原文】

不与人同忧。”

7.22 郗超与谢玄不善。苻坚将问晋鼎，既已狼噬梁、岐，又虎视淮阴矣。于时朝议遣玄北讨，人间颇有异同之论。唯超曰：“是必济事。吾昔尝与同在桓宣武府，见使才皆尽，虽履屐之间，亦得其任。以此推之，容必能立勋。”元功既举，时人咸叹超之先觉，又重其不以爱憎匿善。

7.23 韩康伯与谢玄亦无深好，玄北征后，巷议疑其不振。康伯曰：“此人好名，必能战。”玄闻之，甚忿，常于众中厉色曰：“丈夫提千兵入死地，以事君亲故发，不得复云为名！”

【今译】

定会出山，既然能够与人同享快乐，就不可能不与人共忧患。”

7.22 郗超与谢玄关系不好。苻坚想要灭掉东晋，而且已经如狼一般吞食占据了梁州、岐山，又虎视眈眈贪婪地注视着淮河以南地区，伺机攫取。当时朝廷决议派遣谢玄北上讨伐苻坚，人们对此颇有不同意见。只有郗超说：“这样安排必能成事。我过去曾经和谢玄一起在桓宣武（温）府共事，看他用人全都能使其各尽其才，尽管是很小的事情，也能委派得当的人选。以此推论，或许一定能建立功勋。”谢玄大功告成后，当时人都赞叹郗超的先见之明，又很尊重他不因个人好恶而埋没别人的长处。

7.23 韩康伯（伯）与谢玄之间本没有深交，谢玄北征讨伐苻坚以后，街谈巷议都疑虑他不能取胜。康伯说：“这个人追求名声，一定能战胜。”谢玄听说了这一评论非常气愤，曾经在众人当中面色严厉地说：“大丈夫率领千军万马出生入死，为了事奉君王才奋勇出征，不能还说是为了名声！”



As long as he shares the same pleasures as other men, he can't help sharing their anxieties as well. ”

7.22 Ch'ih Ch'ao was not on good terms with Hsieh Hsüan. When Fu Chien was about to “inquire after the Chin mandate,” he had already devoured like a wolf the areas of Liang and Ch'i and was now eyeing like a tiger the southern shores of the Huai River. It was at this point that the court at Chien-k'ang was deliberating over whether to dispatch Hsieh Hsüan northward on a punitive expedition. Among those present several argued against it.

It was Ch'ih Ch'ao alone who said, “This man is sure to save the situation. I used to serve with him on Huan Wen's staff, and observed that he always made the utmost use of people's abilities. Even if they were only menials wearing sandals or clogs, he always picked the right man for every job. Drawing inferences from this, I feel he'll surely be able to establish his merit in this undertaking. ”

After Hsüan's great victory at the Fei River had been won, his contemporaries all sighed in admiration over Ch'ao's foresight. In particular they honored the way in which he had not let his personal likes or dislikes conceal the good qualities of another.

7.23 Han Po had no deep friendship with Hsieh Hsüan. After Hsüan had set out on his northern expedition, people discussing it in the streets were speculating that he would not succeed. Han Po said, “This man loves fame. He's sure to be able to fight. ”

When Hsüan learned of this, he was extremely angry, and whenever he was in a crowd, he would say with a severe expression, “When a great man leads a thousand men-at-arms into the place of death, he does it as a service to his ruler and his parents. You can hardly say it's for fame!”



【原文】

7.24 褚期生少时，谢公甚知之，恒云：“褚期生若不佳者，仆不复相士！”

7.25 郗超与傅瑗周旋。瑗见其二子，并总发，超观之良久，谓瑗曰：“小者才名皆胜，然保卿家，终当在兄。”即傅亮兄弟也。

7.26 王恭随父在会稽，王大自都来拜墓，恭暂往墓下看之。二人素善，遂十余日方还。父问恭：“何故多日？”对曰：“与阿大语，蝉连不得归。”因语之曰：“恐阿大非尔之友，终乖爱好。”果如其言。

7.27 车胤父作南平郡功曹，太守王胡之避司马无忌之难，置郡于沔阴。是时胤十余岁，胡之每出，尝于篱中见而异焉。谓胤父曰：

【今译】

7.24 褚期生(爽)年少时，谢公(安)很欣赏他，总是说：“褚期生如果不是优秀的人才，我不再品评人物！”

7.25 郗超和傅瑗交往甚密。傅瑗引见他的两个儿子，二人都在童年，郗超观察了好久，对傅瑗说：“小的将来才华名声都优胜，然而保全你家的，最终将是哥哥。”这就是傅亮兄弟二人。

7.26 王恭跟随父亲王蕴住在会稽，王大(忱)从都城来拜谒陵墓，王恭匆忙到墓地去看望他。二人一贯关系很好，于是十多天才返回。父亲问王恭：“为什么去了这么多天？”回答说：“和阿大谈话，连续不断，回不来。”于是王蕴对他说：“恐怕阿大不是你的朋友，最终会因爱好不同而背离。”果然如他所言。

7.27 车胤的父亲任南平郡功曹，南平郡太守王胡之为躲避司马无忌为父报仇之难，把郡治所设在沔阴。这时车胤十多岁，王胡之每次出行，常常在篱笆中看见他而感到奇异。王对车胤的父亲说：“这孩



7.24 When Ch'u Shuang was young, Hsieh An understood him very well. He always said of him, "If Ch'u Shuang is not a fine fellow, I'll make no more characterizations of gentlemen."

7.25 Ch'ih Ch'ao used to go about in company with Fu Yüan. Yüan showed him his two sons, who were both young with their hair in tufts. Ch'ao looked at them a long while, and then said to Yüan, "The younger one, in both ability and reputation, will surpass the older. But the preservation of your family will in the end rest with the older brother."

They were Fu Liang and his older brother, Fu Ti.

7.26 Wang Kung had accompanied his father, Wang Yün, to live in K'uai-chi Commandery. Wang Ch'en arrived from the capital to do obeisance at the grave of his father, Wang T'an-chih. Kung went briefly to where Ch'en was staying by the base of the grave to visit him. The two had been friendly from their youth, and consequently it was more than ten days before Kung returned.

His father asked him, "Why did you stay so many days?"

He replied, "Whenever I start talking with A-ta (Wang Ch'en), it goes on like the continuous song of the cicada, so I couldn't get back."

Thereupon his father said to him, "I'm afraid A-ta is no friend of yours." In the end the two became estranged, just as Wang Yün had predicted.

7.27 While Ch'e Yin's father (Ch'e Yü) was serving as work-detail officer in the administration of Nan-p'ing Commandery, the grand warden of the commandery, Wang Hu-chih, relocated the commandery office on the south side of the Feng River, in order to avoid trouble from Ssu-ma Wu-chi. At this time Yin was ten or so years of age, and every time Hu-chih came out of the office he would always see Yin through the fence and wonder at him. He said to Yin's father, "This boy will achieve an eminent



【原文】

“此儿当致高名。”后游集，恒命之。胤长，又为桓宣武所知，清通于多士之世，官至选曹尚书。

7.28 王忱死，西镇未定，朝贵人人有望。时殷仲堪在门下，虽居机要，资名轻小，人情未以方岳相许。晋孝武欲拔亲近腹心，遂以殷为荆州。事定，诏未出，王珣问殷曰：“陕西何故未有处分？”殷曰：“已有人。”王历问公卿，咸云：“非。”王自计才地，必应任己。复问：“非我邪？”殷曰：“亦似非。”其夜，诏出用殷。王语所亲曰：“岂有黄门郎而受如此任！仲堪此举，乃是国之亡征。”

【今译】

子将来会享有很高的声名。”后每游乐集会，总是召他参加。胤长大，又被桓宣武(温)知遇，终以高尚的人品和优秀才华显达于人才辈出的时代，官职至选曹尚书。

7.28 王忱死了，荆州的长官人选尚未确定，朝中显贵人人都想得此职位。当时殷仲堪是黄门侍郎，虽然官居机要部门，但资历浅名声小，在人们的心目中并没有把刺史这一重要官职许给他的。晋孝武皇帝(司马曜)想提拔自己的亲近心腹之人，于是任命殷仲堪为荆州刺史。事情已经定了，诏书还没有发出，王珣问殷仲堪说：“荆州的委任为什么还没有确定？”殷仲堪说：“已经有人选了。”王珣就一一提出公卿诸人的名字来问，仲堪都说：“不是。”王珣自己算计，论才能地位，一定应该委任自己。就又问：“是不是我呀？”殷说：“也似乎不是。”当夜，诏书出，任命殷仲堪。王珣对他所亲近的人说：“哪里有以黄门郎身份而接受如此重任的！仲堪这样被举用，乃是国家灭亡的征兆。”



reputation one day. ”

Afterward, whenever there was a festive occasion, people always invited Yin, and after he was fully grown he was also recognized by Huan Wen. His reputation for incorruptibility was known throughout the official world, and his rank rose as high as president of the Board of Civil Office.

7.28 When Wang Ch'en died, the person to succeed him in the western command had not yet been determined, and the court nobles were all hoping it might be one of themselves. At the time, Yin Chung-k'an was among the palace attendants. Although he occupied a critical and influential position, his qualifications and reputation were slight, and public sentiment had not yet recognized him as qualified to be a local official. But the Chin Emperor Hsiao-wu (Ssu-ma Yao), desiring to single out his close relatives and bosom friends for special favor, proceeded to appoint Yin governor of Ching Province.

Though the matter had been settled, the decree had not yet been made public when Wang Ch'en's son, Hsün, asked Yin, "Why is it there hasn't been any appointment made for Shan-hsi (Ching Province) yet?"

Yin replied, "There already is someone. ”

Hsün thereupon made successive inquiries whether it was this or that courtier, and in all cases Yin replied, "No. ” Hsün himself felt that his own ability and status were such that the post surely ought to be conferred on himself, so he asked again, "Am I not the one?"

Yin replied, "It seems not. ”

That night the decree was made public that Yin would be used for the post. Hsün said to his intimates, "When has there ever been an imperial attendant who was given a responsibility like this? This appointment of Chung-k'an is simply a portent of the state's doom. ”



赏誉第八

【原文】

8.1 陈仲举尝叹曰：“若周子居者，真治国之器。譬诸宝剑，则世之干将。”

8.2 世目李元礼：“谡谡如劲松下风。”

8.3 谢子微见许子将兄弟，曰：“平舆之渊，有二龙焉。”见许子政弱冠之时，叹曰：“若许子政者，有干国之器。正色忠饬，则陈仲举之匹；伐恶退不肖，范孟博之风。”

8.4 公孙度目邴原：“所谓云中白鹤，非燕雀之网所能罗也。”

8.5 钟士季目王安丰：“阿戎了了解人意。”谓裴公之谈，经日不竭。吏部郎阙，文帝问其人于钟会，会曰：“裴楷清通，王戎简要，皆其选也。”于是用裴。

【今译】

8.1 陈仲举(蕃)曾经赞叹地说：“像周子居(乘)这样的人，真是治理国家的人才。要是用宝剑来譬喻，那么就是世上的干将。”

8.2 世人品评李元礼(膺)：“就像劲松下的风，强劲清肃。”

8.3 谢子微(甄)见到许子将(劭)兄弟，说：“平舆县这深潭中，有两条龙。”看见许子政(虔)还在年轻时，赞叹道：“像许子政这样的人，有治理国家的才干。他端庄严肃，忠诚正直，与陈仲举(蕃)不相上下；反对邪恶，屏退不才，有范孟博(滂)的作风。”

8.4 公孙度品评邴原：“是所谓云中高飞的白鹤，不是捕燕雀的罗网所能罗致的。”

8.5 钟士季(会)品评王安丰(戎)：“阿戎聪明伶俐，善解人意。”说裴公(楷)清谈，整天滔滔不绝。吏部郎职位空缺，晋文帝(司马昭)问钟会补缺的人选，钟会说：“裴楷清中通达，王戎简明切要，全是合适的人选。”于是任用了裴楷。



Chapter 8 Appreciation and Praise

8.1 Ch'en Fan once said with a sigh of admiration, "A person like Chou Ch'eng is truly capable of governing the state. If I were to compare him to a valuable sword, he'd be the Kan-chiang of the age."

8.2 Contemporaries characterized Li Ying as "brisk and bracing (*siuk-siuk*) like the wind beneath sturdy pines."

8.3 When Hsieh Chen saw Hsü Shao and his brother, Hsü Ch'ien, he said, "In the deep waters of P'ing-yü there are two dragons."

Once when he saw Hsü Ch'ien before the latter was of age, he said, with a sigh, "A person like Hsü Ch'ien has the capacity to occupy a key position in the state. In his correct expression and loyal speech he'll be the equal of Ch'en Fan, and in his prosecution of evil doers and expulsion of the unorthodox he'll have the manner of Fan P'ang."

8.4 Kung-sun Tu characterized Ping Yüan as follows: "He's what might be called a white crane among the clouds; not to be caught in a net set for swallows and sparrows."

8.5 Chung Hui characterized Wang Jung as follows: "A-jung is quick and perceptive (*lieu-lieu*) and understands the thoughts of others."

He said of P'ei K'ai's conversation: "He goes on for days without being talked out."

When the post of secretary of the Board of Civil Office became vacant, Ssu-ma Chao asked Chung Hui which man should fill it, and Hui said, "P'ei K'ai is pure and comprehensive; Wang Jung is unceremonious and keeps to the essential. They're both good choices for the job." Whereupon he employed P'ei.



【原文】

8.6 王濬冲、裴叔则二人总角诣钟士季，须臾去，后客问钟曰：“向二童何如？”钟曰：“裴楷清通，王戎简要。后二十年，此二贤当为吏部尚书，冀尔时天下无滞才。”

8.7 谚曰：“后来领袖有裴秀。”

8.8 裴令公目夏侯太初：“肃肃如入廊庙中，不修敬而人自敬。”一曰：“如入宗庙，琅琅但见礼乐器。见钟士季，如观武库，但睹矛戟。见傅兰硕，汪洋靡所不有。见山巨源，如登山临下，幽然深远。”

8.9 羊公还洛，郭奕为野王令，羊至界，遣人要之，郭便自往。既见，叹曰：“羊叔子何必减郭太业！”复往羊许，小悉还，又叹曰：“羊叔

【今译】

8.6 王濬冲(戎)、裴叔则(楷)二人孩提时去拜访钟士季(会)，呆了一会儿就离开了，走后客人问钟说：“刚才那两个孩子怎么样？”钟说：“裴楷清中通达，王戎简明切要。此后二十年，这二位贤人将成为吏部尚书，希望那时国家没有被滞留的人才。”

8.7 谚语说：“后辈领袖有裴秀。”

8.8 裴令公(楷)品评夏侯太初(玄)：“恭恭敬敬，好像进入庙堂之中，不需装饰却自然而然地使人肃然起敬。”又有一种说法：“如同进入宗庙，只见美好的礼器乐器。看到钟士季(会)，如同参观武器库，只看见刀矛剑戟。看到傅兰硕(嘏)，汪洋无际无所不有。看到山巨源(涛)，如同登山而居高临下，深邃旷远。”

8.9 羊公(祐)回洛阳，郭奕任野王县令，羊到了野王县界，郭奕派人把他截住，随后便亲自前往迎接。见面后，郭奕赞叹道：“羊叔子哪里一定不如我郭太业！”又前去羊祐住处，一会便回来了，又赞叹道：



8.6 When the two men Wang Jung and P'ei K'ai were young boys with their hair in tufts, they went to visit Chung Hui. A short time later, after they had left, a guest asked Chung, "What do you think of the two boys who were here just now?"

Chung replied, "P'ei K'ai is pure and perceptive; Wang Jung is unceremonious and keeps to the essential. Twenty years hence these two worthies should be presidents of the Board of Civil Office. Let's hope that at that time they will be no unused men of ability in the realm."

8.7 The saying goes:

“Among the leaders of the new
There is P'ei Hsiu.”

8.8 P'ei K'ai characterized Hsia-hou Hsüan as follows: "He is sedate and dignified (*siuk-siuk*), as if entering the court or ancestral temple; there is no cultivation of reverence, yet the people naturally revere him." Another version is: "As if entering the ancestral temple; in clear tones (*läng-läng*) one perceives nothing but the sound of ceremonial instruments.

"When I look at Chung Hui, it's like looking into an armory and seeing nothing but spears and halberds in dense profusion (*siəm-siəm*).

"When I look at Fu Ku, he's vast and limitless (*wäng-z iäng*) containing everything.

"When I look at Shan T'ao, it's like climbing a mountain and looking down, far, far from the world."

8.9 Once when Yang Hu was returning to Lo-yang, Kuo I was serving as magistrate of Yeh-wang Prefecture. As Yang reached Kuo's territory, he dispatched a man to invite Kuo for an interview, while Kuo himself



【原文】

子去人远矣！”羊既去，郭送之弥日，一举数百里，遂以出境免官。复叹曰：“羊叔子何必减颜子！”

8.10 王戎目山巨源：“如璞玉浑金，人皆钦其宝，莫知名其器。”

8.11 羊长和父繇与太傅祜同堂相善，仕至车骑掾，蚤卒。长和兄弟五人，幼孤。祜来哭，见长和哀容举止，宛若成人，乃叹曰：“从兄不亡矣！”

8.12 山公举阮咸为吏部郎，目曰：“清真寡欲，万物不能移也。”

8.13 王戎目阮文业：“清伦有鉴识，汉元以来未有此人。”

【今译】

“羊叔子比我强得多呀！”羊已经离开，郭奕送了他一整天，一下子送出几百里路，于是因为擅自出离辖境而被免官。又赞叹道：“羊叔子哪里会不如颜渊！”

8.10 王戎品评山巨源（涛）：“如璞玉浑金不好估测其贵重的价值一样，人们都钦羡他人人才的珍贵，却估量不出他的才能到底有多大。”

8.11 羊长和（忱）的父亲羊繇与太傅羊祜是同祖兄弟，关系非常好。羊繇任官至车骑掾，年纪很轻就死了。长和兄弟五人，年幼丧父。羊祜来吊丧，看见长和的哀容和举止行动，完全像一个成年人，于是感叹道：“堂兄没有死呵！”

8.12 山公（涛）举荐阮咸做吏部郎，品评说：“纯洁朴素，少有贪欲，世间万事万物不能动摇他的意志。”

8.13 王戎品评阮文业（武）：“高雅豁达，善于品鉴人物，自汉初以来没有这样的人。”



went out to meet him. After Kuo had seen Yang, he sighed in admiration, saying, "Why is Yang Hu necessarily inferior to me?"

Later he went again to Yang's place, and returned after a short while. Again he sighed in admiration, saying, "Yang Hu surpasses me by far!"

When Yang left the area, Kuo escorted him on his way for several days, traveling a hundred *li* before returning. Then, since he had gone beyond the bounds of his own territory, he was dismissed from his post. Once more sighing in admiration he said, "Why is Yang Hu necessarily inferior to Yen Hui?"

8.10 Wang Jung characterized Shan T'ao as follows: "He's like unpolished jade or unrefined gold. Everyone delights in his great value, but no one knows how to name what kind of vessel he is."

8.11 Yang Ch'en's father, Yang Yu, being a first cousin of Yang Hu, was on friendly terms with the latter. He held office as high as assistant to the General of Chariots and Horsemen, but died young. Yang Ch'en and his four elder brothers were thus orphaned in their childhood. When Yang Hu came to weep at Yu's bier, he observed that Yang Ch'en's expression of grief and his every movement were plainly like those of an adult. Sighing admiringly, he said, "My cousin is not dead."

8.12 When Shan T'ao recommended Juan Hsien for clerk in the Board of Civil Office, he characterized him as follows: "Incorruptible and honest, with few desires; the myriad things of the world cannot budge him."

8.13 Wang Jung characterized Juan Wu as follows: "He has a perceptive understanding of pure human relations. Ever since the beginning of Han there has never been such a man as this."



【原文】

8.14 武元夏目裴、王曰：“戎尚约，楷清通。”

8.15 庾子嵩目和峤：“森森如千丈松，虽磊砢有节目，施之大厦，有栋梁之用。”

8.16 王戎云：“太尉神姿高彻，如瑶林琼树，自然是风尘外物。”

8.17 王汝南既除所生服，遂停墓所。兄子济每来拜墓，略不过叔，叔亦不候。济脱时过，止寒温而已。后聊试问近事，答对甚有音辞，出济意外，济极惋愕；仍与语，转造精微。济先略无子侄之敬，既闻其言，不觉慄然，心形俱肃。遂留共语，弥日累夜。济虽俊爽，自视缺

【今译】

8.14 武元夏(陔)品评裴楷、王戎说：“戎杰出简约，楷清中通达。”

8.15 庾子嵩(敳)品评和峤：“高高耸立如千丈松树，尽管有疙疙瘩瘩的节目，用来建筑大厦，可以做栋梁材。”

8.16 王戎说：“太尉(王衍)的神情仪态高雅澄彻，如瑶林琼树般高洁，天然生成一个超脱世俗之外的人物。”

8.17 王汝南(湛)为其生父服丧期满，除了丧服，就住在了墓地。兄子王济每次来拜谒陵墓，从不到叔叔那里去，叔叔也不等他。王济偶或去问候一下，只不过寒暄而已。后来姑且试探着问近来的一些时事，他回答得非常文采，颇出王济意外，王济甚为怅叹惊愕；于是和他清谈，渐渐达到了精深微妙的境界。王济起先对王汝南毫无子侄的恭敬，听了他的谈论，不觉感到敬畏，从内心到仪态都肃然恭敬起



8.14 Wu Kai characterized P'ei K'ai and Wang Jung as follows: "Jung honors brevity; K'ai is pure and comprehensive."

8.15 Yü Ai characterized Ho Ch'iao as follows: "In dense profusion (*sĭəm-sĭəm*), like a pine tree at a height of a thousand *chang*. Though gnarled (*luài-luài*) and full of knots if used for a large building, it may serve as a beam or pillar."

8.16 Wang Jung said, "The spirit and manner of the grand marshal, Wang Yen, are lofty and transcendent, like a jade forest or a jasper tree. He's naturally a being who lives beyond the reach of the wind and dust of the world."

8.17 After Wang Chan had completed the period of mourning for his father (Wang Ch'ang), he continued to live by the tomb. Whenever his older brother's son, Wang Chi, came to do obeisance at the tomb, he almost never stopped by his uncle's place to pay his respects, and his uncle, for his part, also did not greet him. When on rare occasions Chi did stop by, he only talked about the weather and nothing more.

Later when he made a slight attempt to bring his inquiries around to recent events, Chan's replies were exceedingly eloquent and well phrased, far beyond anything Chi had anticipated, and he was extremely surprised. As Chi continued talking with him, their conversation grew more and more refined and subtle.

At first Chi had been casual, and had shown none of the respect proper to a nephew, but after hearing his uncle speak, without realizing it he was deeply impressed, and his mind and body both became reverent. After that he stayed on and they conversed together for several days and nights.



【原文】

然，乃喟然叹曰：“家有名士，三十年而不知！”济去，叔送至门。济从骑有一马绝难乘，少能骑者。济聊问叔：“好骑乘不？”曰：“亦好尔。”济又使骑难乘马，叔姿形既妙，回策如萦，名骑无以过之。济益叹其难测，非复一事。既还，浑问济：“何以暂行累日？”济曰：“始得一叔。”浑问其故，济具叹述如此。浑曰：“何如我？”济曰：“济以上人。”武帝每见济，辄以湛调之，曰：“卿家痴叔死未？”济常无以答。既而得叔后，武

【今译】

来。于是留下来一起谈论，夜以继日一连几天。王济虽然才识风度高迈，相比之下也自感不如，于是感慨叹息道：“我家里有一位当世的名流，三十年来竟然没发现！”王济离去，叔叔送到门口。王济的随从骑手有一匹非常难以驾驭的马，很少有能骑的人。王济随意问叔叔：“喜欢骑马吗？”说：“也喜欢。”王济又让他骑这匹难骑的马，叔叔骑马的姿势形态非常漂亮，而且挥动马鞭回环自如好像一条带子萦绕，即使是著名骑手也无法超过他。王济更加感叹叔叔深不可测，不只在一方面。回来后，父亲王浑问他：“怎么一下子去好几天？”王济说：“刚刚得到了一位叔叔。”王浑问他是怎么回事，王济感叹地把以上情况全部讲述出来。王浑说：“比我如何？”王济说：“是在济以上的人。”晋武帝（司马炎）每次见到王济，就拿王湛来和他调侃，说：“你的傻叔死了没有？”济常常无话可答。后来了解叔叔以后，武帝又如先前那样问他，王济说：“臣下叔叔不傻。”并称赞他实际上所具有的美德。武帝说：



Although Chi was a bold and forthright person, he began now to “view himself as inadequate.” Heaving a deep sigh, he said, “Our family has all along had a famous gentleman in it, and for thirty years I’ve been unaware of it!”

As Chi was leaving, his uncle escorted him as far as the gate. Now in Chi’s entourage there was a horse which was extremely difficult to mount, and there were few who could ride it. On the spur of the moment Chi asked his uncle, “Do you enjoy riding?”

His uncle said, “I enjoy that, too.”

Chi then had him ride the horse which was difficult to mount. Not only were his uncle’s bearing and form wonderful to behold, but he twirled his whip like a reel. There was not a famous horseman anywhere who could have surpassed him. Chi sighed more than ever over his unfathomability, which was by no means limited to one thing.

After Chi had returned home, his father, Wang Hun, asked him, “How does it happen that for so short a journey you’ve taken several days?”

Chi replied, “At last I’ve discovered my uncle!”

Hun asked what he meant, and Chi related everything in detail, with sighs of admiration, just as it has been told.

Hun said, “How does he compare with us?”

Chi replied, “He’s superior to me.”

Whenever Chi’s father-in-law, Emperor Wu (Ssu-ma Yen) saw Chi, he always used to tease him about Wang Chan, saying, “Has your family’s half-witted uncle died yet?”

Chi usually had nothing to say in reply, but after he had “discovered” his uncle, when Emperor Wu asked again as he used to do, Chi said, “Your servant’s uncle is no half-wit.” Whereupon he waxed eloquent



【原文】

帝又问如前，济曰：“臣叔不痴。”称其实美。帝曰：“谁比？”济曰：“山涛以下，魏舒以上。”于是显名，年二十八始宦。

8.18 裴仆射，时人谓为“言谈之林藪”。

8.19 张华见褚陶，语陆平原曰：“君兄弟龙跃云津，顾彦先凤鸣朝阳，谓东南之宝已尽，不意复见褚生。”陆曰：“公未睹不鸣不跃者耳！”

8.20 有问秀才：“吴旧姓何如？”答曰：“吴府君，圣王之老成，明时之俊乂；朱永长，理物之至德，清选之高望；严仲弼，九皋之鸣鹤，空谷之白驹；顾彦先，八音之琴瑟，五色之龙章；张威伯，岁寒之茂松，幽

【今译】

“谁能和他比？”济说：“比山涛差，比魏舒强。”从此扬名，二十八岁才开始做官。

8.18 裴仆射(顾)，当时人认为他是“言谈的山林泽藪”。

8.19 张华见到褚陶，对陆平原(机)说：“您兄弟二人如龙跃云津，顾彦先(荣)如凤鸣朝阳，我以为东南的人才已尽在此，不料又见到了褚生。”陆说：“您没看到不鸣不跃的人罢了！”

8.20 有人问秀才(蔡洪)：“吴地原来的几个望族大姓怎么样？”回答说：“吴府君(展)是贤王之下年高有德的辅弼，圣明时代才智高明、俊秀出众的人才；朱永长(诞)，是从政治民有高尚道德的人，清要职务最有威望的人选；严仲弼(隐)，是深远的水泽淤地上鸣叫的仙鹤，山谷中皎皎的白驹；顾彦先(荣)，在八种乐器中他是最悠雅的琴瑟，在



over Wang Chan's real excellence.

The emperor asked, "With whom would you compare him?"

Chi replied, "He comes somewhere below Shan T'ao, and above Wei Shu." After this Chan's reputation became well known, and in his twenty-eighth year he entered for the first time upon an official career.

8.18 Contemporaries called P'ei Wei "the wooded swampland of conversation."

8.19 When Chang Hua had seen Ch'u T'ao, he said to Lu Chi, "With you and your younger brother, Yün, cavorting like dragons through the Milky Way (*yün-ching*), and with Ku Jung singing like a phoenix on the eastern slope (*chao-yang*), I began to think the treasure of the southeast had already been exhausted, but now unexpectedly I've seen it once more in Ch'u T'ao." Lu Chi replied, "Sir, you haven't yet seen the ones who aren't cavorting or singing, that's all."

8.20 Someone asked Ts'ai Hung, "How would you describe the members of the principal old families of Wu?"

He replied, "Wu Chan is an aged and accomplished man out of the era of the sage kings, a forceful and able man from an enlightened age.

"Chu Tan represents the supreme virtue in ruling the people, the highest hope in the selection of the incorrupt.

"Yen Yin is the 'crying crane in the nine-fold swamp,' the 'pure white colt in the empty vale.'

"Ku Jung is a seven-stringed zither (*ch'in*) or twenty-stringed zither (*se*) among the eight timbres (*pa-yin*); a dragon shape of five colors.

"Chang Ch'ang is a luxuriant pine in the cold of the year, a surpassing radiance in the lonely night.

"[Lu Chi and] Lu Yün are the flying-to-and-fro of the wild goose



【原文】

夜之逸光；陆士衡、士龙，鸿鹄之裴回，悬鼓之待槌。凡此诸君，以洪笔为耒耜，以纸札为良田，以玄默为稼穡，以义理为丰年，以谈论为英华，以忠恕为珍宝，著文章为锦绣，蕴五经为缙帛，坐谦虚为席荐，张义让为帷幕，行仁义为室宇，修道德为广宅。”

8.21 人问王夷甫：“山巨源义理何如？是谁辈？”王曰：“此人初不肯以谈自居，然不读《老》《庄》，时闻其咏，往往与其旨合。”

8.22 洛中雅雅有三嘏：刘粹字纯嘏，宏字终嘏，漠字冲嘏，是亲兄弟，王安丰甥，并是王安丰女婿。宏，真长祖也。洛中铮铮冯惠卿，

【今译】

各种色彩图案中他是最光明显耀的龙章；张威伯（畅），是严冬之中茂盛的松柏，黑夜之中释放出的光芒；陆士衡（机）、陆士龙（云），是空中盘旋的天鹅，等待槌敲的悬鼓。所有这几个人，都是把巨笔当作耒耜，把纸简当作良田，把清静无为当作稼穡，把获取经义名理当作丰收，把谈玄论道作为奇葩，把忠实厚道作为珍玩异宝，把著述文章当作织锦绣，把积累蕴藏五经学问当作储积缙帛，把谦逊自抑作为席垫，把张大礼让作为帷幕，把施行仁义道德作为房舍，把修养道德情操作为宽广的住宅。”

8.21 有人问王夷甫（衍）：“山巨源（涛）的义理怎么样？和谁相当？”王说：“这个人从来不肯以善谈名理自居，然而他不读《老子》、《庄子》，却时常听到他的讽诵，往往与《老》《庄》的意旨相合。”

8.22 洛阳温文娴雅之人有三嘏：刘粹字纯嘏，刘宏字终嘏，刘漠字冲嘏，三人是亲兄弟，既是王安丰（戎）的外甥，又是他的女婿。刘宏就是真长（刘惔）的祖父。洛阳名声响亮的冯惠卿，名荪，是冯播的儿



and swan, the waiting-to-be-struck of a suspended drum.

“All these gentlemen

Used their mighty pens for hoe and plow,
Their paper and bamboo for fertile field.
They used mysterious silence for their crops;
Meanings and principles weave the abundant yield.
Conversation was their glory,
‘Loyalty and reciprocity’ their treasure.
Composing essays was their embroidery,
Weaving the five colors their brocade.
They sat on humble modesty for mats,
And hung complaisance up for curtains,
Practiced goodness for a dwelling place,
And cultivated virtue as their home.”

8.21 Someone asked Wang Yen, “What was Shan T’ao like as far as his Meanings and Principles were concerned? In which category did he belong?”

Wang replied, “This man had never been willing to place himself in the position of being a conversationalist. However, without even reading the *Lao-tzu* or the *Chuang-tzu*, from time to time he heard them being recited, and frequently agreed with their ideas.”

8.22 In Lo-yang, tra-la-la,
There were three men named Chia:

Liu Ts’ui (Ch’un-chia), Liu Hung (Chung-chia), and Liu Mo (Ch’ung-chia). Brothers they were; sons of the same mother, nephews of Wang Jung, and all sons-in-law of Wang Jung as well. Liu Hung was Liu T’an’s grandfather.



【原文】

名菽，是播子。菽与邢乔俱司徒李胤外孙，及胤子顺并知名。时称“冯才清，李才明，纯粹邢”。

8.23 卫伯玉为尚书令，见乐广与中朝名士谈议，奇之，曰：“自昔诸人没已来，常恐微言将绝，今乃复闻斯言于君矣！”命子弟造之，曰：“此人，人之水镜也，见之若披云雾睹青天。”

8.24 王太尉曰：“见裴令公精明朗然，笼盖人上，非凡识也。若死而可作，当与之同归。”或云王戎语。

8.25 王夷甫自叹：“我与乐令谈，未尝不觉我言为烦。”

8.26 郭子玄有俊才，能言老庄，庾敳尝称之，每曰：“郭子玄何必减庾子嵩！”

【今译】

子。冯菽与邢乔都是司徒李胤的外孙，和李胤的儿子李顺都很有名气。当时称为“冯才清，李才明，纯粹邢”。

8.23 卫伯玉(瓘)任尚书令，看见乐广和洛阳名士谈论义理，很惊奇，说：“自从过去那几位清谈家去世以来，常怕精微之言会灭绝，今天竟又从您这里听到了这样的言论！”于是让子弟登门拜访，说：“这个人，是人中之水镜，拜会他就会像拨开云雾见到了青天。”

8.24 王太尉(衍)说：“看到裴令公(楷)精细明察，高出一般人之上，知其非平庸识见之辈。如果可以死而复活，我将与他为伍。”有人说这是王戎的话。

8.25 王夷甫(衍)自己感叹：“我与乐令(广)谈论，没有一次不觉得我的语言烦琐。”

8.26 郭子玄(象)有卓越的才智，善于谈讲老庄哲理，庾敳常常称赞他，总是说：“郭子玄为什么一定不如庾子嵩！”



In Lo-yang, sound ding-ding!

There was one Feng Hui-ch'ing.

His given name was Sun, and he was the son of Feng Po. Feng Sun and Hsing Ch'iao were both grandchildren on their mother's side of the director of instruction, Li Yin, and together with Yin's son, Li Shun, all three were well known. Their contemporaries said of them:

Feng's ability is clean,

And Li's is bright;

But the pure and undefiled is Hsing.

8.23 While Wei Kuan was serving as president of the Imperial Secretariat, he observed Yüeh Kuang conversing with the famous gentlemen of the central court, and admired him, saying, "Ever since the former generation has passed on, I've been constantly afraid lest the art of subtle words might come to an end. But now at last I'm hearing such words again from you, sir."

He commanded the younger members of his family to go and visit Yüeh, saying, "This man is a water mirror to other men. Seeing him is like rolling away the clouds and mist and gazing at the blue sky."

8.24 The grand marshal, Wang Yen, said, "I observed P'ei K'ai's pure radiance shining abroad, overarching all other men; his was no ordinary understanding! If the dead might rise again, I'd throw in my lot with him."

Some say it was Wang Jung who said this.

8.25 Wang Yen sighed to himself, saying, "Whenever I converse with Yüeh Kuang, I never fail to be aware that my own speech is verbose."

8.26 Kuo Hsiang possessed outstanding ability, and conversed capably on the *Lao-tzu* and *Chuang-tzu*. Yü Ai frequently praised him each time saying, "Why is Kuo Hsiang necessarily inferior to me?"



【原文】

8.27 王平子目太尉：“阿兄形似道，而神锋太俊。”太尉答曰：“诚不如卿落落穆穆。”

8.28 太傅府有三才：刘庆孙长才，潘阳仲大才，裴景声清才。

8.29 林下诸贤，各有俊才子：籍子浑，器量弘旷；康子绍，清远雅正；涛子简，疏通高素；咸子瞻，虚夷有远志，瞻弟孚，爽朗多所遗；秀子纯、悌，并令淑有清流；戎子万子，有大成之风，苗而不秀；唯伶子无闻。凡此诸子，唯瞻为冠，绍、简亦见重当世。

8.30 庾子躬有废疾，甚知名，家在城西，号曰：“城西公府。”

8.31 王夷甫语乐令：“名士无多人，故当容平子知。”

8.32 王太尉云：“郭子玄语议如悬河写水，注而不竭。”

【今译】

8.27 王平子(澄)品评太尉(王衍)：“阿兄的形象好似一位僧人，然而神韵气概太俊秀。”太尉回答说：“确实不如你疏淡和美。”

8.28 东海王太傅(司马越)府有三位人才：刘庆孙(舆)是长才，潘阳仲(滔)是大才，裴景声(邈)是清才。

8.29 竹林七贤，各人都有才智卓越的儿子：阮籍子浑，器局度量宏大旷达；嵇康子绍，清明高远，极为正直；山涛子简，疏放通达，高雅纯朴；阮咸子瞻，恬淡寡欲，志向远大，阮瞻的弟弟孚，爽朗不拘小节；向季子纯、悌，都美好善良有名望；王戎子万子，有成大器的风度，但人未成年而早夭；只有刘伶的儿子没有名声。所有这些人，唯独阮瞻最突出可为冠首，嵇绍、山简也被当世所看重。

8.30 庾子躬(琮)身体有残疾，其人知名度很高，家在城西，被称为“城西公府”。

8.31 王夷甫(衍)对乐令(广)说：“名士没有多少人，当然应该让平子(王澄)品题赏鉴。”

8.32 王太尉(衍)说：“郭子玄(象)言谈议论就像瀑布泻水，滔滔不绝。”



8.27 Wang Ch'eng characterized his older brother, Grand Marshal Wang Yen, saying, "Brother, your physical appearance bears some resemblance to the Way, but the point of your spirit is too sharp."

The grand marshal replied, "Well, I'm certainly not as lackadaisical and easygoing (*lâk-lâk miuk-miuk*) as you are."

8.28 In the administration of the grand tutor, Ssu-ma Yüeh, there were three geniuses: Liu Yü was the long genius; P'an T'ao the great genius; and P'ei Mo the pure genius.

8.29 The Seven Worthies beneath the Bamboo Grove each had sons of outstanding ability.

Juan Chi's son, Hun, had a capacity and tolerance which were vast and untrammelled.

Chi K'ang's son, Shao, was pure and remote from the world, cultivated and correct.

Shan T'ao's son, Chien, was detached yet perceptive, high-minded yet simple.

Juan Hsien's son, Chan, was disinterested and relaxed, with a determination to keep himself remote from the world.

8.30 Yü Tsung suffered from a crippling ailment, but was extremely well known. Since his house was located west of the city of Lo-yang, people called him "His Lordship from west of the city."

8.31 Wang Yen said to Yüeh Kuang, "There aren't many famous gentlemen. Of course we may leave it to Wang Ch'eng to know who they are."

8.32 The grand marshal, Wang Yen, said, "When Kuo Hsiang converses, it's as if he were tilting the Yellow River to drain its waters; it pours and pours, but is never exhausted."



【原文】

8.33 司马太傅府多名士，一时俊异。庾文康云：“见子嵩在其中，常自神王。”

8.34 太傅东海王镇许昌，以王安期为记室参军，雅相知重。敕世子毗曰：“夫学之所益者浅，体之所安者深。闲习礼度，不如式瞻仪形；讽味遗言，不如亲承音旨。王参军人伦之表，汝其师之。”或曰：“王、赵、邓三参军人伦之表，汝其师之。”谓安期、邓伯道、赵穆也。袁宏作《名士传》，直云王参军。或云赵家先犹有此本。

8.35 庾太尉少为王眉子所知，庾过江，叹王曰：“庇其宇下，使人忘寒暑。”

【今译】

8.33 司马太傅(越)府上集聚了许多名士，都是当世俊秀出众之人。庾文康(亮)说：“看到子嵩(庾敳)在这些人当中，常常使人精神振奋。”

8.34 太傅东海王(司马越)镇守许昌，用王安期(承)做记室参军，对他极为赏识器重。告诫世子司马毗说：“书本学习的收益微浅，身体力行的成果深刻。熟习礼仪法度，不如亲眼瞻仰仪礼形式。诵读玩味先人遗言，不如亲耳聆听贤士言辞旨趣。王参军是人们的表率，你一定要学习他！”又一种说法是：“王、赵、郑三参军是人们的表率，你一定要学习他们。”所说的是王安期、邓伯道(攸)、赵穆。袁宏作《名士传》，只说王参军。有人说赵家先前还有这个抄本。

8.35 庾太尉(亮)年少时被王眉子(玄)所赏识，庾过江后，赞叹王玄道：“在他的庇护下，使人忘记了寒暑的变化。”



8.33 In the headquarters of the grand tutor, Ssu-ma Yüeh, were many famous gentlemen, the outstanding and unique men of the entire age. Yü Liang once said, "Whenever I saw my father's cousin, Yü Ai, in their midst, he was always naturally exhilarated in spirit."

8.34 When the grand tutor and Prince of Tung-hai, Ssu-ma Yüeh, was stationed in Hsü-ch'ang Prefecture, he had Wang Ch'eng as his secretarial aide, and always treated him with recognition and respect.

In instructing his heir, Ssu-ma P'i, Yüeh wrote: "What is to be gained through study is superficial, but what is to be secured through personal experience is profound. Therefore a desultory memorization of the rules of etiquette can't compare with emulating a living model of proper behavior, nor can chanting and savoring the words handed down from the past compare with personally receiving a living man's spoken instructions. Take the expression of proper human relations exemplified by my aide, Wang Ch'eng, as your teacher!"

Some accounts state that he said, "Take the expression of proper human relations exemplified by my *three* aides, Wang Ch'eng, Chao Mu, and Teng Yü, as your teachers!"

When Yüan Hung composed the "Lives of Famous Gentlemen" (Ming-shih chuan), he merely had Yüeh say, "my aide, Wang Ch'eng." According to others, however, the Chao family formerly was still in possession of a copy of this letter (by Ssu-ma Yüeh, which was addressed to all three aides).

8.35 When Yü Liang was young, he was recognized by Wang Hsüan. After Yü had crossed the Yangtze River, he praised Wang, saying, "Just to take shelter under his eaves enabled a person to forget the heat or cold."



【原文】

8.36 谢幼舆曰：“友人王眉子清通简畅，嵇延祖弘雅劭长，董仲道卓犖有致度。”

8.37 王公目太尉：“岩岩清峙，壁立千仞。”

8.38 庾太尉在洛下，问讯中郎，中郎留之云：“诸人当来。”寻温元甫、刘王乔、裴叔则俱至，酬酢终日。庾公犹忆刘、裴之才俊，元甫之清中。

8.39 蔡司徒在洛，见陆机兄弟住参佐廨中，三间瓦屋，士龙住东头，士衡住西头。士龙为人文弱可爱，士衡长七尺余，声作钟声，言多忼慨。

8.40 王长史是庾子躬外孙，丞相目子躬云：“入理泓然，我已上人。”

8.41 庾太尉目庾中郎：“家从谈谈之许。”

【今译】

8.36 谢幼舆(鲲)说：“友人王眉子(玄)清明通脱、简约疏放，嵇延祖(绍)大度儒雅而美好，董仲道(养)卓绝出众有高雅的风度。”

8.37 王公(导)品评太尉(王衍)：“高峻秀拔，如巍然屹立的千仞崖壁。”

8.38 庾太尉(亮)在洛阳时，去问候庾中郎(敳)，中郎挽留他，说：“各位都将来到。”一会儿，温元甫(几)、刘王乔(畴)、裴叔则(楷)都到了，应酬了一整天。庾公(亮)后来依然想念刘、裴的卓越才华，元甫的清婉平和。

8.39 蔡司徒(谡)在洛阳时，看见陆机兄弟住在僚属官舍里，三间瓦房，士龙(陆云)住东头，士衡(陆机)住西头。士龙禀性文弱可爱，士衡身长七尺有余，声音洪亮似钟鸣，言谈多激昂慷慨。

8.40 王长史(濛)是庾子躬(综)的外孙，丞相(王导)品评子躬说：“钻研玄理深彻，是在我以上的人。”

8.41 庾太尉(亮)品评庾中郎(敳)：“本家叔父思想达到深邃的境地。”



8.36 Hsieh K'un said, "My friend Wang Hsüan is pure and comprehensive, unceremonious and cheerful. Chi Shao is magnanimous and cultivated, noble and outstanding. Tung Yang is majestic and distinguished, with supreme tolerance."

8.37 Wang Tao characterized the grand marshal Wang Yen as follows: "High-towering (*ngam-ngam*) the unsullied peak, standing like a cliff a thousand *jen* high."

8.38 While Yü Liang was still in Lo-yang, he once went to pay a call on his father's cousin. Yü Ai. Ai invited him to stay awhile, saying, "Everyone will soon be here (for conversation)."

Shortly thereafter Wen Chi, Liu Ch'ou, and P'ei K'ai all arrived, and proceeded to drink and converse back and forth all day. Long afterward Yü Liang still remembered the ability and forcefulness of Liu Ch'ou and P'ei K'ai, and the disinterested moderation of Wen Chi.

8.39 While Ts'ai Mo was still living in Lo-yang, he met Lu Chi and his younger brother, Yün, who were then occupying a three-bay tile-roofed house in the aide-de-camp's quarters (of the Prince of Chao, Ssu-ma Lun). Lu Yün occupied the eastern end, and Lu Chi the western. (Ts'ai recalled that) Lu Yün as a person was lovable, while Lu Chi, over seven feet (*ch'ih*) tall, had a voice that boomed like a bell, his words for the most part uttered with deep feeling.

8.40 Wang Meng was Yü Tsung's grandson on his mother's (Yü San-shou) side. Chancellor Wang Tao once characterized Yü Tsung, saying, "He has entered deeply into the realm of Truth (*li*)—a man superior to me."

8.41 Yü Liang characterized Yü Ai, saying, "My father's cousin just chatted about things."



【原文】

8.42 庾公目中郎：“神气融散，差如得上。”

8.43 刘琨称祖车骑为朗诣，曰：“少为王敦所叹。”

8.44 时人目庾中郎：“善于托大，长于自藏。”

8.45 王平子迈世有俊才，少所推服。每闻卫玠言，辄叹息绝倒。

8.46 王大将军与元皇表云：“舒风概简正，允作雅人，自多于邃，最是臣少所知拔。中间夷甫、澄见语：‘卿知处明、茂弘，茂弘已有令名，真副卿清论；处明亲疏无知之者。吾常以卿言为意，殊未有得，恐已悔之。’臣慨然曰：‘君以此试。’顷来始乃有称之者。言常人正自患

【今译】

8.42 庾公(亮)品评中郎(庾敳)：“神态气韵豁达闲适，颇为超拔。”

8.43 刘琨称赞祖车骑(逖)是个开朗豪放的人，说：“年少时曾被王敦赞赏。”

8.44 当时人品评庾中郎(敳)：“善于超脱，长于自藏。”

8.45 王平子(澄)超脱世俗，有卓越的才智，当世很少有他所推重佩服的人。但每次听到卫玠的言论，则为之赞叹倾倒。

8.46 王大将军(敦)给晋元帝(司马睿)上表说：“王舒风度节操简约正直，确实可作正人雅士，自然胜过王邃，特别是臣少所知遇拔举的人。其间夷甫(王衍)、澄(王澄)对我说：‘你知遇处明(王舒)、茂弘(王导)，茂弘已有美名，完全符合你高明的评论；处明却无论是亲近的人，疏远的人都不了解他。我曾经很重视你的话，可完全无所获，恐怕你已经后悔对他的品评了。’臣感慨地说：‘您以我的品评去检试他。’近来开始有称赞他的人。我认为一般人只是耽心知遇超过他的实际，



8.42 Yü Liang characterized Yü Ai, saying, “His spirit and manner were pleasant and relaxed, almost as if he had gained a higher level of existence.”

8.43 Liu K'un praised Tsu T'i for his transparent purposefulness, saying, “In his youth he was admired by Wang Tun.”

8.44 Contemporaries characterized Yü Ai as follows: “Skillful at keeping himself aloof (*t'o-ta*; literally, “banking on his greatness”); excelling in self-concealment.”

8.45 Wang Ch'eng despised the world, and, since he possessed outstanding ability himself, there were few persons whom he deigned to admire. But whenever he listened to Wei Chieh conversing; he would always sigh so deeply with admiration that he fell over.

8.46 The generalissimo Wang Tun once sent a memorial to Emperor Yüan (Ssu-ma Jui), in which he said, “My cousin, Wang Shu, in his manner and bearing is unceremonious and correct—indeed a cultivated man—much more so than his younger brother, Wang Sui. He's the one whom your servant has recognized and singled out from his youth more than any other. Recently my cousins, Wang Yen and Wang Ch'eng, said to me, ‘You've recognized both cousins, Wang Shu and Wang Tao. Of the two, Wang Tao already has a fine reputation, and has truly confirmed your critical judgment. Wang Shu, on the other hand, has never been recognized by anyone else, either by a relative or a nonrelative. We often recall what you said about him. and so far there has been absolutely no confirmation. Perhaps you have already come to repent of your judgment?’”

“Your servant said to them with deep feeling, ‘You can see for yourselves by this memorial that now at last there is someone who is praising him.’ What I mean to say is that ordinary men are precisely the ones



【原文】

知之使过，不知使负实。”

8.47 周侯于荆州败绩还，未得用。王丞相与人书曰：“雅流弘器，何可得遗！”

8.48 时人欲题目高坐而未能，桓廷尉以问周侯，周侯曰：“可谓卓朗。”桓公曰：“精神渊著。”

8.49 王大将军称其儿云：“其神候似欲可。”

8.50 卞令目叔向：“朗朗如百间屋。”

8.51 王敦为大将军，镇豫章，卫玠避乱，从洛投敦，相见欣然，谈话弥日。于时谢鲲为长史，敦谓鲲曰：“不意永嘉之中，复闻正始之音。阿平若在，当复绝倒。”

8.52 王平子与人书，称其儿“风气日上，足散人怀”。

【今译】

而未考虑不知遇就会辜负了他的才干。”

8.47 周侯(颢)在荆州战事中大败回建康后，没有立即再被任命。王丞相(导)在给别人的信中说：“高雅之流，宏大之器，怎么能够遗弃呢！”

8.48 当世人想品题高坐道人(尸黎密)而未能，桓廷尉(彝)拿来问周侯(颢)，周侯说：“可以说是卓越朗明。”桓公(温)说：“精神渊深博大。”

8.49 王大将军(敦)称赞他儿子说：“他的精神状态好像还可人心意。”

8.50 卞令(壺)品评其叔卞向：“开阔明朗，如同百间宏大的屋宇。”

8.51 王敦做大将军，镇守豫章，卫玠躲避战乱，从洛阳到豫章投奔王敦，二人见面非常高兴，交谈了一整天。当时谢鲲是王敦的长史，敦对鲲说：“不想在永嘉之中，又听到了正始之音。阿平(王澄)如果在此，大概又会佩服得倾倒。”

8.52 王平子(澄)在给别人的信中，称赞他儿子“风度气质日渐长进，足可使人开心解怀”。



about whom people complain that to recognize them is going too far, and not to recognize them is disregarding the facts. ”

8.47 After Chou I's defeat in Ching Province, he returned to Chien-k'ang, but had not as yet received any appointment. In a letter to a friend, Chancellor Wang Tao wrote: “How could a man of such cultivation and vast capacity be overlooked?”

8.48 Contemporaries attempted to characterize the monk Śrimitre, but were not quite able to do so. When Huan I asked Chou I about it, Chou said, “He might be called majestically transparent. ”

Huan Wen said, “His essence and spirit are manifested out of the depths. ”

8.49 Wang Tun once praised his (adopted) son, Wang Ying, with the words, “The condition of his spirit seems to be on the point of being all right. ”

8.50 Pien K'un characterized the ancient worthy, Yang-she Hsi, as “bright and airy as a room with a hundred bays. ”

8.51 When Wang Tun became generalissimo, he was stationed at Yü-chang. Wei Chieh, fleeing from the disorders, arrived from Lo-yang and placed himself under Tun's protection. The moment they met they were delighted with each other and conversed together for days on end. At the time Hsieh K'un was Tun's senior administrator. Tun said to K'un, “Whoever would have thought that in the Yüing-chia era we'd hear again the sounds of the Cheng-shih era? If Wang Ch'eng were here, he'd fall over again with a sigh!”

8.52 Wang Ch'eng, in a letter to a friend, once praised his son Wang Hui, saying, “His style and manner improve daily, and this is enough to dispel my anxieties. ”



【原文】

8.53 胡毋彦国吐佳言如屑,后进领袖。

8.54 王丞相云:“刁玄亮之察察,戴若思之岩岩,卞望之之峰距。”

8.55 大将军语右军:“汝是我佳子弟,当不减阮主簿。”

8.56 世目周侯:“嶷如断山。”

8.57 王丞相招祖约夜语,至晓不眠。明旦有客,公头鬓未理,亦小倦,客曰:“公昨如是似失眠。”公曰:“昨与士少语,遂使人忘疲。”

8.58 王大将军与丞相书,称杨朗曰:“世彦识器理致,才隐明断。既为国器,且是杨侯准之子,位望殊为陵迟,卿亦足与之处。”

8.59 何次道往丞相许,丞相以麈尾指坐,呼何共坐曰:“来,来,

【今译】

8.53 胡毋彦国(辅之)口中涌出的美好言辞和见解,就像锯木头时源源不断流出木屑,是后辈中的领袖人物。

8.54 王丞相(导)说:“刁玄亮(协),明察;戴若思(渊),严峻;卞望之(壹),刚正。”

8.55 大将军(王敦)对右军(王羲之)说:“你是王家优秀子弟,大概不会比阮主簿(裕)差。”

8.56 世人品评周侯(顗):“高峻如断山绝壁。”

8.57 王丞相(导)招祖约来夜谈,直至天亮不曾睡觉。第二天早晨有客来访,王公未梳头洗脸,又带着些倦容,客人说:“公昨日似乎是失眠了。”王公说:“昨天和士少谈论,竟然让人忘记了疲倦。”

8.58 王大将军(敦)给丞相(王导)写信,称赞杨朗说:“世彦有识鉴能力、有思想情趣,才高善断。完全可以成为治国的人才,而且又是杨准的儿子,他的官位和声望却相当低微,你可以和他交往。”

8.59 何次道(充)到丞相(王导)那里去,丞相用麈尾指着座位,



8.53 (In the same letter Wang Ch'eng also wrote): "Hu-wu Fuchih spits out fine words like sawdust; he's the leader of the younger generation."

8.54 Chancellor Wang Tao once exclaimed about Tiao Hsieh's pristine purity (*ts'ät-ts'ät*), Tai Yüan's crag-like loftiness (*ngâm-ngâm*), and Pien K'un's mountaintop majesty (*feng-chü*).

8.55 The generalissimo Wang Tun said to his cousin's son, Wang Hsi-chih, "You're the promising young person of our family. You'll be no less distinguished than my superintendent of records, Juan Yü."

8.56 Contemporaries characterized Chou I as: "Unscalable as a sheer cliff."

8.57 Chancellor Wang Tao was once entertaining Tsu Yüeh, and they conversed all night until dawn without sleeping. Early next morning a guest arrived. The chancellor had not yet dressed his hair, and was also a little tired. The guest said, "Your Excellency appears to have lost some sleep last night."

Wang Tao replied, "Last night I was talking with Tsu Yüeh, and as a result he made me completely forget my fatigue."

8.58 Generalissimo Wang Tun wrote a letter to his cousin, Chancellor Wang Tao, in which he praised Yang Lang, saying, "Yang Lang has a capacity for knowing men and an understanding of Truth, and his ability rests on enlightened judgment. Not only is he of statesman caliber in his own right, but he is, in addition, the son of Marquis Yang Chün. Lately the status and prestige of the Yang family have been rather much on the decline, so that even *you* are good enough to keep him company!"

8.59 Ho Ch'ung once paid a call at the home of Chancellor Wang Tao. The chancellor, indicating his own mat with his sambar-tail chowry



【原文】

此是君坐。”

8.60 丞相治扬州廨舍，按行而言曰：“我正为次道治此尔！”何少为王公所重，故屡发此叹。

8.61 王丞相拜司徒而叹曰：“刘王乔若过江，我不独拜公。”

8.62 王蓝田为人晚成，时人乃谓之痴。王丞相以其东海子，辟为掾。常集聚，王公每发言，众人竞赞之；述于末坐曰：“主非尧、舜，何得事事皆是！”丞相甚相叹赏。

8.63 世目杨朗沈审经断，蔡司徒云：“若使中朝不乱，杨氏作公方未已。”谢公云：“朗是大才。”

8.64 刘万安，即道真从子，庾公所谓“灼然玉举”。又云：“千人

【今译】

叫何和他坐在一起，说：“来，来，这里是您的座位。”

8.60 丞相(王导)修治扬州府的官署，一边巡行一边说：“我只是为次道(何充)修治这里罢了！”何充年轻时被王公器重，所以多次发出这种感叹。

8.61 王丞相(导)当了司徒以后感叹道：“刘王乔(畴)如果过江来，我不会独自登此公位。”

8.62 王蓝田(述)成名较晚，当时人就认为他痴。王丞相(导)因为他是东海太守(王承)的儿子，便征召他做属官。众人曾聚集在一起，王公每次发言，众人就争相称赞；王述坐在最后的座位上，说：“主君不是尧、舜，怎么能事事都正确呢！”丞相对他的话非常赞赏。

8.63 世人品评杨朗深沉审慎，善于分析判断，蔡司徒(谡)说：“假使中朝不发生动乱，杨家出任三公的人将会接连不断。”谢公(安)说：“杨朗是大才。”

8.64 刘万安(綏)就是刘道真(宝)的侄子，庾公(琮)所说的“灼



(*chu-wei*), invited Ho to sit with him, saying, "Come, come. This is your seat, sir."

8.60 Chancellor Wang Tao was having the administrative offices of Yang Province repaired. As he went about inspecting the work, he said, "I'm having these repairs made just for Ho Ch'ung's sake, and for no other reason."

When Ho was young he was highly respected by Wang Tao, and for this reason Wang often expressed admiration of this sort.

8.61 When Chancellor Wang Tao was appointed director of instruction, he sighed and said, "If Liu Ch'ou had also come south across the Yangtze River, I wouldn't be the sole appointee to this Ducal Office."

8.62 Wang Shu as a person was late in maturing, and consequently his contemporaries considered him stupid. But since he was the son of Wang Ch'eng, Chancellor Wang Tao employed him as his aide.

One time at a gathering of Wang's staff, every time the chancellor made a remark, everybody competed with each other in praising it. Wang Shu, who was sitting in the lowest place, said, "Our host is no Yao or Shun, why should every single thing he says be so?"

The chancellor sighed deeply in appreciation.

8.63 Contemporaries characterized Yang Lang as follows: "Thorough in investigation; expeditious in judgment."

The director of instruction, Ts'ai Mo, said of him: "If only the Central Court, had not been in turmoil, the Yang family would never have ceased to occupy the Ducal Offices."

Hsieh An said, "Yang Lang is a great genius."

8.64 Liu Sui was Liu Pao's nephew, and was once called "dazzling and preeminent as jade" by Yü Liang.



【原文】

亦见，百人亦见。”

8.65 庾公为护军，属桓廷尉觅一佳吏，乃经年。桓后遇见徐宁而知之，遂致于庾公，曰：“人所应有，其不必有，人所应无，己不必无，真海岱清士。”

8.66 桓茂伦云：“褚季野皮里阳秋。”谓其裁中也。

8.67 何次道尝送东人，瞻望，见贾宁在后轮中，曰：“此人不死，终为诸侯上客。”

8.68 杜弘治墓崩，哀容不称。庾公顾谓诸客曰：“弘治至羸，不可以致哀。”又曰：“弘治哭不可哀。”

8.69 世称庾文康为丰年玉，穉恭为荒年谷。庾家论云：“是文康称恭为荒年谷，庾长仁为丰年玉。”

【今译】

然科的优秀人选”。又说：“在千人中也显眼，百人中也显眼。”

8.65 庾公(亮)为护军将军，委托桓廷尉(彝)寻找一个好的吏部郎，竟过了一年没找到。桓后来遇见徐宁并很欣赏他，于是就推荐给庾公，说：“人所应具有的，他不一定有，人所应没有的，他不一定没有，真是海岱地区的高洁之士。”

8.66 桓茂伦(彝)说：“褚季野(裒)是皮里春秋。”意思是说他口无臧否而内心有褒贬裁定。

8.67 何次道(充)曾经去送来自会稽的客人，远远望去，看见贾宁在后面一辆车子中，说：“这个人如不死，最终会成为王侯的座上贵宾。”

8.68 杜弘治(义)家墓坏了，面容不甚悲哀。庾公(亮)环顾四座客人说：“弘治瘦弱到了极点，不能够致哀。”又说：“弘治可以哭，但不可以太哀痛。”

8.69 世人称许庾文康(亮)为丰收之年的玉石，穉恭(庾翼)为欠收之年的稻谷。庾家的评论说：“是文康称许穉恭为荒年的稻谷，庾长仁(统)是丰年的玉石。”



Yü also said of him, "Whether among a thousand people, or among a hundred, he'd still be conspicuous."

8.65 When Yü Liang became General Protecting the Army, he commissioned Huan I to be on the lookout for a good officer for his staff. A whole year passed. Later, he happened to meet Hsü Ning and got to know him, whereupon he recommended him to Yü Liang with the words, "What other people ought to have, he doesn't necessarily have, but what other people ought not to have, he himself definitely does not have. He's truly an incorruptible gentleman from the area between the sea and Mt. T'ai" (i. e., Tung-hal Commandery, in Shantung).

8.66 Huan I said, "Ch'u P'ou is the 'Spring and Autumn Annals' in a human skin." He meant that his judgments hit the mark.

8.67 Ho Ch'ung was once escorting a man from the east on his way home. Looking into the distance and seeing Chia Ning riding in the carriage behind them, he said, "Unless this man dies, in the end he'll become the supreme figure among the courtiers."

8.68 When the ancestral tomb of Tu I's family collapsed in ruins, Tu's expression of grief did not come up to expectations. Yü Liang, looking back at Tu during a party, said to the other guests, "Tu I is extremely frail; he shouldn't give way completely to his grief."

On another occasion he said, "When Tu I weeps, he shouldn't feel any grief."

8.69 Contemporaries praised Yü Liang as "the jade of prosperous years," and his younger brother, I, as "the grain of lean years." According to the "Discourse on the Yü Family" (*Yü-chia lun*), it was Yü Liang who praised his younger brother, I, as "the grain of lean years," and his nephew, Yü Tung, as "the jade of prosperous years."



【原文】

8.70 世目杜弘治标鲜，季野穆少。

8.71 有人目杜弘治标鲜清令，盛德之风，可乐咏也。

8.72 庾公云：“逸少国举。”故庾倪为碑文云：“拔萃国举。”

8.73 庾穉恭与桓温书称：“刘道生日夕在事，大小殊快，义怀通乐既佳，且足作友，正实良器，推此与君同济艰不者也。”

8.74 王蓝田拜扬州，主簿请讳，教云：“亡祖、先君，名播海内，远近所知；内讳不出于外。余无所讳。”

8.75 萧中郎，孙承公妇父，刘尹在抚军坐，时拟为太常。刘尹

【今译】

8.70 世人品评杜弘治(义)风采华美，褚季野(裒)肃穆少言语。

8.71 有人品评杜弘治(义)风仪出众，清秀美好，盛德风范，可以歌咏。

8.72 庾公(亮)说：“逸少(王羲之)是国中所推重的人。”所以侄儿庾倪(倩)为他作碑文写道：“拔萃国举。”

8.73 庾穉恭(翼)给桓温写信说：“刘道生(恢)日夜在职事上，无论大事小事，都处理得很畅快，胸怀仁义、通达快乐的特点很突出，而且完全可以作为朋友，确实是优秀人才，推荐他给您是为了共同度过艰难困苦。”

8.74 王蓝田(述)做了扬州刺史，主簿请教家讳，告谕说：“亡祖、先父，名扬天下，远近皆知；妇人之讳不出家门。其余没有什么避讳。”

8.75 萧中郎(轮)是孙承公(统)妻子的父亲，刘尹(惔)在抚军大将军(司马昱)家做客，当时商议让萧做太常卿。刘尹说：“萧祖周不



8.70 Contemporaries characterized Tu I as “unique and refreshing,” and Ch’u P’ou as “mild and laconic.”

8.71 Someone characterized Tu I as follows: “Unique and refreshing, pure and delightful, his abundantly virtuous airs may be sung to a musical accompaniment.”

8.72 Yü Liang once said, “Wang Hsi-chih is the choice of the state.” So when Yü Ch’ien composed the stele inscription for Wang, he wrote: “He was outstanding among the crowd, the choice of the state.”

8.73 Yü I once wrote a letter to Huan Wen in which he commended Liu Hui in the following terms: “From morn till night he is busy at his work, and whether it is a large or a small matter he is extraordinarily quick in handling it. He cherishes the idea of sharing his pleasures, and is not only a fine man himself, but worthy to be a friend. He is really and truly a man of excellent capacities, and I recommend him as one who will work together with you to save us from Trouble and Stagnation (*chien-p’i*).”

8.74 When Wang Shu was appointed governor of Yang Province, his superintendent of records requested to know the taboo names (*hui*) of the members of his family. Wang instructed him: “The personal names (*ming*) of my late grandfather (Wang Chan) and of my father (Wang Ch’en) were broadcast everywhere within the Four Seas, and known by everyone far and near. ‘The taboo names of their wives are not to be uttered outside the gate. ‘As far as the rest are concerned, there are no taboos.”

8.75 Hsiao Lun was Sun Ts’ung’s father-in-law. Liu T’an was present once at a gathering in the home of the General Controlling the Army (Ssu-ma Yü), and at the time proposed Hsiao Lun for the post of grand



【原文】

云：“萧祖周不知便可作三公不？自此以还，无所不堪。”

8.76 谢太傅未冠，始出西，诣王长史，清言良久。去后，荀子问曰：“向客何如尊？”长史曰：“向客亹亹，为来逼人。”

8.77 王右军语刘尹：“故当共推安石。”刘尹曰：“若安石东山志立，当与天下共推之。”

8.78 谢公称蓝田掇皮皆真。

8.79 桓温行经王敦墓边过，望之云：“可儿！可儿！”

8.80 殷中军道王右军云：“逸少清贵人，吾于之甚至，一时无所后。”

8.81 王仲祖称殷渊源非以长胜人，处长亦胜人。

【今译】

知是否立刻就可以做三公？三公以下，没有他不能胜任的。”

8.76 谢太傅(安)尚未成年，刚到建康，拜访王长史(濛)，清谈了很长时间。离去以后，荀子(王脩)问道：“刚才这位客人和父亲相比怎么样？”长史说：“刚才这位客人侃侃而谈，言语雄辩，气势咄咄逼人。”

8.77 王右军(羲之)对刘尹(悛)说：“我们要一起推举安石(谢安)。”刘尹说：“假若安石决心东山隐居，应当与全国人一起推举他。”

8.78 谢公(安)称许蓝田(王述)去掉表皮全部是真率爽直。

8.79 桓温出行，从王敦墓旁经过，望着陵墓说：“可意的人！可意的人！”

8.80 殷中军(浩)评论王右军(羲之)说：“逸少是清高尊贵的人，我待他极为优厚周到，当时事事敬他为先，从无慢待过。”

8.81 王仲祖(濛)称赞殷渊源(浩)非但以自己的长处胜过别人，他对待自己长处的态度也胜过别人。



ordinary. In doing so, Liu said, "I don't know whether or not Hsiao Lun might serve in one of the Three Ducal Offices, but there is no office below these which he couldn't fill."

8.76 Before Hsieh An had reached his twentieth year, he made his first trip west, where he visited Wang Meng, and engaged in pure conversation for a long time.

After he had left, Wang Meng's son, Hsiu, asked his father, "How would you rate the guest who was just here in comparison with yourself?"

Meng replied, "The guest who was just here is absolutely indefatigable (*mjw_{xi}-mjw_{xi}*) and gave me some very close competition."

8.77 Wang Hsi-chih said to Liu T'an, "We should certainly both recommend Hsieh An for office."

Liu T'an replied, "If Hsieh An's determination to remain in retirement in the Eastern Mountains is definitely established, we should then by all means join with everyone in the whole realm in recommending him."

8.78 Hsieh An once praised Wang Shu, saying, "Lift up his skin, and underneath it's all real."

8.79 Huan Wen, traveling past the tomb of Wang Tun, gazed up at it and said, "You were an all-right fellow—an all-right fellow!"

8.80 Yin Hao once characterized Wang Hsi-chih, saying, "Wang Hsi-chih is a pure and noble man. My own relation to him is extremely close. In this I fall behind no one else in the entire age."

8.81 Wang Meng once praised Yin Hao, saying, "It's not because he's in a senior position that he surpasses other men; on the contrary, in spite of his occupying a senior position, he still surpasses other men."



【原文】

8.82 王司州与殷中军语，叹云：“己之府奥，蚤已倾写而见；殷陈势浩汗，众源未可得测。”

8.83 王长史谓林公：“真长可谓金玉满堂。”林公曰：“金玉满堂，复何为简选？”王曰：“非为简选，直致言处自寡耳。”

8.84 王长史道江道群：“人可应有，乃不必有，人可应无，己必无。”

8.85 会稽孔沈、魏颢、虞球、虞存、谢奉并是四族之俊，于时之杰。孙兴公目之曰：“沈为孔家金，颢为魏家玉，虞为长、琳宗，谢为弘道伏。”

8.86 王仲祖、刘真长造殷中军谈，谈竟俱载去。刘谓王曰：“渊源真可。”王曰：“卿故堕其云雾中。”

【今译】

8.82 王司州(胡之)和殷中军(浩)清谈，感叹道：“我胸中所有，早已经倾泻而尽；殷浩的阵势如浩瀚之水，众多水源无法测量。”

8.83 王长史(濛)对林公(支遁)说：“真长(刘惔)可以说是才学富实，如金玉满堂。”林公说：“才学富实，谈话时又为什么捡选言词？”王说：“不是捡选言词，只是他言语本来寡少罢了。”

8.84 王长史(濛)评论江道群(灌)：“人所应该有的，却不一定有，人所应该没有的，他一定没有。”

8.85 会稽郡孔沈、魏颢、虞球、虞存、谢奉都是这四个家族的俊才，当代的英杰。孙兴公(绰)品评他们说：“沈是孔家的黄金，颢是魏家的宝玉，虞家尊崇道长(虞存)及和琳(虞球)，谢家佩服弘道。”

8.86 王仲祖(濛)和刘真长(惔)到殷中军(浩)那里去清谈，谈完一起乘车离开。刘对王说：“渊源(殷浩)确实可人意。”王说：“你已陷入他的迷雾之中了。”



8.82 Wang Hu-chih, after conversing with Yin Hao, sighed in admiration, saying, "The mysteries stored in my own treasury have long since been all poured out and manifested to view, but Yin's marshalled forces are like a vast (*hao*) and boundless sea, whose multitudinous sources (*yüan*) have never yet been fathomable."

8.83 Wang Meng once said to Chih Tun, "Liu T'an is the sort of person of whom it might be said that 'gold and jade fill up his hall.'" Chih Tun replied, "If 'gold and jade fill up his hall,' then why does he make such a reduction and selection in what he says?"

Wang said, "It's not that he makes any reduction or selection, but only that when he does utter any words, they're just naturally few, that's all."

8.84 Wang Meng characterized Chiang Kuan as follows: "What other people ought to have, he doesn't necessarily have, but what other people ought not to have, he definitely does not have."

8.85 K'ung Ch'en, Wei I, Yü Ch'in, Yü Ts'un, and Hsieh Fang of K'uai-chi Commandery were all outstanding members of the four principal clans of K'uai-chi, and great men of their time. Sun Ch'o characterized them as follows:

"Ch'eh is the K'ung family's gold,
And I the Wei family's jade.
The Yüs honor Ts'un and Ch'iu,
The Hsiehs for Feng bow down."

8.86 Wang Meng and Liu T'an went to visit Yin Hao to converse. When their conversation was ended, they rode away together. Liu said to Wang, "Yin Hao is really all right."

Wang replied, "You've certainly fallen head over heels into his clouds and mist!"



【原文】

8.87 刘尹每称王长史云：“性至通而自然有节。”

8.88 王右军道谢万石“在林泽中为自遁上”，叹林公“器朗神俊”，道祖士少“风领毛骨，恐没世不复见如此人”，道刘真长“标云柯而不扶疏”。

8.89 简文目庾赤玉“省率治除”，谢仁祖云：“庾赤玉胸中无宿物。”

8.90 殷中军道韩太常曰：“康伯少自标置，居然是出群器；及其发言遣辞，往往有情致。”

8.91 简文道王怀祖：“才既不长，于荣利又不淡，直以真率少许，便足对人多多许。”

【今译】

8.87 刘尹(惔)常常称赞王长史(濛)说：“性情极其通达而且自然有节制。”

8.88 王右军(羲之)评论谢万石(万)“在游于方外者之中，都称得上挺拔英迈”。称赞林公(支遁)“胸怀宽广开朗，天资杰出”。评论祖士少(约)“气派骨相独具，恐怕一辈子不会再见到像他这样的人”。评论刘真长(惔)“身登显位而能闲静自守，像高大的树木其冠耸入云霄，其枝叶却不扶疏分披”。

8.89 简文帝(司马昱)品评庾赤玉(统)“办理事情减省率直”。谢仁祖(尚)说：“庾赤玉胸中没有隔夜的东西。”

8.90 殷中军(浩)评论韩太常(伯)说：“康伯很少标榜宣扬自己，显然是出类拔萃的人才；等到他开口说话发表议论时，往往颇有趣味情趣。”

8.91 简文帝(司马昱)评论王怀祖(述)：“才能既不优秀，对于功名利禄又不淡漠，只以他的真诚坦率这一点点，就足以抵得别人的许许多多。”



8.87 Lin T'an often praised Wang Meng, saying, "By nature he's extremely uninhibited (*t'ung*), and yet, quite spontaneously, there are restraints."

8.88 Wang Hsi-chih characterized Hsieh Wan as follows: "Living as he does among woods and lakes, he's naturally on a more vital and a higher plane."

In praise of Chih Tun he said, "His capacity is brilliant, his spirit keen."

Characterizing Tsu Yüeh, he said, "A man of his manner and physical appearance I'm afraid I'll never see again till my dying day."

Of Liu T'an he said, "He's a tree whose top reaches the clouds, yet whose leaves are not densely overgrown."

8.89 Emperor Chien-wen (Ssu-ma Yü) characterized Yü T'ung as follows: "Uncomplicated and forthright, he's well-ordered and free of impediments."

Hsieh Shang said of him, "In Yü T'ung's breast are no extraneous objects."

8.90 Yin Hao characterized his nephew, Han Po, saying, "Even in his youth Po was always in an exemplary position, and, as it's turned out, he is of a caliber that stands above the crowd. Whenever he utters a word or a phrase, it always carries a weight of feeling."

8.91 Emperor Chien-wen (Ssu-ma Yü) characterized Wang Shu, saying, "His ability isn't particularly outstanding to begin with, and even in the case of glory and gain, he's not entirely indifferent toward them. It's only that with a small amount of genuine forthrightness he's capable of matching other people's abundance on equal terms."



【原文】

8.92 林公谓王右军云：“长史作数百语，无非德音，如恨不苦。”王曰：“长史自不欲苦物。”

8.93 殷中军与人书，道：“谢万文理转遒，成殊不易。”

8.94 王长史云：“江思俊思怀所通，不翅儒域。”

8.95 许玄度送母始出都，人问刘尹：“玄度定称所闻不？”刘曰：“才情过于所闻。”

8.96 阮光禄云：“王家有三年少：右军、安期、长豫。”

8.97 谢公道豫章：“若遇七贤，必自把臂入林。”

8.98 王长史叹林公：“寻微之功，不减辅嗣。”

8.99 殷渊源在墓所几十年，于时朝野以拟管、葛。起不起以卜江左兴亡。

【今译】

8.92 林公(支遁)对王右军(羲之)说：“长史(王濛)谈了数百句话，全部是美善之言，只遗憾的是不能使人理屈辞穷。”王说：“长史本来不想使人难堪。”

8.93 殷中军(浩)给人写信，说道：“谢万的文辞义理越来越道劲，实在是非常不容易。”

8.94 王长史(濛)说：“江思俊(惇)胸怀中所通晓的学问，不仅仅是儒家经典。”

8.95 许玄度(询)送母亲刚到京都不久，有人问刘尹(惔)：“玄度的才华究竟和所传闻的情况相符不？”刘说：“他的才情超过所传闻的情况。”

8.96 阮光禄(裕)说：“王家有三位年轻人：右军(王羲之)、安期(王应)、长豫(王悦)。”

8.97 谢公(安)评论豫章(谢鲲)：“如果遇逢竹林七贤，一定会挽着手臂入林同游。”

8.98 王长史(濛)赞叹林公(支遁)：“探寻玄学义理的功夫，不比王辅嗣(弼)差。”

8.99 殷渊源(浩)在墓地隐居将近十年，当时朝廷内外把他比作管仲、诸葛亮。用他是否出仕来估量江左东晋王朝的兴亡。



8.92 Chih Tun once said to Wang Hsi-chih, "Whenever Wang Meng utters a few hundred words, there's not one which is not well spoken, as if he hated not to be exhaustive (*k'u*)."

Wang replied, "Wang Meng naturally doesn't want to exhaust other people."

8.93 Yin Hao wrote a letter to a friend in which he characterized Hsieh Wan as follows: "The reasoning in his writings grows more and more vigorous. To accomplish such a thing is far from easy."

8.94 Wang Meng said, "The subjects comprehended by Chiang Tun's thought are not confined to the area covered by the Juists (i. e., the literati)."

8.95 When Hsü Hsün first came out of retirement to the capital to escort his mother home, someone asked Liu T'an, "Does Hsü Hsün really measure up to what we hear about him?" Liu replied, "His ability and feelings surpass anything you've heard."

8.96 Juan Yü once said, "The Wang family (of Lang-yeh) has three young men: Wang Hsi-chih, Wang Ying, and Wang Yüeh."

8.97 Hsieh An once characterized Hsieh K'un, saying, "If he should ever meet the Seven Worthies, they would undoubtedly seize him by the arm and lead him into the Bamboo Grove."

8.98 Wang Meng once sighed in admiration over Chih Tun, saying, "His accomplishment in searching after subtleties is in no way inferior to that of Wang Pi."

8.99 Yin Hao had been living in his graveyard hermitage for nearly ten years. At the time both those at court and in the provinces compared him to Kuan Chung and Chu-ko Liang. His decision whether or not to come up out of retirement they took to be an augury of the rise or fall of the whole area east of the Yangtze River.



【原文】

8.100 殷中军道右军“清鉴贵要”。

8.101 谢太傅为桓公司马。桓诣谢，值谢梳头，遽取衣帻。桓公云：“何烦此！”因下共语至暝。既去，谓左右曰：“颇曾见如此人不？”

8.102 谢公作宣武司马，属门生数十人于田曹中郎赵悦子。悦子以告宣武，宣武云：“且为用半。”赵俄而悉用之，曰：“昔安石在东山，搢绅敦逼，恐不豫人事。况今自乡选，反违之邪？”

8.103 桓宣武表云：“谢尚神怀挺率，少致民誉。”

8.104 世目谢尚为“令达”。阮遥集云：“清畅似达。”或云：“尚自然令上。”

【今译】

8.100 殷中军(浩)称道王右军(羲之)“识鉴高明，尊贵显要”。

8.101 谢太傅(安)做了桓公(温)司马。桓公去拜访谢，谢正在梳头，匆忙拿衣服头巾穿戴。桓公说：“何需烦劳这样！”于是放下衣帻谈论起来，直到天黑。离开后，桓公对身旁的人说：“可曾看到过像这样的人吗？”

8.102 谢公(安)做宣武(桓温)司马，嘱托田曹中郎赵悦子安置他数十个门生。悦子把这情况告诉了宣武，宣武说：“暂且用一半。”赵不久全都录用了，说：“过去安石隐居在东山，士大夫敦促，唯恐他不参与人世之事。何况现在他亲自从乡里选拔人，反而违逆他不成？”

8.103 桓宣武(温)上表奏道：“谢尚思想襟怀率易挺达，年轻时就已有声誉。”

8.104 世人品评谢尚为“美善通达”。阮遥集(孚)说：“清明晓畅，近似通达。”有人说：“谢尚自然天成，美好卓越。”



8. 100 Yin Hao once characterized Wang Hsi-chih as follows:
“With incorruptible judgment he values what is essential.”

8. 101 Hsieh An became Huan Wen’s sergeant-at-arms. When Huan went to visit him it happened that Hsieh was combing his hair, and in great haste he put on his clothes and hat. Huan said, “Why bother with all this?” Whereupon he got down from his carriage, and they conversed together until dark. After Huan had departed, he said to his attendants, “Have you ever in your life seen such a man?”

8. 102 On becoming Huan Wen’s sergeant-at-arms, Hsieh An entrusted several tens of his own protégés (*men-sheng*) to Huan’s field-work officer, Chao Yüeh. When Chao reported it to Huan, Huan replied, “For the time being employ half of them.”

Chao unexpectedly proceeded to employ them all, explaining, “Even in the past, while Hsieh An was living in retirement in the Eastern Mountains, the nobles and upper gentry kept solicitously importuning him, fearing lest he might never become involved in public affairs. How much more, now, in the case of candidates he has personally chosen from his home village, should we avoid going against his wishes?”

8. 103 In his “Memorial (on the Pacification of Lo-yang)” Huan Wen wrote: “Hsieh Shang’s spirit and thought stand out above the crowd, and from his youth he has enjoyed an excellent reputation among the people.”

8. 104 Contemporaries characterized Hsieh Shang as “transcendently free (*ling-ta*).”

Juan Fu once said of him, “He’s pure and cheerful, seemingly free (*ssu-ta*).”

Someone else said, “Hsieh Shang is naturally on a transcendently higher level of existence (*ling-shang*).”



【原文】

8.105 桓大司马病，谢公往省病，从东门入。桓公遥望叹曰：“吾门中久不见如此人！”

8.106 简文目敬豫为“朗豫”。

8.107 孙兴公为庾公参军，共游白石山，卫君长在坐。孙曰：“此子神情都不关山水，而能作文。”庾公曰：“卫风韵虽不及卿诸人，倾倒处亦不近。”孙遂沐浴此言。

8.108 王右军目陈玄伯：“垒块有正骨。”

8.109 王长史云：“刘尹知我，胜我自知。”

8.110 王、刘听林公讲，王语刘曰：“向高坐者，故是凶物。”复更听，王又曰：“自是钵钭后王、何人也。”

8.111 许玄度言：“《琴赋》所谓‘非至精者，不能与之析理’，刘

【今译】

8.105 桓大司马(温)生病，谢公(安)前往探望，从东门进入。桓公远远望见叹息道：“我门中好久看不见这样的人了！”

8.106 简文帝(司马昱)品评敬豫(王恬)为“开朗快乐”。

8.107 孙兴公(绰)做庾公(亮)参军，一起漫游白石山，卫君长(永)也在其中。孙说：“这位先生神情完全不关涉山水，却能写诗文。”庾公说：“卫永的风度韵味虽然不如你们几个人，令人倾倒佩服之处也不浅。”孙信服此言并沉浸在这句话的哲理中。

8.108 王右军(羲之)品评陈玄伯(泰)：“孤傲不群，刚直有正气。”

8.109 王长史(濛)说：“刘尹(惔)了解我，胜过我对自己的认识。”

8.110 王濛、刘惔听林公(支遁)讲经，王对刘说：“刚才在讲台高坐的人，确实是个厉害的人。”又继续听讲，王又说：“原本是如来传法后，佛门中王弼、何晏之流的人呵。”

8.111 许玄度(询)说：“《琴赋》中所谓‘不是极精通的人，不能和他一起剖析义理’，刘尹(惔)是这样的人；‘不是深沉的人，不能和



8.105 When the grand marshal, Huan Wen was ill, Hsieh An went to pay a sick call, and entered by the east gate.

Huan, gazing at him from a distance, sighed, saying, "It's been a long time since I've seen such a man in my gate."

8.106 Emperor Chien-wen (Ssu-ma Yü) characterized Wang T'ien as "transparently tranquil (*lang-yü*)."

8.107 While Sun Ch'o was serving as Yü Liang's aide-de-camp, they went together on an outing to White Rock Mountain. Wei Yung was also among the company. Sun said of Wei, "This man's spirit and feelings have nothing in common with mountains and streams (*shan-shui*), yet he can write."

Yü replied, "Although Wei Yung's style (*feng-yün*) is not equal to that of people like yourself, still the places where he's fully poured out his feelings are by no means superficial."

Sun bathed luxuriantly in these words.

8.108 Wang Hsi-chih once characterized Ch'en T'ai as "rough and rugged (*luài- k'uài*) with a square bony structure."

8.109 Wang Meng said, "Liu T'an knows me better than I know myself."

8.110 Wang Meng and Liu T'an were once listening to Chih Tun lecturing. Wang said to Liu, "The one over there on the elevated seat is certainly a malevolent person." But as he kept listening, Wang said again, "Without doubt, this man's a Wang Pi or a Ho Yen behind an almsbowl" (*puât-jü*).

8.111 Hsü Hsün said, "The one meant by the line in Chi K'ang's 'Poetic Essay on the Seven-stringed Zither' (*Ch'in-fu*), 'Except with the most highly refined, one cannot analyze its principles,' is Liu T'an. And



【原文】

尹其人；‘非渊源静者，不能与之闲止’，简文其人。”

8.112 魏隐兄弟少有学义，总角诣谢奉，奉与语，大说之，曰：“大宗虽衰，魏氏已复有人。”

8.113 简文云：“渊源语不超诣简至，然经纶思寻处，故有局陈。”

8.114 初，法汰北来，未知名，王领军供养之。每与周旋行来，往名胜许，辄与俱；不得汰，便停车不行。因此名遂重。

8.115 王长史与大司马书，道渊源识致安处，足副时谈。

8.116 谢公云：“刘尹语审细。”

8.117 桓公语嘉宾：“阿源有德有言，向使作令仆，足以仪刑百

【今译】

他一起安闲居处’，简文帝(司马昱)是这样的人。”

8.112 魏隐兄弟年轻时就很有学识，未成年时去拜访谢奉，谢奉与他们谈话，非常喜欢他们，说：“大宗虽然衰落，但魏家已经又有继承人。”

8.113 简文帝(司马昱)说：“渊源(殷浩)的言论虽不高超卓越，也不甚简要精到，然而在思路的安排上，确实阵势严整。”

8.114 起初，竺法汰刚从北边来，没有名气，王领军(洽)供养他。王常常与他亲密往来，到社会名流那里去，总是和他一起前往；找不到法汰，就停下车不走。于是竺法汰名声大振。

8.115 王长史(濛)给大司马(桓温)写信，称道渊源(殷浩)的识见情趣，安逸闲适，完全符合时人的评论。

8.116 谢公(安)说：“刘尹(惔)的言论严谨周密。”

8.117 桓公(温)对嘉宾(郗超)说：“阿源(殷浩)有德行有口才，假使做尚书令或仆射，完全可以成为百官的模范，朝廷用以为军旅之



the one meant by the line, 'Except with the profoundly tranquil, one cannot remain at leisure,' is Emperor Chien-wen (Ssu-ma Yü)."

8.112 Wei Yin and his younger brother, T'i, even in their youth had a taste for learning. When they were still young lads with their hair in tufts they once went to visit Hsieh Feng. After Hsieh had conversed with them he was greatly pleased, and said, "Although the clan as a whole has suffered a decline, there already are men again in the Wei family!"

8.113 Emperor Chien-wen (Ssu-ma Yü) once said, "Although Yin Hao's conversations don't reach in one leap the ultimate of simplicity, nevertheless, in those places where he is weaving the strands of his argument and searching with his thoughts, there certainly is a chessboardlike order."

8.114 At first when Chu Fa-t'ai came to Chien-k'ang from the north, his name was as yet unknown, and Wang Ch'ia personally undertook to provide for his needs. Whenever Wang went about visiting the homes of the famous and outstanding men of the day, he would always take Fa-t'ai along with him, and if for any reason Fa-t'ai was not available, then he would stop his carriage and not go on. For this reason Fa-t'ai's name was eventually honored.

8.115 Wang Meng wrote a letter to Huan Wen in which he characterized Yin Hao as follows: "His understanding provides a peaceful abode; he fulfills the expectations of the conversationalists of the time."

8.116 Hsieh An once said, "Liu T'an's conversations are thorough and meticulous."

8.117 Huan Wen once said to Ch'ih Ch'ao, "A-ytian possessed both virtuous conduct and conversational ability. If he'd been utilized as a president or vice-president of the Imperial Secretariat, he'd have been



【原文】

揆，朝廷用违其才耳！”

8.118 简文语嘉宾：“刘尹语末后亦小异，回复其言，亦乃无过。”

8.119 孙兴公、许玄度共在白楼亭，共商略先往名达。林公既非所关，听讫，云：“二贤故自有才情。”

8.120 王右军道东阳：“我家阿林，章清太出。”

8.121 王长史与刘尹书，道渊源触事长易。

8.122 谢中郎云：“王脩载乐托之性，出自门风。”

8.123 林公云：“王敬仁是超悟人。”

8.124 刘尹先推谢镇西，谢后雅重刘，曰：“昔尝北面。”

【今译】

任，和他的才干相违背啊！”

8.118 简文帝（司马昱）对嘉宾（郗超）说：“刘尹（悛）谈论到结尾处语意常小有不同，回味他的话，也竟然无不妥。”

8.119 孙兴公（绰）、许玄度（询）同在白楼亭，一起评论以往的名流贤达。林公（支遁）完全没有介入，听完，说：“二位贤人确实有才华。”

8.120 王右军（羲之）称道东阳（王临之）：“我家阿临，彰明高洁，十分突出。”

8.121 王长史（濛）给刘尹（悛）写信，称赞渊源（殷浩）遇到事情经常能平和处之。

8.122 谢中郎（万）说：“王脩载（耆之）放荡不羁的性情，是出自家风。”

8.123 林公（支遁）说：“王敬仁（脩）是绝顶聪明的人。”

8.124 刘尹（悛）先是推崇谢镇西（尚），谢后来很尊重刘，说：“过去曾经师事于刘。”



worthy to serve as a model of behavior for all the other ministers. As it was, the court's actual use of him (in military commands) was merely a violation of his abilities, and nothing more."

8.118 Emperor Chien-wen (Ssu-ma Yü) once said to Ch'ih Ch'ao, "Toward the end, Liu T'an's conversations were, to tell the truth, a little below his usual standard. But as I recall what he said, there was, even at that, nothing amiss."

8.119 Sun Ch'o and Hsü Hsün were both in the White Tower Pavilion (Pai-lou t'ing) discussing together and briefly characterizing famous uninhibited personalities of the past.

Chih Tun, who had not participated in their conversation, listened to the end, and then remarked, "You two gentlemen, too, in your own right, clearly possess ability and feeling."

8.120 Wang Hsi-chih once characterized his cousin, Wang Lin-chih, saying, "Our family's A-lin, in his dazzling purity, far exceeds the rest of us."

8.121 Wang Meng wrote a letter to Liu T'an in which he characterized Yin Hao as follows: "Whatever situation he encounters, he always extends the 'Book of Changes' (to encompass it)."

8.122 Hsieh Wan once said, "Wang Ch'i-chih's wild and unbridled (*lak-t'ak*) disposition comes straight out of his own family tradition."

8.123 Chih Tun once said, "Wang Hsiu is a man of transcendent perceptiveness (*ch'ao-wu*)."

8.124 Liu T'an at first deferred to Hsieh Shang, but Hsieh considered Liu the more well-bred and honorable, saying, "From the beginning I've always been the one who faced north."



【原文】

- 8.125 谢太傅称王脩龄曰：“司州可与林泽游。”
- 8.126 谚曰：“扬州独步王文度，后来出人郗嘉宾。”
- 8.127 人问王长史江彪兄弟群从。王答曰：“诸江皆复足自生活。”
- 8.128 谢太傅道安北：“见之乃不使人厌，然出户去不复使人思。”
- 8.129 谢公云：“司州造胜遍决。”
- 8.130 刘尹云：“见何次道饮酒，使人欲倾家酿。”
- 8.131 谢太傅语真长：“阿龄于此事故欲太厉。”刘曰：“亦名士之高操者。”
- 8.132 王子猷说：“世目士少为朗，我家亦以为彻朗。”
- 8.133 谢公云：“长史语甚不多，可谓有令音。”

【今译】

- 8.125 谢太傅(安)称赞王脩龄(胡之)说：“司州，可以与他作林泽游处。”
- 8.126 谚语说：“扬州独一无二王文度(坦之)，后起之秀郗嘉宾(超)。”
- 8.127 有人问王长史(濛)江彪兄弟、众位子侄的情形。王回答说：“江氏诸人全都能够自立于世。”
- 8.128 谢太傅(安)评论安北将军(王坦之)：“见到他并不使人生厌，但他出门走后，也不会让人思念。”
- 8.129 谢公(安)说：“司州(王胡之)谈玄一进入佳境，可全面取胜，遍解疑难。”
- 8.130 刘尹(惔)说：“看见何次道(充)喝酒，使人想把家酿美酒全部倾倒出来。”
- 8.131 谢太傅(安)对真长(刘惔)说：“阿龄(王胡之)对于这件事确实好像太过分了。”刘说：“他也是名士中具有高尚节操的人。”
- 8.132 王子猷(徽之)说：“世人品评士少(祖约)爽朗，我也认为是极其爽朗。”
- 8.133 谢公(安)说：“长史(王濛)言语不很多，却堪称有善言。”



8. 125 Hsieh An praised Wang Hu-chih, saying, "Wang Hu-chih is a person with whom one may wander amid forests and lakes."

8. 126 An old ditty (*yen*) goes:

In Yang Province who walks alone?

Wang T'an-chih.

Of those come lately who stands out?

Ch'ih Ch'ao.

8. 127 Someone asked Wang Meng about Chiang Pin and his younger brother Tun, and their numerous cousins.

Wang replied, "The Chiangs are all entirely capable of living their own lives."

8. 128 Hsieh An characterized Wang T'an-chih as follows: "When I see him, he doesn't make me feel satiated. Yet when I go out the door and leave him, he doesn't make me miss him either."

8. 129 Hsieh An said, "Wang Hu-chih has attained the supreme vantage point from which he solves all problems universally."

8. 130 Lin T'an said, "Whenever I see Ho Ch'ung drinking, it makes me want to pour out my whole wine cellar for him."

8. 131 Hsieh An said to Liu T'an, "A-ling (Wang Hu-chih) certainly wants to become well sharpened at this business (of being a gentleman)."

Liu replied, "He's also the one with the highest integrity of all the famous gentlemen."

8. 132 Wang Hui-chih said, "Contemporaries characterized Tsu Yüeh as 'transparent,' and I myself also consider him 'pellucidly transparent.'"

8. 133 Hsieh An said, "Wang Meng's conversations are by no means verbose, but you might say they have an excellent sound."



【原文】

- 8.134 谢镇西道敬仁：“文学皦皦，无能不新。”
- 8.135 刘尹道江道群：“不能言而能不言。”
- 8.136 林公云：“见司州，警悟交至，使人不得住，亦终日忘疲。”
- 8.137 世称荀子秀出，阿兴清和。
- 8.138 简文云：“刘尹茗柯有实理。”
- 8.139 谢胡儿作著作郎，尝作《王堪传》，不谙堪是何似人，咨谢公。谢公答曰：“世胄亦被遇。堪，烈之子。阮千里姨兄弟，潘安仁中外，安仁诗所谓‘子亲伊姑，我父唯舅’。是许允婿。”
- 8.140 谢太傅重邓仆射，常言：“天地无知，使伯道无儿。”

【今译】

- 8.134 谢镇西(尚)评论敬仁(王脩)：“文学博才出众，各方面他都能有所发明、创建新意。”
- 8.135 刘尹(惔)称道江道群(灌)：“不擅长讲话而擅长不讲话。”
- 8.136 林公(支遁)说：“遇见司州(王胡之)，他言谈机敏聪悟，使人跟着他的思路走，而且终日忘记疲劳。”
- 8.137 世人称道荀子(王脩)优秀出众，阿兴(王蕴)清静平和。
- 8.138 晋简文帝(司马昱)说：“刘尹(惔)外表虽似蒙懂，心中却有实理。”
- 8.139 谢胡儿(朗)担任著作郎，曾经作《王堪传》，不了解王堪是怎样的人，询问谢公(安)。谢公回答说：“世胄(王堪)也很受朝廷赏识。堪，王烈的儿子，阮千里(瞻)的姨表兄弟，潘安仁(岳)姑表兄弟。安仁诗句中所谓‘子亲伊姑，我父唯舅’。他是许允的女婿。”
- 8.140 谢太傅(安)很敬重邓仆射(攸)，曾经说：“天地没有良知，竟让伯道没有子嗣。”



8.134 Hsieh Shang characterized Wang Hsiu as follows: “Both in letters and scholarship he is strictly avant-garde (*tsuk-tsuk*); he’s incapable of being unoriginal.”

8.135 Liu T’an characterized Chiang Kuan as follows: “Not an able speaker, yet able to do not speak.”

8.136 Chih Tun said, “Whenever I see Wang Hu-chih, his flashes of intuition keep coming in rapid succession, not giving a person time to pause. But at the same time I can talk with him all day long, oblivious of fatigue.”

8.137 Contemporaries acclaimed Wang Hsiu as “extraordinary and outstanding,” and his younger brother Yün as “pure and affable.”

8.138 Emperor Chien-wen (Ssu-ma Yü) said, “Even when Liu T’an is tipsy (*miäng-tieng*), he’s still in possession of the principle of Truth.”

8.139 After Hsieh Lang became historian, he was once writing the biography of Wang K’an, but since he was not familiar with what sort of person Wang K’an was, he consulted his uncle, Hsieh An.

An replied, “Wang K’an was in his time well treated by the court. He was the son of Wang Lieh, the brother-in-law (*i-hsiung-ti*) of Juan Chan, and the cousin (*chung-wai*) of P’an Yüeh. He’s the one referred to in P’an Yüeh’s poem:

‘Your mother was my paternal aunt (*ku*);

My father your maternal uncle (*chiu*).’

He was also Hsü Yün’s son-in-law (*hsü*).”

8.140 Hsieh An held Teng Yu in high esteem and often said, “There’s no sense in heaven or earth that Teng Yu should have been left without a son!”



【原文】

8.141 谢公与王右军书曰：“敬和栖托好佳。”

8.142 吴四姓旧目云：“张文，朱武，陆忠，顾厚。”

8.143 谢公语王孝伯：“君家蓝田，举体无常人事。”

8.144 许掾尝诣简文，尔夜风恬月朗，乃共作曲室中语。襟情之咏，偏是许之所长，辞寄清婉，有逾平日。简文虽契素，此遇尤相咨嗟，不觉造膝，共叉手语，达于将旦。既而曰：“玄度才情，故未易多有许。”

8.145 殷允出西，郗超与袁虎书云：“子思求良朋，托好足下，勿以开美求之。”世目袁为“开美”，故子敬诗曰：“袁生开美度。”

【今译】

8.141 谢公(安)给王右军(羲之)写信说：“敬和(王洽)有很好的安身立命的资本。”

8.142 吴郡著名的四大家族原来被品评为：“张家文，朱家武，陆家忠，顾家厚。”

8.143 谢公(安)对王孝伯(恭)说：“你家蓝田(王述)，通体无常人俗事。”

8.144 许掾(询)曾经去拜访简文帝(司马昱)。那一夜，风静月明，于是一起在曲室中清谈。吟咏胸襟情怀，最是许询的特长，这天言辞清丽婉约，更超过平日。简文虽然与之一贯交好，此次相遇更加赞叹不已，不自主地移近许掾膝前，兴奋得相互拱手交谈，直谈到天将亮。事后简文帝说：“玄度的才华，确实不易多得。”

8.145 殷允到京城去，郗超给袁虎(宏)写信说：“子思寻求好朋友，我将你介绍给他，请不要以‘开美’来要求他。”世人品评袁虎为“开美”，所以子敬(王献之)的诗道：“袁生开美度。”



8.141 Hsieh An wrote a letter to Wang Hsi-chih, saying, "Your cousin, Wang Ch'ia, has committed his whole being to the lovely and the excellent."

8.142 The four principal surnames of Wu Commandery (*Soochow*) used to be characterized as follows: "The Changs are cultured, the Chus martial, the Lus loyal, and the Kus hospitable."

8.143 Hsieh An once said to Wang Kung, "In the whole body of your family's Wang Shu there's nothing of the ordinary man."

8.144 Hsü Hsün once went to visit Emperor Chien-wen (Ssu-ma Yü). That night the wind was calm and the moon clear, and together they held a heart-to-heart conversation. The lyrical expression of inner feelings was something at which Hsü especially excelled, but now the limpid grace of his use of language surpassed even his usual performance. Although Emperor Chien-wen had been a close friend of long standing, on this occasion he sighed more deeply than ever in admiration, and without realizing it, they were knee to knee and hand in hand as they talked, continuing on until nearly daybreak.

Afterward Emperor Chien-wen said, "Talent and feeling such as Hsü Hsün has are surely not easy to find in great quantity."

8.145 When Yin Yün set out westward from the capital, Ch'ih Ch'ao wrote a letter of introduction to Huan's aide, Yüan Hung, saying, "Yin Yün is looking for a good friend and would like to have friendly relations with you, but don't try to appeal to him by 'bringing out his excellence (*k'ai-mei*).'"

Contemporaries had characterized Yüan Hung as one who "brings out the excellence (of others)." This is why Wang Hsien-chih wrote in a poem: "Yüan Hung has a capacity for bringing out excellence."



【原文】

8.146 谢车骑问谢公：“真长性至峭，何足乃重？”答曰：“是不见耳。阿见子敬，尚使人不能已。”

8.147 谢公领中书监，王东亭有事，应同上省。王后至，坐促，王、谢虽不通，太傅犹敛膝容之。王神意闲畅。谢公倾目。还谓刘夫人曰：“向见阿瓜，故自未易有，虽不相关，正自使人不能已已。”

8.148 王子敬语谢公：“公故萧洒。”谢曰：“身不萧洒，君道身最得，身正自调畅。”

8.149 谢车骑初见王文度，曰：“见文度，虽萧洒相遇，其复愔愔竟夕。”

8.150 范豫章谓王荆州：“卿风流俊望，真后来之秀。”王曰：“不

【今译】

8.146 谢车骑(玄)问谢公(安)：“真长(刘惔)的性格极严厉苛刻，哪里值得如此敬重他？”回答说：“是你没有看见他罢了。看见子敬(王献之)，尚且让我丢不开呢！”

8.147 谢公(安)兼任中书监，王东亭(珣)有公事，应该一同上朝。王后到，座位狭窄。王、谢虽然有隔阂，太傅(谢安)依然收敛双膝腾出地方让他坐下。王神情安闲舒畅。谢公倾目注视。回家后对刘夫人说：“刚才看见阿瓜，确实不易多得，尽管不相交往，真是让人不能割舍。”

8.148 王子敬(献之)对谢公(安)说：“您确实惬意洒脱。”谢说：“我并不洒脱，您称道我说我最得意，我只不过风神和谐舒畅。”

8.149 谢车骑(玄)初次见到王文度(坦之)，说：“见到文度，虽然是无意中偶然相遇，他仍然终日和悦待人。”

8.150 范豫章(宁)对王荆州(忱)说：“你杰出而有才华，俊逸而



8. 146 Hsieh Hsüan once asked his uncle, Hsieh An, “Liu T’an’s disposition was extremely harsh; why, after all, was he worthy of so much honor?”

Hsieh An replied, “It’s only that you never met him, that’s all. Even when I meet Wang Hsien-chih, he still makes me unable to tear myself away.”

8. 147 When Hsieh An was serving as director of the Central Secretariat Wang Hsün had some business to attend to and they were due to go up together to the departmental office. Wang arrived after Hsieh, and the seats were crowded. Although the Wangs and Hsiehs were not on speaking terms, Hsieh An nevertheless drew in his knees to make room for him. Wang’s spirit and mood were relaxed and cheerful, and Hsieh fixed his eyes on him in fascination.

After Hsieh had returned home he said to his wife, Lady Liu, “Just now I saw A-chao. He certainly is a person not easily come by. Even though we’ve nothing to do with each other, he just naturally makes me unable to tear myself away.”

8. 148 Wang Hsien-chih said to Hsieh An, “You’re certainly lighthearted and carefree (*sieu-siq*).”

Hsieh replied, “I’m not really lighthearted and carefree, but your characterization is so extremely apt that just naturally, in spite of myself, I feel pleasantly cheerful.”

8. 149 After Hsieh Hsüan had met Wang T’an-chih for the first time, he said, “When I met T’an-chih, even though I treated him with a lighthearted and carefree air, he, for his part, remained amiable and relaxed (*iäm-iäm*) all evening.”

8. 150 Fan Ning said to his nephew, Wang Ch’en, “Your elegant manner (*feng-liu*) is the cynosure of all eyes; truly, you’re the most outstanding of the whole younger generation.”



【原文】

有此舅，焉有此甥。”

8.151 子敬与子猷书，道：“兄伯萧索寡会，遇酒则酣畅忘反，乃自可矜。”

8.152 张天锡世雄凉州，以力弱诣京师，虽远方殊类，亦边人之桀也。闻皇京多才，钦羨弥至。犹在渚住，司马著作往诣之，言容鄙陋，无可观听。天锡心甚悔来，以遐外可以自固。王弥有俊才美誉，当时闻而造焉。既至，天锡见其风神清令，言话如流，陈说古今，无不贯悉。又谙人物氏族中来，皆有证据。天锡讶服。

【今译】

名声不凡，真是后起之秀。”王说：“没有您这样的舅舅，怎么可能有我这样的外甥。”

8.151 王子敬（献之）给其兄子猷（徽之）写信，说：“兄长性疏淡，不合流俗，遇到酒就开怀畅饮而沉醉忘返，确实可贵。”

8.152 张天锡世代雄据凉州，因为势力衰弱而来到京都，虽然是远方异域之人，却也是边疆地区的杰出人物。听说帝京多人才，敬慕至极。还在江渚停泊的时候，司马著作曾前去拜访他，言语仪容鄙陋，不值得听也不值得看。天锡心中很后悔前来，认为在遥远的地方可以自安。王弥（珣）有卓越的才智、美好的声誉，当时听说了就去拜访他。到了以后，天锡看他风度神采清秀美好，言谈流畅，说古谈今，无不通晓。又熟知名士望族内中的关系，而且全都是“有根有据”。天锡惊讶叹服。



Wang replied, "If I didn't have an uncle like you, how could you have a nephew like me?"

8.151 Wang Hsien-chih wrote a letter to his elder brother, Wang Hui-chih, characterizing their eldest brother (*hsiung-po*) as follows: "When he's feeling lonely (*sieu-sâk*), and there's little that takes his fancy, if he comes upon any wine, then, drunk and carefree, he forgets to return home, which, naturally, is admirable."

8.152 Chang T'ien-hsi's family for generations had been chieftains in Liang Province, but because their strength had grown weak, T'ien-hsi went (as a captive of war) to the capital. Although he was from a distant place and different from others, nevertheless he was a distinguished person of the border peoples. He had heard that there were many men of ability in the imperial capital, and had come full of respectful admiration.

While Chang was still staying (in his boat) on the river flats before entering the city, a certain historian named Ssu-ma went to visit him. His speech and appearance were homely and crude, and there was nothing particularly pleasant-looking or sounding about him. T'ien-hsi began to feel extremely sorry in his heart that he had come, and was thinking how he might fortify himself in some distant place beyond the border. Wang Min had outstanding ability and an excellent reputation. At the time he heard of Chang's arrival and went to visit him. After he had come, T'ien-hsi observed the purity and refinement of his manner and spirit, and the way his speech flowed like a stream, and how in his narration of things past and present there was nothing which he did not know thoroughly. He observed, furthermore, that in his recitation of facts about various personalities and families, everything he cited was well attested. T'ien-hsi was surprised and completely captivated.



【原文】

8.153 王恭始与王建武甚有情，后遇袁悦之间，遂致疑隙，然每至兴会，故有相思时。恭尝行散至京口射堂，于时清露晨流，新桐初引。恭目之，曰：“王大故自濯濯。”

8.154 司马太傅为二王目曰：“孝伯亭亭直上，阿大罗罗清疏。”

8.155 王恭有清辞简旨，能叙说而读书少，颇有重出。有人道孝伯常有新意，不觉为烦。

8.156 殷仲堪丧后，桓玄问仲文：“卿家仲堪，定是何似人？”仲文曰：“虽不能休明一世，足以映彻九泉。”

【今译】

8.153 王恭起初与王建武(忱)很有感情，后来遭到袁悦的离间，于是造成矛盾。然而每到情感被触发，依旧有思念王忱的时候。恭曾经服药后行散来到京口射堂，当时正是清晨，露水闪光，梧桐树新叶初发。王恭品评王忱，说：“王大确实清朗明净。”

8.154 司马太傅(道子)为王恭、王忱品评道：“孝伯(王恭)孤高正直品德高尚，阿大(王忱)开朗通达高洁疏放。”

8.155 王恭有清丽的言辞简约的旨意，善于叙谈，而读书不多，谈话内容多有重复。有人说，王恭谈论常有新意，不觉得烦复。

8.156 殷仲堪死后，桓玄问殷仲文：“你家仲堪，究竟是怎样的人？”仲文回答说：“虽然不能光华照彻一世，但足以映照九泉。”



8. 153 Wang Kung was at first extremely fond of Wang Ch'en, but later, encountering the alienation of Yüan Yüeh, the two eventually became mutually suspicious and estranged. However, whenever either of them came upon any exhilarating experience, there would unavoidably be times when they missed each other.

Kung was once walking after having taken a powder (*hsing-san*), on the way to the archery hall at Ching-k'ou. At the time the clear dewdrops were gleaming in the early morning light, and the new leaves of the paulownia were just beginning to unfold. Kung looked at them and said, "Wang Ch'en is surely and unmistakably as clear and shining (*â ak-â' ak*) as these!"

8. 154 The grand tutor, Ssu-ma Tao-tzu, made a characterization of the two Wangs (Wang Kung and Wang Ch'en) as follows: "Kung, towering aloft (*d'ien-g-d'ien-g*), rises straight up; Ch'eh, loosely spreading (*lâ-l â*) is pure and relaxed."

8. 155 Wang Kung used clear terminology and uncomplicated ideas. He was very capable in oral expression, but his reading was limited, and he used a good many redundancies. Someone characterized him by saying, "Wang Kung has such original ideas one isn't aware of his repetitions."

8. 156 After Yin Chüng-k'an's death, Huan Hsüan asked Chüng-k'an's cousin Yin Chung-wen, "When all's said and done, what kind of man was your family's Yin Chüng-k'an?"

Chung-wen replied, "Although he was unable to 'bring prosperity and enlightenment' to the age in which he lived, he is worthy to shine through the Nine Springs of the underworld."



品藻第九

【原文】

9.1 汝南陈仲举，颍川李元礼，二人共论其功德，不能定先后。蔡伯喈评之曰：“陈仲举强于犯上，李元礼严于摄下，犯上难，摄下易。”仲举遂在“三君”之下，元礼居“八俊”之上。

9.2 庞士元至吴，吴人并友之。见陆绩、顾劭、全琮，而为之目曰：“陆子所谓驽马有逸足之用，顾子所谓驽牛可以负重致远。”或问：“如所目，陆为胜邪？”曰：“驽马虽精速，能致一人耳。驽牛一日行百里，所致岂一人哉？”吴人无以难。“全子好声名，似汝南樊子昭。”

9.3 顾劭尝与庞士元宿语，问曰：“闻子名知人，吾与足下孰愈？”

【今译】

9.1 汝南陈仲举(蕃)，颍川李元礼(膺)，人们一起谈论他们的功德，不能确定其高下。蔡伯喈(邕)评论道：“陈仲举敢于违逆上司，李元礼严于统摄部下；违逆上司难，威慑下级容易。”于是陈仲举被列于“三君”之下，李元礼位居“八俊”之上。

9.2 庞士元(统)到吴地去，吴人全都把他当作朋友。见到陆绩、顾劭、全琮，对他们品评道：“陆子是所谓驽马，有长足远行的本领；顾子是所谓驽牛，可以载负重物到达远方。”有人问：“按照你的评论，陆绩强于顾劭啦？”说：“驽马即使跑得很快，也只能运载一人而已。驽牛一日走一百里，所能运载的岂只一人呢？”吴人无话反驳。“全子追求声名，和汝南的樊子昭一样。”

9.3 顾劭曾经和庞士元(统)夜谈，问道：“听说您以善于知人闻名，我和您相比较，谁更强一些？”庞说：“造就化育社会风尚，与时代起



Chapter 9 Grading Excellence

9.1 In general discussions of the relative merits of the two men, Ch'en Fan of Ju-nan, and Li Ying of Ying-ch'uan, no one was able to determine who was superior and who inferior. Ts'ai Yung criticized them as follows: "Ch'en Fan is stubborn in crossing the will of his superiors, while Li Ying is strict in the management of his inferiors. Crossing the will of superiors is difficult; managing inferiors is easy."

Ch'en Fan was accordingly classified at the foot of the "Three Gentlemen" (*san-chiün*), and Li Ying at the head of the "Eight Heroes" (*pa-chiün*).

9.2 When P'ang T'ung arrived in Wu, the people of Wu all befriended him. After he had seen Lu Chi, Ku Shao, and Ch'üan Tsung, he made characterizations for them as follows: "Lu Chi might be called an old horse who has the capability for swiftness of foot; Ku Shao might be called an old ox who can carry heavy burdens and travel long distances."

Someone asked P'ang, "According to your characterization, then, is Lu the better of the two?"

P'ang replied, "An old horse, though he be the finest and swiftest, can carry no more than one man. As for an old ox, though in one day he might travel but a hundred *li*, is his load limited to one man?"

Since no one of the people of Wu raised any objections, (P'ang continued,) "Ch'üan Tsung is a lover of fame and reputation, something like Fan Tzu-chao of Ju-nan."

9.3 Ku Shao once stayed overnight conversing with P'ang T'ung. Ku asked, "I hear you're famous as a knower of men. Between the two of us, which is better?"



【原文】

曰：“陶冶世俗，与时浮沉，吾不如子；论王霸之余策，览倚伏之要害，吾似有一日之长。”劭亦安其言。

9.4 诸葛瑾弟亮，及从弟诞，并有盛名，各在一国。于时以为蜀得其龙，吴得其虎，魏得其狗。诞在魏，与夏侯玄齐名；瑾在吴，吴朝服其弘量。

9.5 司马文王问武陔：“陈玄伯何如其父司空？”陔曰：“通雅博畅，能以天下声教为己任者，不如也；明练简至，立功立事，过之。”

9.6 正始中，人士比论，以五荀方五陈：荀淑方陈寔，荀靖方陈谌，荀爽方陈纪，荀彧方陈群，荀颀方陈泰。又以八裴方八王：裴徽方王祥，裴楷方王夷甫，裴康方王绥，裴绰方王澄，裴瓚方王敦，裴遐方王

【今译】

落沉浮，我不如您；讨论王霸事业的各种策略，观察祸福的契机关节，我似乎稍微强一点。”顾劭也信服他的话。

9.4 诸葛瑾和弟弟诸葛亮、堂弟诸葛诞，都有很高的名望，各自在一个国家。当时，人们认为蜀国得到其中的龙，吴国得到其中的虎，魏国得到其中的狗。诸葛诞在魏国，和夏侯玄齐名；诸葛瑾在吴国，吴国朝廷上下都佩服他宏大的器量。

9.5 司马文王（昭）问武陔：“陈玄伯（泰）和他的父亲司空（陈群）相比怎么样？”武陔说：“通达雅正，博学畅达，能够把搞好国家的风气教化作为自己的任务这方面子不如父；精明干练、简要精到，建功立业方面，子胜过父。”

9.6 正始年间，把有名望的人相互比附而评论，用五荀比五陈：荀淑比陈寔，荀靖比陈谌，荀爽比陈纪，荀彧比陈群，荀颀比陈泰。又东晋人士用八裴比八王：裴徽比王祥，裴楷比王夷甫，裴康比王绥，裴



P'ang replied, "In forming and fashioning the morals of the age, or 'floating or sinking with the times,' I'm no match for you. But in discouraging on policies handed down by the ancients for the rule of kings and hegemonies, or reviewing the strategic moments (of history) when 'prosperity or calamity hung in the balance (*i-fu*)' I would seem to be a day or so older than you."

Ku Shao, for his part, was also content with this statement.

9.4 Chu-ko Chin, his younger brother Liang, and his cousin Tan all had flourishing reputations, but each lived in a different one of the Three Kingdoms. At the time people said that Shu had gotten the dragon of the family, Wu its tiger, and Wei its cub (*kou*).

Chu-ko Tan lived in Wei and shared an equal reputation with Hsiahou Hsüan. Chu-ko Chin lived in Wu, where the Wu court respectfully acknowledged his vast tolerance.

9.5 Ssu-ma Chao once asked Wu Kai, "How would you compare Ch'en T'ai with his father, Ch'en Ch'un?"

Kai replied, "In regard to being able to make teaching and influencing everyone in the realm his own responsibility with uninhibited urbanity and broad cheerfulness, T'ai is not the equal of his father. But when it comes to establishing his merit and getting things done with enlightened discipline and utmost simplicity, he surpasses his father."

9.6 During the Cheng-shih era, whenever gentlemen were being discussed in pairs, the "Five Hsüns" were compared to the "Five Ch'ens": Hsün Shu was compared to Ch'en Shih; Hsün Ching to Ch'en Ch'en; Hsün Shuang to Ch'en Chi; Hsün Yü to Ch'en Ch'un; and Hsün I to Ch'en T'ai.

In addition the "Eight p'eis" were compared to the "Eight Wangs":



【原文】

导，裴颀方王戎，裴邈方王玄。

9.7 冀州刺史杨准二子乔与髦，俱总角为成器。准与裴颀、乐广友善，遣见之。颀性弘方，爱乔之有高韵，谓准曰：“乔当及卿，髦小减也。”广性清淳，爱髦之有神检，谓准曰：“乔自及卿，然髦尤精出。”准笑曰：“我二儿之优劣，乃裴、乐之优劣。”论者评之：以为乔虽高韵，而检不匝，乐言为得，然并为后出之俊。

9.8 刘令言始入洛，见诸名士而叹曰：“王夷甫太解明，乐彦辅我所敬，张茂先我所不解，周弘武巧于用短，杜方叔拙于用长。”

【今译】

绰比王澄，裴瓚比王敦，裴遐比王导，裴颀比王戎，裴邈比王玄。

9.7 冀州刺史杨准的两个儿子杨乔和杨髦，都在未成年之时就已经成才。杨准和裴颀、乐广是要好的朋友，打发两个儿子去见他们。裴颀性格大度正直，喜爱杨乔有高雅的风韵，对杨准说：“杨乔将会赶得上你，杨髦稍微差一些。”乐广性情高洁淳朴，喜爱杨髦有精神操守，对杨准说：“杨乔自然可以赶上你，然而杨髦会更优秀杰出。”杨准笑道：“我两个儿子的优劣，就是裴、乐二人的优劣。”评论的人评定：认为杨乔虽然风韵高雅，而精神操守不足，乐广的话是得当的，但两人都是后辈中优秀出众的人物。

9.8 刘令言(纳)刚到洛阳时，看到诸名士而赞叹道：“王夷甫(衍)极精明，乐彦辅(广)是我敬佩的人，张茂先(华)是我不能理解的人，周弘武(恢)善于巧用他的短处，杜方叔(育)不善于运用他的长处。”



P'ei Hui was compared to Wang Hsiang; P'ei K'ai to Wang Yen; P'ei K'ang to Wang Sui; P'ei Ch'o to Wang Ch'eng; P'ei Tsan to Wang Tun; P'ei Hsia to Wang Ton; P'ei Wei to Wang Jung; and P'ei Mo to Wang Hsüan.

9.7 The two sons of Yang Chun, the governor of Chi Province, Yang Ch'iao and Yang Mao, were both of mature capacity while they were still young lads with their hair in tufts. Since Chun was on friendly terms with both P'ei Wei and Yüeh Kuang, he sent the two lads to see them.

P'ei Wei's nature was magnanimous but proper, and, being fond of Ch'iao for his possession of a lofty manner, he reported to Chün, "Ch'iao will come up to you some day; Mao will fall a little behind."

Yüeh Kuang's nature on the other hand was pure and unmixed, and, being fond of Mao for his possession of a spiritual discipline, he reported, "Ch'iao will undoubtedly come up to you, but Mao will become even more refined than you are."

Chün laughed and said, "The superiority and inferiority of my two sons turns out to be nothing more or less than the superiority and inferiority of P'ei Wei and Yüeh Kuang!"

Thereafter, when those who discussed personalities evaluated the two, they considered that although Yang Ch'iao possessed a lofty manner, his spiritual discipline was not as well-rounded as his brother's, and that Yüeh Kuang's appraisal had hit upon the truth. However, both Ch'iao and Mao became outstanding members of the younger generation.

9.8 When Liu Na first came to Lo-yang and met all the famous gentlemen, he sighed and said, "Wang Yen is completely fresh and scintillating; Yüeh Kuang is the one I respect; Chang Hua is the one I don't understand; Chou Hui is clever at utilizing his shortcomings; Tu Yü is clumsy at utilizing his strong points."



【原文】

9.9 王夷甫云：“间丘冲优于满奋、郝隆。此三人并是高才，冲最先达。”

9.10 王夷甫以王东海比乐令，故王中郎作碑云：“当时标榜，为乐广之俪。”

9.11 庾中郎与王平子雁行。

9.12 王大将军在西朝时，见周侯，辄扇障面不得住。后度江左，不能复尔，王叹曰：“不知我进伯仁退？”

9.13 会稽虞骥，元皇时与桓宣武同侠，其人有才理胜望。王丞相尝谓骥曰：“孔愉有公才而无公望，丁潭有公望而无公才，兼之者其在卿乎？”骥未达而丧。

9.14 明帝问周伯仁：“卿自谓何如郗鉴？”周曰：“鉴方臣如有功

【今译】

9.9 王夷甫(衍)说：“间丘冲比满奋、郝隆更优秀。这三个人都是才智很高的人，间丘冲最先显贵。”

9.10 王夷甫(衍)以王东海(承)比乐令(广)，所以王中郎(坦之)为他写碑文道：“当时品评，他和乐广是一对儿。”

9.11 庾中郎(敳)和王平子(澄)如鸿雁比并齐飞。

9.12 王大将军(敦)在西晋时，见到周侯(顗)，就不停地用扇子遮挡面孔。后来渡江来到江东，不再这样做了，王敦感叹道：“不知是我前进了，还是伯仁后退了？”

9.13 会稽虞骥，在元帝时和桓宣武(温)父是同僚，这个人有才华，善义理，名望高。王丞相(导)曾经对虞骥说：“孔愉有作三公的才华却没有作三公的声望，丁潭有作三公的声望却没有作三公的才华，二者兼而有之的人，大概就是你了把？”虞骥尚未显达就死了。

9.14 晋明帝(司马绍)问周伯仁(顗)：“和郗鉴相比，你自认为



9.9 Wang Yen said, "Lü-ch'iu Ch'ung is better than Man Fen and Hsi Lung. These three men are all of high ability, but Ch'ung should have the foremost rating."

9.10 Wang Yen once compared Wang Ch'eng to Yüeh Kuang. For this reason, when Ch'eng's grandson, Wang T'an-chih, was composing a stele inscription for his grandfather, he wrote, "In contemporary ratings he was paired with Yüeh Kuang."

9.11 Yü Ai walked slightly behind and to the side (*yen-hsing*) with Wang Cheng.

9.12 While Wang Tun was still at the Western Chin court, whenever he met Chou I he would always fan his face without being able to stop.

Later, after they had both crossed the Yangtze River, he could no longer do so. With many a sigh Wang said, "I don't know whether it's I who have progressed, or Chou who has retrogressed."

9.13 During the reign of Emperor Yüan (Ssu-ma Jui), Yü Fei of K'uai-chi Commandery, was employed in the same department with Huan I. As a person he possessed eloquence and reasoning powers and an excellent prestige.

Chancellor Wang Tao once said to Fei, "K'ung Yü has the ability for one of the Three Ducal Offices, but not the prestige; while Ting T'an has the prestige for it, but not the ability. Wouldn't the one in whom the two are combined be you?" But Fei died before he had reached this eminence.

9.14 Emperor Ming (Ssu-ma Shao) asked Chou I, "How do you think of yourself in comparison with Ch'ih Chien?"

Chou replied, "Chien would seem to be more conscientious than I am."

The emperor then asked the same thing of Ch'ih Chien.



【原文】

夫。”复问郗，郗曰：“周顛比臣有国士门风。”

9.15 王大将军下，庾公问：“闻卿有四友，何者是？”答曰：“君家中郎、我家太尉、阿平、胡毋彦国。阿平故当最劣。”庾曰：“似未肯劣。”庾公又问：“何者居其右？”王曰：“自有人。”又问：“何者是？”王曰：“噫！其自有公论。”左右躡公，公乃止。

9.16 人问丞相：“周侯何如和峤？”答曰：“长舆嵯峨。”

9.17 明帝问谢鲲：“君自谓何如庾亮？”答曰：“端委庙堂，使百僚准则，臣不如亮；一丘一壑，自谓过之。”

9.18 王丞相二弟不过江，曰颖、曰敞。时论以颖比邓伯道，敞比温忠武。议郎、祭酒者也。

【今译】

如何？”周说：“郗鉴比我好像有造诣。”又问郗鉴，郗说：“周顛比我有国士风度。”

9.15 王大将军(敦)到建康，庾公(亮)问：“听说你有四个朋友，哪些人是？”回答说：“你家的中郎(庾敦)、我家太尉(王衍)、阿平(王澄)、胡毋彦国(辅之)。阿平当然是最差的一个。”庾公说：“似乎未必差。”庾公又问：“哪个人位居第一？”王敦说：“自然有人。”又问：“哪一个是？”王敦说：“呵！那自然有公论。”旁边的人踩庾亮的脚，庾亮才停止不再追问下去。

9.16 有人问丞相(王导)：“周侯(顛)与和峤相比较怎么样？”回答说：“长舆(和峤)高峻不群。”

9.17 晋明帝(司马绍)问谢鲲：“你自己认为和庾亮比怎么样？”回答说：“穿朝服登庙堂，作为典范，使百官效仿，我不如亮；退隐山林，纵意丘壑，自认为比他强。”

9.18 王丞相(导)的两个弟弟没有过江，一个名叫王颖，一个名叫王敞。当时舆论以王颖比邓伯道(攸)，以王敞比温忠武(峤)。就是议郎、祭酒二人。



Ch'ih replied, "Chou I has more of the family tradition of a statesman than I have."

9.15 When Wang Tun descended the Yangtze River, Yü Liang asked him, "I've heard that you have 'Four Friends.' Who are they?"

Wang replied, "The commander from your family (Yü Ai), the grand marshal from my family (Wang Yen), A-p'ing (Wang Ch'eng), and Hu-wu Fu-chih. A-ping, of course, should be considered the least of the four."

Yü said, "It seems he may not quite be the least." Yü then went on to ask. "And who is at the head of the list?"

Wang replied, "Naturally there's someone."

Yü asked again, "Who is it?"

Wang said, "Well, of course, there are public estimates of who it is."

At this point one of Liang's attendants stepped on his foot, and he finally stopped asking questions.

9.16 Someone asked Chancellor Wang Tao, "How would you rate Chou I in comparison with Ho Ch'iao?"

The chancellor replied, "Ho Ch'iao was craggier (*ts'â-ngât*)."

9.17 Emperor Ming once asked Hsieh K'un, "How would you rate yourself in comparison with Yü Liang?"

Hsieh replied, "As for 'sitting in ceremonial attire' in temple or hall, and making the hundred officials keep to the rules, I'm no match for Liang. But when it comes to '(living in seclusion on) a single hill,' or '(fishing in) a single stream,' I consider myself superior to him."

9.18 Chancellor Wang Tao's two younger brothers, Ying and Ch'ang, never crossed the Yangtze River. Contemporary evaluations compared Wang Ying to Teng Yu, and Wang Ch'ang to Wen Ch'iao. Ying had been a consultant, and Ch'ang summoned to be a libationer.



【原文】

9.19 明帝问周侯：“论者以卿比郗鉴，云何？”周曰：“陛下不须牵颀比。”

9.20 王丞相云：“顷下论以我比安期、千里，亦推此二人；唯共推太尉，此君特秀。”

9.21 宋祜曾为王大将军妾，后属谢镇西。镇西问祜：“我何如王？”答曰：“王比使君，田舍贵人耳。”镇西妖冶故也。

9.22 明帝问周伯仁：“卿自谓何如庾元规？”对曰：“萧条方外，亮不如臣；从容廊庙，臣不如亮。”

9.23 王丞相辟王蓝田为掾，庾公问丞相：“蓝田何似？”王曰：“真独简贵，不减父祖，然旷淡处故当不如尔。”

【今译】

9.19 晋明帝(司马绍)问周侯(颀)：“品评议论的人把你与郗鉴匹比，怎么样？”周说：“陛下不该拉颀出来去比附。”

9.20 王丞相(导)说：“近来评论界以我比量安期(王承)、千里(阮瞻)，我也推重这两人；只是应该共同推重太尉(王衍)，此君出类拔萃。”

9.21 宋祜曾经是王大将军(敦)侍妾，后来归属谢镇西(尚)。镇西问宋祜：“我和王敦比怎么样？”回答说：“王敦与使君比，好像田舍儿与贵人啊。”因为镇西仪容非常美丽的缘故。

9.22 晋明帝(司马绍)问周伯仁(颀)：“和庾元规(亮)相比，你自己认为怎么样？”回答说：“清闲飘逸于世俗之外，庾亮不如我；斡旋于庙堂之上，我不如庾亮。”

9.23 王丞相(导)征召王蓝田(述)为属掾，庾公(亮)问丞相：“蓝田怎么样？”王说：“率真孤傲、简约高贵，不比其父祖减色；然而心胸开朗、淡于名利方面肯定不如他们了。”



9.19 Emperor Ming asked Chou I, "How do you feel about the way those who evaluate personalities compare you with Ch'ih Chien?"

Chou replied, "It's not necessary for Your Majesty to involve me in comparisons."

9.20 Chancellor Wang Tao said, "Recent evaluations compare me with Wang Ch'eng and Juan Chan, and at the same time promote the claims of these two men. And they, in their turn, both promoted the claims of the grand marshal, Wang Yen. So *this* gentleman must have been extraordinarily outstanding."

9.21 Sung Wei was at one time the concubine of Wang Tun, but afterward came into the household of Hsieh Shang. Shang asked her, "How do I compare with Wang?"

Wei replied, "Wang Tun is to you as a peasant is to a nobleman, that's all." She said this because Hsieh Shang was charming and handsome.

9.22 Emperor Ming once asked Chou I, "How would you rate yourself in comparison with Yü Liang?"

Chou replied, "As for living in quietude beyond the cares of the world, Liang is no match for me; but when it comes to maintaining a calm dignity in hall or temple, I'm no match for Liang."

9.23 After Chancellor Wang Tao had summoned Wang Shu to serve as his aide, Yü Liang asked the chancellor, "What sort of person is Wang Shu?"

Wang Tao replied, "In honesty, independence, simplicity, and nobility, he's no less qualified than either his father Wang Ch'eng, or his grandfather Wang Chan. But when it comes to living an untrammled and dispassionate existence, of course, he'd be no match for them."



【原文】

9.24 卞望之云：“郗公体中有三反：方于事上，好下佞己，一反；治身清贞，大修计校，二反；自好读书，憎人学问，三反。”

9.25 世论温太真是过江第二流之高者。时名辈共说人物第一将尽之间，温常失色。

9.26 王丞相云：“见谢仁祖，恒令人得上。”与何次道语，唯举手指地曰：“正自尔馨。”

9.27 何次道为宰相，人有讥其信任不得其人。阮思旷慨然曰：“次道自不至此。但布衣超居宰相之位，可恨唯此一条而已！”

9.28 王右军少时，丞相云：“逸少何缘复减万安邪！”

9.29 郗司空家有伧奴，知及文章，事事有意。王右军向刘尹称

【今译】

9.24 卞望之(壺)说：“郗公(鉴)身上有三种矛盾对立的现象：侍奉君主端方正直坚持原则，却喜欢下级对自己阿谀奉承，矛盾之一；修身养性廉洁正派，却大肆计较利害得失，矛盾之二；自己好读书，却忌恨别人有学问，矛盾之三。”

9.25 世人评论温太真(峤)是江北过江来的第二流人物中的高才。当时名流一起评品人物，每当第一流人物品评将尽时，温常常惊恐变色。

9.26 王丞相(导)说：“见到谢仁祖(尚)，常常令人精神振奋。”与何次道(充)谈论，只是举起手指着地面说：“正是这样。”

9.27 何次道(充)作宰相，有人讥笑他信任不值得信赖的人。阮思旷(裕)感慨地说：“次道自然不至于如此。但是以布衣之身，越居宰相之位，可遗憾的只是这一条罢了！”

9.28 王右军(羲之)年轻时，丞相(王导)说：“逸少哪里不如万安(刘綏)呀！”

9.29 郗司空(鉴)家有个北方奴仆，通晓文章，办事处处用心留意。王右军(羲之)向刘尹(悛)称赞他，刘问：“和方回(郗愔)比怎么



9.24 Pien K'un said, "In Ch'ih Chien person there are three contradictions: (1) he's rigidly correct in serving his superiors, yet loves to have his subordinates flatter him; (2) in his private life he's pure and incorruptible, yet he's always working on grand schemes and intrigues; (3) he himself loves to read, yet he hates the learning of others."

9.25 In contemporary evaluations Wen Ch'iao was rated the highest of all the second-class persons who had crossed the Yangtze River. When famous gentlemen of the time got together to discuss personalities, as the list of first-class persons drew to a close, Wen would always turn pale.

9.26 Chancellor Wang Tao said, "Whenever I meet Hsieh Shang, he always enables me to reach a higher level of existence, but when I converse with Ho Ch'ung"—Wang simply raised his hand and pointed toward the ground—"it's just exactly like this."

9.27 When Ho Ch'ung became a minister of state. There were some who complained that the office with which he had been entrusted had not been filled with the right man. Juan Yü said with deep feeling, "Ho Ch'ung should never have come this far. For one who is still 'in cotton clothes' (i. e., in obscurity) to leap over the heads of others into the position of minister of state is regrettable—just this one point and nothing else."

9.28 When Wang Hsi-chih was young, Chancellor Wang Tao said of him, "Why should Hsi-chih any longer be considered inferior to Liu Sui?"

9.29 In Ch'ih Yin's household there was a northern (*ts'ang*) slave who knew something about literature and had ideas on every subject. Wang Hsi-chih once praised him to Liu T'an.

Liu asked, "How would you rate him in comparison with his master, Ch'ih Yin?"



【原文】

之,刘问:“何如方回?”王曰:“此正小人有意向耳,何得便比方回?”刘曰:“若不如方回,故是常奴耳。”

9.30 时人道阮思旷,骨气不及右军,简秀不如真长,韶润不如仲祖,思致不如渊源,而兼有诸人之美。

9.31 简文云:“何平叔巧累于理,嵇叔夜俊伤其道。”

9.32 时人共论晋武帝出齐王之与立惠帝,其失孰多。多谓立惠帝为重。桓温曰:“不然,使子继父业,弟承家祀,有何不可?”

9.33 人问殷渊源:“当世王公,以卿比裴叔道,云何?”殷曰:“故当以识通暗处。”

9.34 抚军问殷浩:“卿定何如裴逸民?”良久答曰:“故当胜耳。”

【今译】

样?”王说:“这只是小人而办事有心罢了!怎么能就与方回相比?”刘曰:“如果比不上方回,仍然是一般的奴仆罢了。”

9.30 当时的人评论阮思旷(裕),风骨正气不如右军(王羲之),简约秀出不如真长(刘惔),美好温润不如仲祖(王濛),思想意趣不如渊源(殷浩),却兼有诸人的长处。

9.31 晋简文帝(司马昱)说:“何平叔(晏)机巧而伤害了他贵无的义理,嵇叔夜(康)俊逸不群则有损他越名教而任自然的宗旨。”

9.32 当时人都在议论晋武帝(司马炎)遣齐王(司马攸)回国与立惠帝(司马衷)为嗣,二者哪个过失严重。大多数人认为立惠帝过失更重。桓温说:“不对,让儿子继承父亲的事业,弟弟接替家族的祭祀,有什么不可以?”

9.33 有人问殷渊源(浩):“当世王公,把你比裴叔道(遐),为什么?”殷说:“当然是因为我们识见都能通精微难解之处。”

9.34 抚军将军(司马昱)问殷浩:“你和裴逸民(颢)相比究竟如何?”过了很久殷浩回答道:“当然比他强啦。”



Wang replied, “Oh well, he’s just a low-class person who has a few ideas, that’s all. How can he be compared with Ch’ih Yin?”

Liu said, “If he’s not comparable to Ch’ih Yin, he really *is* an ordinary slave!”

9.30 Contemporaries characterized Juan Yü as follows: “In style and manner he doesn’t approach Wang Hsi-chih; in simplicity and preeminence he’s not the equal of Liu T’an; in graciousness and charm he’s no match for Wang Meng; in intellectual power he’s not equal to Yin Hao; but he combines in his person the excellent qualities of them all.”

9.31 Emperor Chien-wen (Ssu-ma Yü) said, “Ho Yen’s cleverness got in the way of the Truth (*li*), and Chi K’ang’s outstanding ability did injury to the Way.”

9.32 Contemporaries were discussing together which was the greater mistake of Emperor Wu of Chin (Ssu-ma Yen): his banishment of his younger brother, the Prince of Ch’i (Ssu-ma Yu), or his establishment of his son, Emperor Hui (Ssu-ma Chung) as crown prince.

The majority held that the establishment of Emperor Hui was the graver mistake. But Huan Wen said, “You’re wrong. He had his son continue his father’s work, and younger brother carry on the family sacrifices. What was improper about that?”

9.33 Someone asked Yin Hao, “The princes and the nobles of the present age are comparing you with P’ei Hsia. What do you say to that?”

Yin replied, “Of course it’s because I have a perceptive understanding of obscure points.”

9.34 The General Controlling the Army (Ssu-ma Yü) once asked Yin Hao, “When all’s said and done, how do you compare with P’ei Wei?”



【原文】

9.35 桓公少与殷侯齐名，常有竞心。桓问殷：“卿何如我？”殷云：“我与我周旋久，宁作我。”

9.36 抚军问孙兴公：“刘真长何如？”曰：“清蔚简令。”“王仲祖何如？”曰：“温润恬和。”“桓温何如？”曰：“高爽迈出。”“谢仁祖何如？”曰：“清易令达。”“阮思旷何如？”曰：“弘润通长。”“袁羊何如？”曰：“洮洮清便。”“殷洪远何如？”曰：“远有致思。”“卿自谓何如？”曰：“下官才能所经，悉不如诸贤；至于斟酌时宜，笼罩当世，亦多所不及。然以不才，时复托怀玄胜，远咏《老》、《庄》，萧条高寄，不与时务经怀，

【今译】

9.35 桓公(温)年轻时与殷侯(浩)齐名，常常有争高低之心。桓问殷：“你比我怎么样？”殷说：“我和我应酬已久，宁肯仍作我自己。”

9.36 抚军将军(司马昱)问孙兴公(绰)：“刘真长(惔)怎么样？”说：“清淳有文采，简约美好。”“王仲祖(濛)怎么样？”说：“温和仁慈，恬淡闲适。”“桓温怎么样？”说：“高傲豪爽，超群出众。”“谢仁祖(尚)怎么样？”说：“高洁平易，美好通达。”“阮思旷(裕)怎么样？”说：“大度宽和，淹通兼善。”“袁羊(乔)怎么样？”说：“滔滔不绝善谈论。”“殷洪远(融)怎么样？”说：“旷远有深邃的思想。”“你自认为如何？”说：“下官才能特长，全不如各位贤达；至于斟酌时世事态，把握时局形势，也大多赶不上他们。然而不才时时寄托情怀于玄理，尽情诵咏《老子》、



After a long while Yin answered, "Of course I'm just better than he was, that's all."

9.35 When Huan Wen was young, he and Yin Hao were of equal reputation, and they constantly felt a spirit of mutual rivalry. Huan once asked Yin, "How do you compare with me?"

Yin replied, "I've been keeping company with myself a long time; I'd rather just be me."

9.36 The General Controlling the Army (Ssu-ma Yü) once asked Sun Ch'o, "How would you evaluate Liu T'an?"

Sun replied, "Pure, yet luxuriant; unceremonious, yet genteel."

"What about Wang Meng?"

"Warm and gracious; placid and affable."

"And Huan Wen?" "Haughty and forthright; aggressively outstanding."

"And Hsieh Shang?"

"Pure, yet easygoing; genteel, yet uninhibited."

"What about Juan Yu?"

"Magnificently gracious; universally excelling."

"And Yuan Ch'iao?"

"Washed and scoured; pure and alert."

"And Yin Jung?"

"Remote from the world, yet deep in thought."

Ssa-ma Yü then asked, "How would you evaluate yourself?"

Sun replied, "What my own talents and abilities are concerned with is in no case comparable to these worthies. And as far as deliberating on policies suited to the times, or ways of ruling the present world are concerned, in these matters, too, for the most part, I don't approach them."



【原文】

自谓此心无所与让也。”

9.37 桓大司马下都，问真长曰：“闻会稽王语奇进，尔邪？”刘曰：“极进，然故是第二流中人耳。”桓曰：“第一流复是谁？”刘曰：“正是我辈耳！”

9.38 殷侯既废，桓公语诸人曰：“少时与渊源共骑竹马，我弃去，已辄取之，故当出我下。”

9.39 人问抚军：“殷浩谈竟何如？”答曰：“不能胜人，差可献酬群心。”

9.40 简文云：“谢安南清令不如其弟，学义不及孔岩，居然自胜。”

9.41 未废海西公时，王元琳问桓元子：“箕子、比干迹异心同，不

【今译】

《庄子》，超脱世俗有高远的寄托，不以时务萦怀，自认为此种心境是谁也比不了的。”

9.37 桓大司马(温)顺江而下到都城建康，问真长(刘惔)说：“听说会稽王(司马昱)谈玄有极大的长进，是这样吗？”刘说：“进步极大，然而仍然是第二流中的人罢了。”桓说：“第一流的又是谁呢？”刘说：“正是我们这些人啊！”

9.38 殷侯(浩)因兵败而被废黜，桓公(温)对人说：“小时候和渊源一起骑竹马，我丢弃之后，他就捡起来，本来就在我之下。”

9.39 有人问抚军大将军(司马昱)：“殷浩谈玄究竟如何？”回答说：“不能取胜于人，尚可令宾客欢欣畅快。”

9.40 晋简文帝(司马昱)说：“谢安南(奉)清雅美好的风采不如他弟弟(谢聘)，才学义理赶不上孔岩，但显然仍有胜过别人之处。”

9.41 没有废黜海西公(司马奕)时，王元琳(珣)问桓元子(温)：“箕子、比干所表现的行迹不同而心意相同，不知道您更赞成谁的做法？”



On the other hand, precisely because I'm untalented, I set my thoughts from time to time on the Mysterious and Transcendent (*hsüan-sheng*) and intone from afar the words of Lao-tzu and Chuang-tzu. Lonely and aloof in lofty retirement, I don't concern my thoughts with temporal duties. I myself feel that in this attitude I yield to none."

9.37 When the grand marshal, Huan Wen, descended the Yangtze River to the capital, he asked Liu T'an, "I hear the conversations of the Prince of K'uai-chi (Ssu-ma Yü) are notably advanced. Is it true?"

Liu replied, "He's *extremely* advanced. However, he's definitely only among those of the second class."

Huan said, "Oh? And who are in the first class?"

Liu replied, "Just people like us, that's all."

9.38 After Yin Hao had been dismissed, Huan Wen said to the others, "When I was young I used to play at riding bamboo horses with Yin Hao, but after I gave it up, he immediately seized upon it. Of course, he's turned out to be less skillful at it than I was."

9.39 Someone asked the General Controlling the Army (Ssu-ma Yü), "In the last analysis, how would you rate Yin Hao as a conversationalist?"

Yü replied, "He's unable to beat anyone in an argument, but quite adequate at the art of give-and-take in a crowd."

9.40 Emperor Chien-wen (Ssu-ma Yü) said, "In purity and gentility Hsieh Feng isn't the equal of his younger brother, Hsieh P'in, nor in the pursuit of learning does he come up to K'ung Yen. But just as he is, by himself, he's superb."

9.41 In the period before the Duke of Hai-hsi (Ssu-ma I) was deposed, Wang Hsün asked Huan Wen, "In the case of the Viscount of Chi



【原文】

审明公孰是孰非？”曰：“仁称不异，宁为管仲。”

9.42 刘丹阳、王长史在瓦官寺集，桓护军亦在坐，共商略西朝及江左人物。或问：“杜弘治何如卫虎？”桓答曰：“弘治肤清，卫虎弈弈神令。”王、刘善其言。

9.43 刘尹抚王长史背曰：“阿奴比丞相，但有都长。”

9.44 刘尹、王长史同坐，长史酒酣起舞。刘尹曰：“阿奴今日不复减向子期。”

9.45 桓公问孔西阳：“安石何如仲文？”孔思未对，反问公曰：“何如？”答曰：“安石居然不可陵践，其处故乃胜也。”

【今译】

桓说：“如果同样称为仁人，我宁愿做管仲。”

9.42 刘丹阳(悛)、王长史(濛)在瓦官寺聚会，桓护军(伊)也在座，大家一起评论西晋和江东的人物。有人问：“杜弘治(义)与卫虎(玠)相比如何？”桓回答说：“弘治仪容秀美清丽，卫虎精神焕发、神意美好。”王、刘二人都认为他的评论好。

9.43 刘尹(悛)手抚王长史(濛)背说：“阿奴与丞相(王导)相比，确实姿容美好。”

9.44 刘尹(悛)、王长史(濛)一起闲坐，长史酒兴正浓时起身跳舞。刘尹说：“你今天的样子，不亚于当年的向子期(秀)。”

9.45 桓公(温)问孔西阳(岩)：“安石(谢安)比仲文(殷仲文)怎么样？”孔想了想没有回答，却反问桓公：“你认为怎么样？”回答说：“安石显然不可欺凌轻践，他自处之道确实是胜过别人啊。”



and Pi Kan, though their actions differed, their intentions were the same. May I ask Your Excellency's opinion as to which was right and which wrong?"

Huan replied, "In their praise as good men, there's no difference between them, but I'd rather be a Kuan Chung."

9.42 Liu T'an and Wang Meng were once at a gathering at the Wakuan Temple where Huan I was also among the company. They were discussing together and evaluating personalities of the Western Chin court in comparison with those of east of the River.

Someone asked, "How would Tu I compare with Wei Chieh?"

Huan I replied, "Tu I had a purity of the complexion; Wei Chieh, radiantly shining, had a gentility of the spirit."

Wang and Liu applauded his words.

9.43 Lin T'an once patted Wang Meng on the back and said, "Meng, old chap (A-nu), compared to the chancellor (Wang Tao) you simply have the greater endowment of elegance."

9.44 Liu T'an and Wang Meng were once both present at a banquet. Wang, slightly in his cups, got up and performed a dance.

Liu said to him, "Meng, old chap, today you're not a whit behind Hsiang Hsiu!"

9.45 Huan Wen once asked K'ung Yin, "How would you rate Hsieh An in comparison with Yin Chung-wen?" K'ung thought a while but had not yet answered, when he returned the question to Huan, saying, "How would *you* rate him?"

Huan replied, "Hsieh An, as one would expect, is inviolable; his very position is naturally superior."



【原文】

9.46 谢公与时贤共赏说，遏、胡儿并在坐。公问李弘度曰：“卿家平阳何如乐令？”于是李潜然流涕曰：“赵王篡逆，乐令亲授玺绶。亡伯雅正，耻处乱朝，遂至仰药，恐难以相比。此自显于事实，非私亲之言。”谢公语胡儿曰：“有识者果不异人意。”

9.47 王脩龄问王长史：“我家临川，何如卿家宛陵？”长史未答，脩龄曰：“临川誉贵。”长史曰：“宛陵未为不贵。”

9.48 刘尹至王长史许清言，时荀子年十三，倚床边听。既去，问父曰：“刘尹语何如尊？”长史曰：“韶音令辞不如我，往辄破的胜我。”

【今译】

9.46 谢公(安)与当时的名人贤达一起谈论评说时人时事，谢遏(玄)、胡儿(谢朗)都在座。谢公问李弘度(充)道：“你家平阳(李重)和乐令(广)相比怎么样？”当时李潜然泪下，说道：“赵王(司马伦)叛逆篡位，乐令亲自持授皇帝玺印。过世的伯父为人正直，耻于处身乱朝之中，竟至服毒自杀，恐怕难以相比。这本来是显而易见的事实，并非偏爱亲人的说法。”谢公对胡儿说：“有识见的人果然让人满意。”

9.47 王脩龄(胡之)问王长史(濛)：“我家临川(王羲之)，和你家宛陵(王述)相比怎么样？”长史没有回答，王脩龄说：“临川声誉尊贵。”长史说：“宛陵未必不尊贵。”

9.48 刘尹(惔)到王长史(濛)那里去清谈，当时荀子(王修)十三岁，倚靠在坐榻边听。刘尹走后，荀子问父亲说：“刘尹谈玄和您比怎么样？”长史说：“优美的辞令他不如我，一往而射中靶子他胜过我。”



9.46 Hsieh An was once appraising and discussing personalities together with other worthies of the time while Hsieh Hsüan and Hsieh Lang were also present. An asked Li Ch'ung, "How would you rate Li Chung of your family in comparison with Yüeh Kuang?"

At this Li Ch'ung burst into tears and said, "When the Prince of Chao (Ssu-ma Lun) usurped the throne in open revolt, Yüeh Kuang personally handed over to him the imperial seal. My late uncle (Li Chung) was a cultivated and a proper man; he was ashamed to remain in a rebellious court, and accordingly was driven to taking his own life by swallowing poison. I'm afraid it's difficult to compare the two. But these matters are self-evident in the facts of the case; they're not merely the words of a prejudiced relative."

Hsieh An, turning to Hsieh Lang, said, "The opinion of one who has an understanding of the case is, as expected, no different from my own."

9.47 Wang Hu-chih (of the Lang-yeh Wangs) once asked Wang Meng (of the T'ai-yüan Wangs), "How would you compare my family's Wang Hsi-chih with your family's Wang Shu?"

Wang Meng had not yet answered when Hu-chih added, "Wang Hsi-chih's reputation and nobility are greater."

Wang Meng rejoined, "But Wang Shu is not exactly ignoble, either."

9.48 Liu T'an once went to Wang Meng's house for pure conversation. At the time Wang Meng's son, Hsiu, was in his thirteenth year and was listening by the side of the couch. After Liu had left, Hsiu asked his father, "How does Intendant Liu's conversation compare with yours, Father?"

Wang Meng replied, "For sheer musical effect and elegant terminology, he's not equal to me; but when it comes to speaking out directly and hitting the mark, he surpasses me."



【原文】

9.49 谢万寿春败后，简文问郗超：“万自可败，那得乃尔失士卒情？”超曰：“伊以率任之性，欲区别智勇。”

9.50 刘尹谓谢仁祖曰：“自吾有回也，门人加亲。”谓许玄度曰：“自吾有由，恶言不及于耳。”二人皆受而不恨。

9.51 世目殷中军“思纬淹通”，比羊叔子。

9.52 有人问谢安石、王坦之优劣于桓公。桓公停欲言，中悔，曰：“卿喜传人语，不能复语卿。”

9.53 王中郎尝问刘长沙曰：“我何如荀子？”刘答曰：“卿才乃当不胜荀子，然会名处多。”曰：“痴。”

9.54 支道林问孙兴公：“君何如许掾？”孙曰：“高情远致，弟子蚤

【今译】

9.49 谢万在寿春大败之后，简文帝（司马昱）问郗超：“谢万本来该败，为什么竟那样大失士卒之心？”郗超说：“他把那轻率任性的行为表现，当作是大智大勇。”

9.50 刘尹（悛）对谢仁祖（尚）说：“自从我有了颜回，弟子与我更加亲近。”对许玄度（询）说：“自从我有了仲由，听不到恶言恶语。”这两个人都欣然接受而没有不满意。

9.51 世人品评殷中军（浩）“思辩能力深彻明达”，把他和羊叔子（祐）相提并论。

9.52 有人问桓公（温）谢安石（安）、王坦之二人优劣高低。桓温沉吟正想要说，中间又改了主意，说道：“你爱传别人的话，不能再对你说。”

9.53 王中郎（坦之）曾经问刘长沙（爽）说：“我比荀子（王修）怎么样？”刘回答说：“你的才华自然比不过荀子，然而融会名理方面要强。”王中郎笑道：“真呆。”

9.54 支道林（遁）问孙兴公（绰）：“你比许掾（询）如何？”孙说：



9.49 After Hsieh Wan's defeat at Shou-ch'un, the future Emperor Chien-wen (Ssu-ma Yü) asked Ch'ih Ch'ao, "Of course Hsieh Wan should have been defeated, but why on earth did he have to alienate the affections of his men to such a great extent?"

Ch'ih Ch'ao replied, "Because he's of a frank and uninhibited nature, he wanted to make a distinction between wisdom and courage."

9.50 Liu T'an once said to Hsieh Shang (quoting Confucius), "'Ever since I've had (Yen Hui, the first of my) four friends, my disciples have become increasingly close to me.'"

To Hsüi Hsün he said, "'And ever since I've had Tzu-lu, evil words no longer reach my ears.'"

The two men accepted these remarks without resentment.

9.51 Contemporaries characterized Yin Hao as follows: "In the thorough perceptiveness of his thought processes, he's comparable to Yang Hu."

9.52 Someone asked Huan Wen for a comparison of the good and bad points of Hsieh An and Wang T'an-chih. Huan hesitated a moment and was about to speak, then in mid-course thought better of it and said, "Since you enjoy broadcasting what other people say, I can't go on and tell you."

9.53 Wang T'an-chih once asked Liu Shih, "How am I compared with Wang Hsiu?"

Liu replied, "As far as your ability is concerned, it's probably no better than Hsiu's, but the occasions when you can earn a reputation are more numerous."

Wang laughed and said, "Stupid!"

9.54 Chih Tun once asked Sun Ch'o, "How would you rate yourself



【原文】

已服膺；一吟一咏，许将北面。”

9.55 王右军问许玄度：“卿自言何如安石？”许未答，王因曰：“安石故相为雄，阿万当裂眼争邪！”

9.56 刘尹云：“人言江彪田舍，江乃自田宅屯。”

9.57 谢公云：“金谷中苏绍最胜。”绍是石崇姊夫，苏则孙，愉子也。

9.58 刘尹目庾中郎：“虽言不惛惛似道，突兀差可以拟道。”

9.59 孙承公云：“谢公清于无奕，润于林道。”

9.60 或问林公：“司州何如二谢？”林公曰：“故当攀安提万。”

【今译】

“高尚的情操，超逸的旨趣，弟子早已佩服；吟咏诗文，许必将拜我为师。”

9.55 王右军(羲之)问许玄度(询)：“你个人认为你与阿万(谢万)和安石(谢安)相比怎么样？”许没有回答，王接着说：“安石确实更杰出，阿万将怒目相争吧！”

9.56 刘尹(惔)说：“人们说江彪是田舍翁，江彪确实是亲自耕种宅田的。”

9.57 谢公(安)说：“金谷游宴的众贤之中，苏绍最优秀。”苏绍是石崇的姐夫，苏则的孙子，苏愉的儿子。

9.58 刘尹(惔)品评庾中郎(敳)：“虽然谈论不能深深地与道相合，独特的思辩却差不多与道相似。”

9.59 孙承公(统)云：“谢公(安)比无奕(谢奕)清高，比林道(陈遼)仁慈。”

9.60 有人问林公(支遁)：“王司州(胡之)与二谢相比如何？”林公说：“当然是上攀谢安，下提谢万。”



in comparison with Hsü Hsün?”

Sun replied, “As far as exalted feelings and remoteness are concerned, your disciple has long since inwardly conceded Hsü’s superiority. But in the matter of a single humming or a single intoning of poetry, Hsü will have to sit facing north.”

9.55 Wang Hsi-chih once asked Hsü Hsün, “How would you rate yourself in comparison with Hsieh An and Hsieh Wan?”

Hsü had not yet answered when Wang continued, “Of course Hsieh An is superior to you. But Hsieh Wan would burst his eyeballs trying to compete with you.”

9.56 Liu T’an said, “People say that Chiang Pin is a peasant (*t’ien-she*). Chiang does, to be sure, live in a house in the fields (*t’ien*).”

9.57 Hsieh An said, “Among those present at the Chin-ku gathering (at the villa of Shih Ch’ung in 296) Su Shao was the most outstanding.”

Shao was Shih Ch’ung’s elder sister’s husband, the grandson of Su Tse, and the son of Su Yü.

9.58 Liu T’an characterized Yü Ai as follows: “Although they say he didn’t resemble the Way in his calm serenity (*iəm-iəm*), in his towering height (*t’uət-nguət*) he might almost be compared to the Way.”

9.59 Sun Tung once said, “Hsieh An is purer than his older brother Hsieh I, and more gracious than Ch’en K’uei.”

9.60 Someone asked Chih Tun, “How does Wang Hu-chih compare with the two Hsiehs (An and Wan)?”

Chih Tun replied, “Unquestionably he would have to climb up to reach An, but he could dangle Wan from his hand.”



【原文】

9.61 孙兴公、许玄度皆一时名流。或重许高情，则鄙孙秽行；或爱孙才藻，而无取于许。

9.62 郗嘉宾道谢公造膝虽不深彻，而缠绵纶至。又曰：“右军诣嘉宾。”嘉宾闻之云：“不得称诣，政得谓之朋耳。”谢公以嘉宾言为得。

9.63 庾道季云：“思理伦和，吾愧康伯；志力强正，吾愧文度。自此以还，吾皆百之。”

9.64 王僧恩轻林公，蓝田曰：“勿学汝兄，汝兄自不如伊。”

9.65 简文问孙兴公：“袁羊何似？”答曰：“不知者不负其才，知之者无取其体。”

9.66 蔡叔子云：“韩康伯虽无骨干，然亦肤立。”

9.67 郗嘉宾问谢太傅曰：“林公谈何如嵇公？”谢云：“嵇公勤著

【今译】

9.61 孙兴公(绰)、许玄度(询)都是当时的名士。有人看重许氏高洁的情操，就鄙薄孙氏污秽的行径；有人喜爱孙氏的才华词藻，而不看重许氏的注重修养。

9.62 郗嘉宾(超)评论谢公(安)谈论玄理虽然不深刻透彻，但思想周详细密而有条理。又有人说：“右军(王羲之)比嘉宾深刻。”嘉宾听后说：“不能说深刻，只能说是同等罢了。”谢公认为嘉宾的说法得当。

63 庾道季(龢)说：“思辨能力的条理逻辑，我不如康伯(韩伯)；志向毅力刚强正直，我不如文度(王坦之)。除此以外，我全比他们强百倍。”

9.64 王僧恩(祜之)轻视林公(支遁)，蓝田(王述)说：“不要学你哥哥，你哥哥本来不如他。”

9.65 简文帝(司马昱)问孙兴公(绰)：“袁羊(乔)怎么样？”回答说：“不了解他的人不会违弃他的才华，了解他的人看不上他的德行。”

9.66 蔡子叔(系)说：“韩康伯(伯)虽然肥胖得似无骨骼支撑，然而看上去还挺立。”

9.67 郗嘉宾(超)问谢太傅(安)说：“林公(支遁)清谈比嵇公(康)怎么样？”谢说：“嵇公不停脚地跑，才能够脱身罢了。”又问：“殷



9.61 Sun Ch'o and Hsü Hsün were both famous men of their age. Those who honored Hsü for his exalted feelings would correspondingly despise Sun for his corrupt conduct, and those who loved Sun for his literary ability and style would conversely have no use for Hsü.

9.62 Ch'ih Ch'ao characterized Hsieh An as follows: "In an intimate knee-to-knee discussion, even though he's not profoundly penetrating (*ch'e*), still the winding thread of his argument finally reaches the point."

Someone remarked, "But Wang Hsi-chih goes directly to the point (*i*)!" Ch'ih Ch'ao, hearing of this, said, "No, he can't be said to go directly either. You can just call them companions, that's all."

Hsieh An felt that Ch'ih Ch'ao's statement was apt.

9.63 Yü Ho once said, "As far as orderliness of thinking and harmony of human relations are concerned, I'm ashamed before my cousin, Han Po, and in the matter of the strength and correctness of my determination, I'm ashamed before Wang T'an-chih. But as for any others besides these two, I'm a hundred times better than them all!"

9.64 Wang Wei-chih despised Chih Tun. His father, Wang Shu, said to him, "Don't imitate your older brother, T'an-chih. Without any question, your older brother is no match for Chih Tun."

9.65 Emperor Chien-wen (Ssu-ma Yü) once asked Sun Ch'o, "How would you characterize Yüan Ch'iao?"

Sun replied, "Those who don't know him don't recognize his ability, and of those who do know him no one has any use for him as a person."

9.66 Ts'ai Hsi once said, "Although Han Po has no bones to hold him up, nevertheless, for all that, he stands up by his skin."

9.67 Ch'ih Ch'ao once asked Hsieh An, "How does Chih Tun's conversational ability compare with Chi K'ang's?"



【原文】

脚，裁可得去耳。”又问：“殷何如支？”谢曰：“正尔有超拔，支乃过殷；然亹亹论辩，恐殷欲制支。”

9.68 庾道季云：“廉颇、蔺相如虽千载上死人，懔懔恒如有生气；曹蜍、李志虽见在，厌厌如九泉下人。人皆如此，便可结绳而治，但恐狐狸獠貉啖尽。”

9.69 卫君长是萧祖周妇兄，谢公问孙僧奴：“君家道卫君长云何？”孙曰：“云是世业人。”谢曰：“殊不尔，卫自是理义人。”于时以比殷洪远。

9.70 王子敬问谢公：“林公何如庾公？”谢殊不受，答曰：“先辈初无论，庾公自足没林公。”

9.71 谢遏诸人共道“竹林”优劣，谢公云：“先辈初不臧贬‘七

【今译】

浩比支遁怎么样？”谢说：“恰好有超尘拔俗之论时，支才胜过殷浩；然而论理言辞雄辩，恐怕殷浩似可以胜过支遁。”

9.68 庾道季(稣)说：“廉颇、蔺相如虽然是千年以前的古人，但其凛然严正的形象好像还活着；曹蜍、李志虽然活着，却气息奄奄如同九泉下的死人。人如果都是这样，就可以用最原始最简单的结绳的方法治理，但是恐怕会被狐狸、野猪、貉子等各种野兽吃光了。”

9.69 卫君长(永)是萧祖周(轮)的妻兄，谢公(安)问孙僧奴(腾)：“你说卫君长怎么样？”孙说：“据说是办实事、干事业的人。”谢公说：“太不对了，卫本是个精于义理的人。”当时拿他和殷洪远(融)相比。

9.70 王子敬(献之)问谢公(安)：“林公(支遁)比庾公(亮)怎么样？”谢安很不愿发表评论，回答道：“先辈从来就没有议论过，庾公本来足以盖过林公。”

9.71 谢遏(玄)等人一起评论“竹林七贤”的优劣高下，谢公(安)



Hsieh replied, "Only by laborious plodding could Chi K'ang manage to move."

Ch'ao asked again, "And how does Yin Hao compare with Chih?"

Hsieh replied, "If you're just referring to his possession of a transcendent preeminence, then of course Chih surpasses Yin, but for sheer indefatigable discussion and debate, in an oral encounter Yin would probably get the better of Chih."

9.68 Yü Ho said, "Lien P'o and Lin Hsiang-ju, though dead for more than a thousand years, trembling with excitement, will always have the breath of life. But Ts'ao Mao-chih and Li Chih, though still alive, tranquil and complacent, are like departed souls beneath the Nine Springs. If everyone were like them, then 'order would prevail by knotting cords.' Only I'm afraid the foxes and wild boars would eat them up!"

9.69 Wei Yung was the elder brother of Hsiao Lun's wife. Hsieh An once asked Sun T'eng, "How do you characterize Wei Yung?"

Sun replied, "I say he's a man of worldly occupation."

Hsieh said, "That's not so at all! Without any question he's a man of principle and morality."

At the time he was compared to Yin Jung.

9.70 Wang Hsien-chih once asked Hsieh An, "How did Chih Tun compare with Yü Liang?"

Hsieh would not accept the comparison at all, replying, "The older generation never used to discuss them, but Yü Liang was undoubtedly capable of overwhelming Chih Tun."

9.71 Hsieh Hsüan and the others were all together discussing who was superior and who inferior among the Seven Worthies of the Bamboo Grove. Hsieh An said, "The older generation never used to praise or criti-



【原文】

贤’。”

9.72 有人以王中郎比车骑，车骑闻之曰：“伊窟窟成就。”

9.73 谢太傅谓王孝伯：“刘尹亦奇自知，然不言胜长史。”

9.74 王黄门兄弟三人俱诣谢公，子猷、子重多说俗事，子敬寒温而已。既出，坐客问谢公：“向三贤孰愈？”谢公曰：“小者最胜。”客曰：“何以知之？”谢公曰：“吉人之辞寡，躁人之辞多。推此知之。”

9.75 谢公问王子敬：“君书何如君家尊。”答曰：“固当不同。”公曰：“外人论殊不尔。”王曰：“外人那得知！”

9.76 王孝伯问谢太傅：“林公何如长史？”太傅曰：“长史韶兴。”

【今译】

说：“先辈们从来不褒贬‘竹林七贤’。”

9.72 有人用王中郎(坦之)比车骑(谢玄)，车骑听到后说：“他勤奋而成就卓著。”

9.73 谢太傅(安)对王孝伯(恭)说：“刘尹(惔)也深知自己的才性，然而不说胜过王长史(濛)。”

9.74 王黄门兄弟三人一起去拜访谢公(安)，子猷(徽之)和子重(操之)说了许多寻常俗事，王子敬(献之)只是略作寒暄而已。离开以后，在座的客人问谢公：“刚才三位贤士，哪一个更突出？”谢公说：“小的最强。”客人说：“根据什么知道他更突出呢？”谢公说：“吉人之辞寡，躁人之辞多。按照这一道理推论知道的。”

9.75 谢公(安)问王子敬(献之)：“你的书法比令尊如何？”回答说：“本来就不相同。”谢公说：“外人的评论完全不是这样。”王说：“外人怎么能知道！”

9.76 王孝伯(恭)问谢太傅(安)：“林公(支遁)比长史(王濛)怎么样？”太傅说：“长史有美好的意趣。”问：“比刘尹(惔)怎样？”谢



cize the Seven Worthies. ”

9.72 Someone compared Wang T’an-chih to Hsieh Hstian. When Hsieh heard of it, he said, “Digging by slow degrees (*k’uət-k’uət*) he finally made it!”

9.73 Hsieh An once said to Wang Kung, “Liu T’an is also marvelous in self-knowledge. However, I wouldn’t say he surpasses Wang Meng in this. ”

9.74 Wang Hui-chih and his two brothers (Ts’ao-chih and Hsien-chih) went together to visit Hsieh An. Hui-chih and Ts’ao-chih talked volubly of worldly matters, but Hsien-chih only remarked about the weather, and nothing more.

After they had gone out, the guests who remained asked Hsieh An, “Of the three worthies who were here just now, which is the best?”

Hsieh replied, “The youngest (Hsien-chih) is the most excellent. ”

A guest asked, “How did you know it?”

Hsieh replied, “ ‘The words of fortunate men are few; those of excitable men many. ’ It was by inference from this that I knew it. ”

9.75 Hsieh An asked Wang Hsien-chih, “How would you rate your own calligraphy in comparison with that of your father (Wang Hsi-chih)?”

Hsien-chih replied, “Of course mine isn’t the same as his. ”

Hsieh An said, “According to the discussions of outsiders that isn’t at all the case. ”

Wang replied, “How could outsiders know?”

9.76 Wang Kung asked Hsieh An, “How would you rate Chih Tun in comparison with my grandfather, Wang Meng?”

Hsieh An said, “Wang Meng was magnificently flourishing. ”

“And how would you rate him in comparison with Liu T’an?”



【原文】

问：“何如刘尹？”谢曰：“噫，刘尹秀。”王曰：“若如公言，并不如此二人邪？”谢云：“身意正尔也。”

9.77 人有问太傅：“子敬可是先辈谁比？”谢曰：“阿敬近撮王、刘之标。”

9.78 谢公语孝伯：“君祖比刘尹，故为得逮。”孝伯云：“刘尹非不能逮，直不逮。”

9.79 袁彦伯为吏部郎，子敬与郗嘉宾书曰：“彦伯已入，殊足顿兴往之气。故知捶挞自难为人，冀小却当复差耳。”

9.80 王子猷、子敬兄弟共赏《高士传》人及赞，子敬赏“井丹高洁”。子猷云：“未若‘长卿慢世’。”

9.81 有人问袁侍中曰：“殷仲堪何如韩康伯？”答曰：“理义所得，

【今译】

说：“呵，刘尹俊秀杰出。”王说：“若如您所言，林公不如这两个人吗？”谢说：“我的意思正是这样。”

9.77 有人问太傅（谢安）：“子敬（王献之）能够和先辈中哪一位相比？”谢安说：“阿敬就近撮取了王（濛）、刘（惔）的风格。”

9.78 谢公（安）对孝伯（王恭）说：“您祖父与刘尹（惔）相比，本来应该能够齐名并驾。”孝伯说：“做到刘尹那样并非不能够，只是不去那样做。”

9.79 袁彦伯（宏）作了吏部郎，子敬（王献之）给郗嘉宾（超）写信说：“彦伯已经入朝就任吏部郎，此职特别能够摧挫他一往无前的锐气。本来就知道受了杖责确实难以做人，希望往后将减少杖刑啊。”

9.80 王子猷（徽之）、王子敬（献之）兄弟一起欣赏《高士传》所写的人及赞语，子敬欣赏“井丹高洁”。子猷则说：“不如‘长卿慢世’。”

9.81 有人问袁侍中（恪之）说：“殷仲堪与韩康伯（伯）相比怎样？”回答说：“对于玄学义理的心得，高下优劣并没有分别；然而门庭



Hsieh replied, "Ah! Liu T'an was outstanding!"

Wang said, "If things are as you say, then he wasn't the equal of either of these two men?"

Hsieh replied, "My meaning is precisely this."

9.77 Someone asked Hsieh An, "With which of the former generation might Wang Hsien-chih be compared?"

Hsieh replied, "Hsien-chih comes near to combining the fine points of Wang Meng and Liu T'an."

9.78 Hsieh An once said to Wang Kung, "If I were to compare your grandfather, Wang Meng, with Lin T'an, of course (Liu) could measure up to him."

Wang Kung replied, "It wasn't that Liu T'an couldn't measure up to my grandfather; he simply didn't measure up."

9.79 When Yüan Hung became a clerk in the Board of Civil Office, Wang Hsien-chih wrote a letter to Ch'ih Ch'ao in which he said, "Now that Yüan Hung has already entered the court, it should certainly be enough to repress his exuberant airs. He'll surely understand that to be beaten and flogged is, naturally, hard on a man's [self-esteem]. Let's hope that after a while things will improve, that's all."

9.80 Wang Hui-chih and his younger brother, Hsien-chih, were both praising the men together with their eulogies in (Chi K'ang's) "Lives of Eminent Gentlemen" (CKKSC). Hsien-chih praised Ching Tan's "lofty purity."

Hui-chih rejoined, "It still wasn't the equal of Ssu-ma Hsiang-ju's 'contempt of the world.'"

9.81 Someone asked Yüan K'o-chih, "How would you rate Yin Ch-iung-k'an in comparison with Han Po?"



【原文】

优劣乃复未辨；然门庭萧寂，居然有名士风流，殷不及韩。”故殷作诗云：“荆门昼掩，闲庭晏然。”

9.82 王子敬问谢公：“嘉宾何如道季？”答曰：“道季诚复钞撮清悟，嘉宾故自上。”

9.83 王珣疾，临困，问王武冈曰：“世论以我家领军比谁？”武冈曰：“世以比王北中郎。”东亭转卧向壁，叹曰：“人固不可以无年！”

9.84 王孝伯道谢公浓至。又曰：“长史虚，刘尹秀，谢公融。”

9.85 王孝伯问谢公：“林公何如右军？”谢曰：“右军胜林公。林公在司州前，亦贵彻。”

【今译】

萧条冷落，显然有名士风度，殷仲堪不如韩康伯。”所以殷仲堪作诗文说：“荆门昼掩，闲庭晏然。”

9.82 王子敬(献之)问谢公(安)：“嘉宾(郝超)比道季(庾劭)怎么样？”回答说：“道季诚然善于撮取群言，聪明有悟性，嘉宾确实更杰出。”

9.83 王珣病了，临危，问王武冈(谧)说：“当世评论拿我家领军(王洽)比谁？”武冈说：“世人把他和王北中郎(坦之)相提并论。”东亭(王珣)转过身面壁而卧，叹息道：“人本来不可以短寿！”

9.84 王孝伯(恭)评论谢公(安)厚重深沉。又说：“长史(王濛)清虚，刘尹(惔)秀拔，谢公融通畅达。”

9.85 王孝伯(恭)问谢公(安)：“林公(支遁)和右军(王羲之)相比如何？”谢公说：“右军比林公强。林公在王司州(坦之)之上，也高贵深彻。”



Yüan replied, "As far as a comparison of their understanding of principles and interpretations is concerned, there's really no distinction between them. However, when it comes to the peace and quiet of his household and his obvious possession of the cultivated air of a famous gentleman, Yin was not the equal of Han. That's why, when Yin wrote (Han's) obituary he stated,

"His rustic gate by day is closed,
The idle courtyard is at rest."

9.82 Wang Hsien-chih asked Hsieh An, "How would you rate Ch'ih Ch'ao in comparison with Yü Ho?"

Hsieh replied, "Yü Ho does, to be sure, combine in his person all that is pure and perceptive, but Ch'ih Ch'ao is unquestionably his superior."

9.83 When Wang Hsün's illness was approaching a crisis, he asked his cousin, Wang Mi, "In contemporary discussions, with whom do they compare my father, Wang Ch'ia?"

Wang Mi replied, "Contemporaries compare him with Wang T'an-chih."

Hsün turned over and lay facing the wall. With a sigh he said, "A person certainly can't afford to be without the normal longevity!"

9.84 Wang Kung characterized Hsieh An as follows: "He's the ultimate of richness."

On another occasion he said, "Wang Meng was empty, Liu T'an outstanding, and Hsieh An perspicuous."

9.85 Wang Kung asked Hsieh An, "How would you rate Chih Tun in comparison with Wang Hsi-chih?"

Hsieh replied, "Wang Hsi-chih surpassed Chih Tun, but Chih Tun was ahead of Wang T'an-chih, and, in his own right, noble and discerning."



【原文】

9.86 桓玄为太傅，大会，朝臣毕集，坐裁竟，问王楨之曰：“我何如卿第七叔？”于时宾客为之咽气。王徐徐答曰：“亡叔是一时之标，公是千载之英。”一坐欢然。

9.87 桓玄问刘太常曰：“我何如谢太傅？”刘答曰：“公高，太傅深。”又曰：“何如贤舅子敬？”答曰：“楂梨橘柚，各有其美。”

9.88 旧以桓谦比殷仲文。桓玄时，仲文人，桓于庭中望见之，谓同坐曰：“我家中军那得及此也！”

【今译】

9.86 桓玄作了太傅之后，大会宾客，朝廷大臣全部到齐，刚刚入席坐定，桓玄问王楨之说：“我比你的七叔献之如何？”当时，宾客们都为他紧张得屏住了呼吸。王楨之慢慢回答说：“亡叔是当代楷模，您是千载英豪。”满座的人听了无不欢欣喜悦。

9.87 桓玄问刘太常(瑾)说：“我和谢太傅(安)相比怎样？”刘瑾回答说：“您高明，太傅深沉。”又说：“和贤舅子敬(王献之)相比怎么样？”回答说：“楂梨橘柚，味道不同，各有其美。”

9.88 原来把桓谦和殷仲文相提并论。桓玄当权时，殷仲文从外面走进来，桓玄在厅堂中远远看见他，对同坐的人说：“我家中军哪能比得上他呢！”



9. 86 When Huan Hsüan became grand marshal he called together a large assembly. It was not until the court ministers were fully gathered and settled in their seats that Huan asked Wang Chen-chih, "How do I compare with your seventh uncle, Wang Hsien-chih?"

At the time all the guests gasped in alarm for him, but with calm deliberation Wang replied, "My late uncle was a paradigm of a single age, while Your Excellency is the hero of a thousand years."

The whole company felt relieved.

9. 87 Huan Hsüan asked Liu Chin, "How do I compare with the grand tutor, Hsieh An?"

Liu replied, "Your Excellency is high; the grand tutor is deep."

"How do I compare with your maternal uncle, Wang Hsien-chih?"

"The haw (*cha*) and the pear (*li*), the tangerine (*chu*) and the pomelo (*yu*)", each has its own excellence."

9. 88 In the old days people used to compare Huan Ch'ien with Yin Chung-wen. During the reign of Huan Hsüan Chung-wen once entered the court. Huan, gazing at him from the middle of the hall, said to those seated with him, "How could Our family's Huan Ch'ien ever come up to this man?"