

LIBRARY OF CHINESE CLASSICS  
CHINESE-ENGLISH

# 大中华文库

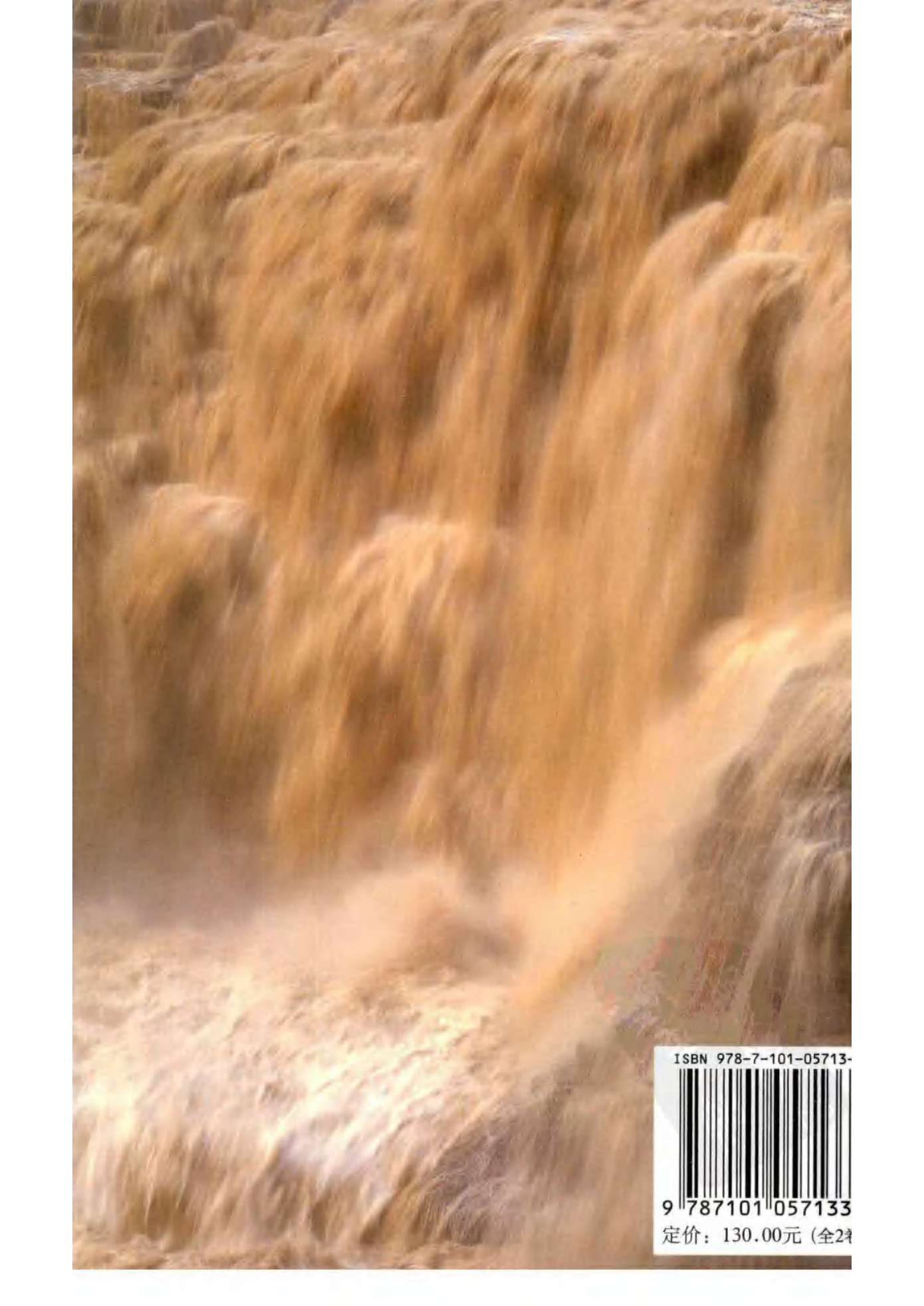
汉英对照

## 世说新语

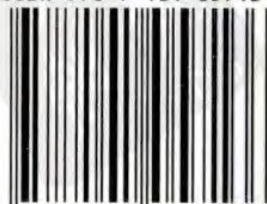
A NEW ACCOUNT OF TALES  
OF THE WORLD

II

3



ISBN 978-7-101-05713-



9 787101 057133

定价：130.00元（全2册）

大中华文库

H319.4

LIB

H319.4/1815  
:2  
2008

ICS

1215  
:2

# 世说新语

A New Account of Tales of the World

II



马瑞志 英译

张万起 刘尚慈 今译

*Translated into English by Richard B. Mather*

*Translated into Modern Chinese by Zhang Wanqi and Liu Shangci*

中华书局

Zhonghua Book Company

Beijing, China

## 图书在版编目 (CIP) 数据

世说新语: 汉英对照 / (南朝宋) 刘义庆著; 张万起, 刘尚慈今译; 马瑞志英译. —北京: 中华书局, 2007.12  
(大中华文库)

ISBN 978-7-101-05713-3

I. 世... II. ①刘...②张...③刘...④马... III. ①英语—汉语—对照读物②笔记小说—中国—南朝时代 IV. H319.4 : I

中国版本图书馆 CIP 数据核字 (2007) 第 078852 号

The English version was reprinted from *Shih-shuo hsin-yü, A New Account of Tales of the World*, by Liu I-ch'ing (with commentary by Liu Chün), translated with introduction and notes by Richard B. Mather. Ann Arbor: University of Michigan, Center for Chinese Studies, 2002. Reprinted by permission.

责任编辑: 张彩梅

大中华文库

### 世说新语

马瑞志 英译  
张万起 刘尚慈 今译

©2007 中华书局

出版发行者:

中华书局

(北京市丰台区太平桥西里 38 号 100073)

<http://www.zhbc.com.cn>

E-mail: [zhbc@zhbc.com.cn](mailto:zhbc@zhbc.com.cn)

印制者:

深圳佳信达印务有限公司印刷

开本: 960 × 640 1/16(精装) 印张: 52.25 印数: 2000 套

2007 年 12 月第 1 版第 1 次印刷

(汉英) ISBN 978-7-101-05713-3

定价: 130.00 元

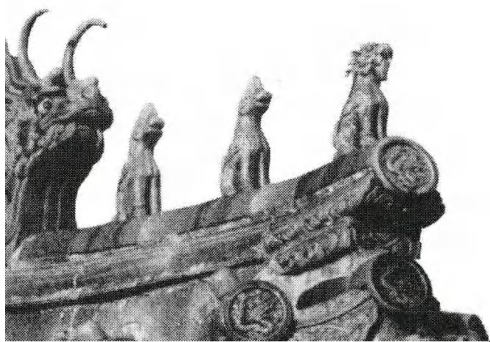
---

版权所有 盗版必究



## 目 录

规箴第十	404
捷悟第十一	426
夙惠第十二	434
豪爽第十三	442
容止第十四	452
自新第十五	470
企羨第十六	474
伤逝第十七	478
栖逸第十八	488
贤媛第十九	500
术解第二十	530
巧艺第二十一	540
宠礼第二十二	548
任诞第二十三	552
简傲第二十四	588



# CONTENTS

Chapter 10	Admonitions and Warnings	405
Chapter 11	Quick Perception	427
Chapter 12	Precocious Intelligence	435
Chapter 13	Virility and Boldness	443
Chapter 14	Appearance and Manner	453
Chapter 15	Self-renewal	471
Chapter 16	Admiration and Emulation	475
Chapter 17	Grieving for the Departed	479
Chapter 18	Reclusion and Disengagement	489
Chapter 19	Worthy Beauties	501
Chapter 20	Technical Understanding	531
Chapter 21	Skill and Art	541
Chapter 22	Favor and Veneration	549
Chapter 23	The Free and Unrestrained	553
Chapter 24	Rudeness and Arrogance	589



排调第二十五	604
轻诋第二十六	646
假譎第二十七	664
黜免第二十八	680
俭嗇第二十九	686
汰侈第三十	692
忿狷第三十一	702
谗险第三十二	708
尤悔第三十三	712
纣漏第三十四	726
惑溺第三十五	734
仇隙第三十六	742
附录：《世说新语》的世界	750



Chapter 25	Taunting and Teasing	605
Chapter 26	Contempt and Insults	647
Chapter 27	Guile and Chicanery	665
Chapter 28	Dismissal from Office	681
Chapter 29	Stinginess and Meanness	687
Chapter 30	Extravagance and Ostentation	693
Chapter 31	Anger and Irascibility	703
Chapter 32	Slander and Treachery	709
Chapter 33	Blameworthiness and Remorse	713
Chapter 34	Crudities and Slips of the Tongue	727
Chapter 35	Delusion and Infatuation	735
Chapter 36	Hostility and Alienation	743
Appendix: The World of the Shih-shuo		
	Hsin-y ü	768







## 规箴第十

### 【原文】

10.1 汉武帝乳母尝于外犯事，帝欲申宪，乳母求救东方朔。朔曰：“此非唇舌所争，尔必望济者，将去时，但当屡顾帝，慎勿言，此或可万一冀耳。”乳母既至，朔亦侍侧，因谓曰：“汝痴耳！帝岂复忆汝乳哺时恩邪！”帝虽才雄心忍，亦深有情恋，乃凄然愍之，即敕免罪。

10.2 京房与汉元帝共论，因问帝：“幽、厉之君何以亡？所任何人？”答曰：“其任人不忠。”房曰：“知不忠而任之，何邪？”曰：“亡国之

### 【今译】

10.1 汉武帝的乳母曾经在宫外犯了罪，武帝要依法处置，乳母向东方朔求救。东方朔说：“这不是靠唇舌相争的事，你一定想得到救助的话，就在将要离去时，只是频频回头看皇帝，千万不要说话，这样或许会有些微的希望罢了。”乳母到了朝廷上，东方朔也陪侍在皇帝身边，乘机对她说：“你好痴啊！皇帝岂能还记着你哺乳时的恩情呢！”武帝虽然才能雄武，心性刚狠，也深有依恋之情，于是悲伤地怜悯起她来，立即下令赦免了她的罪。”

10.2 京房和汉元帝一起论谈，趁便问元帝：“西周幽、厉二君为什么败亡？所任用的是什么人？”回答说：“他任用的人不忠诚。”京房说：“知道不忠诚还任用他，为什么呢？”说：“亡国之君都以为他的臣下



## Chapter 10 Admonitions and Warnings

10.1 Tung-wu Hou-mu, the wet nurse of the Han Emperor Wu, once committed some offense outside the palace, and the emperor was on the point of inflicting a penalty. The wet nurse sought help from Tung-fang Shuo. Shuo told her, "This isn't something to be argued with lips and tongue, but if you really hope to be saved, then when it comes time to leave the emperor's presence, just look back at him a few times, only be careful not to say anything. This might, by one chance in ten thousand, be a way of hope for you."

When the wet nurse had come into the emperor's presence Shuo was also in attendance at his side and took the occasion to say, "You fool! Do you expect the emperor to remember the tenderness of the days you suckled him?"

Now although the emperor was a talented and brave man whose heart was inured to suffering, he was at the same time deeply affectionate. Touched to the quick, he took pity on her and immediately forgave her offense.

10.2 Ching Fang was once holding a discussion with the Han Emperor Yüan and in the course of it asked the emperor, "Why did the Chou rulers, Yu and Li, perish? To what sort of people did they entrust responsibility?"

The emperor replied, "The men they entrusted with responsibility were disloyal."

Fang went on to ask, "Even knowing they were disloyal, they still trusted them. Why?"



### 【原文】

君各贤其臣，岂知不忠而任之？”房稽首曰：“将恐今之视古，亦犹后之视今也。”

10.3 陈元方遭父丧，哭泣哀恸，躯体骨立，其母愍之，窃以锦被蒙上。郭林宗吊而见之，谓曰：“卿海内之俊才，四方是则，如何当丧，锦被蒙上？孔子曰：‘衣夫锦也，食夫稻也，于汝安乎？’吾不取也。”奋衣而去。自后宾客绝百所日。

10.4 孙休好射雉，至其时，则晨去夕反，群臣莫不止谏：“此为小物，何足甚耽！”休曰：“虽为小物，耿介过人，朕所以好之。”

10.5 孙皓问丞相陆凯曰：“卿一宗在朝有几人？”陆曰：“二相、五

### 【今译】

是贤德之臣，哪里是知道不忠还任用他们？”京房跪拜道：“只怕我们今天对古人的评论，也如同后人对今天的评论。”

10.3 陈元方(纪)父亲去世，哭泣悲伤，身体消瘦得只剩骨架支撑，他母亲哀怜他，私下把锦被给他盖上。郭林宗(太)吊丧时看见了，对他说：“你是天下俊杰，四方八面的人士都以你为榜样，怎么能在居丧之时，覆盖锦被呢？孔子说：‘穿锦绣彩衣，吃糯稻精粮，在你能安心吗？’我很不赞成这样。”振衣离去。此后宾客断绝百余天。

10.4 吴嗣主孙休爱好射雉，到射猎那天，就早晨出去晚上返回，群臣没有不劝阻的：“这是小东西，哪里值得这样沉溺！”孙休说：“雉虽然是小飞禽，矢志不渝比人还强，因此我喜爱它。”

10.5 孙皓问丞相陆凯说：“你陆氏宗族在朝为官的有几个人？”陆凯说：“两人为丞相，五人为大夫，十余人做将军。”孙皓说：“好兴盛



The emperor replied, "Every ruler of a perishing state considers his ministers worthy. How could he entrust them with responsibility if he knew they were disloyal?"

Kowtowing, Fang said, "I'm just afraid those who today look back at antiquity are like those of later times who will look back at today."

10.3 When Ch'en Chi encountered the loss of his father, Ch'en Shih, he wept and wailed with grief and affliction until his body was emaciated and his bones stood out. His mother, feeling sorry for him, surreptitiously covered him with an embroidered coverlet. On a visit of condolence, Kuo T'ai caught sight of it and said to him, "You're the man with the most outstanding ability within the Four Seas; in all the four quarters you're the paragon. How does it happen that during mourning you're covered with an embroidered coverlet? Confucius once asked Tsai Wo, 'Is it comfortable for you to be clothed with embroidery and fed with rice?' I wouldn't choose to do so!" So saying, he shook out his clothes and left.

From then on guests stopped coming to visit for a hundred days or more.

10.4 Sun Hsiu (Emperor Ching of Wu) loved to shoot pheasants. When their season arrived (i. e. , between spring and summer), he would set forth at dawn and return at nightfall. His numerous ministers all remonstrated with him, saying, "They're only small creatures. Why are they worth wasting so much time?"

Hsiu replied, "Even though they're only small creatures, their 'resolute integrity' (*keng-chieh*) surpasses that of men. That's why I love them."

10.5 Sun Hao (last ruler of Wu) asked Chancellor Lu K'ai, "How many members of your family have served in the court?"



### 【原文】

侯、将军十余人。”皓曰：“盛哉！”陆曰：“君贤臣忠，国之盛也；父慈子孝，家之盛也。今政荒民弊，覆亡是惧，臣何敢言盛。”

10.6 何晏、邓颺令管辂作卦，云：“不知位至三公不？”卦成，辂称引古义，深以戒之。颺曰：“此老生之常谈。”晏曰：“知几其神乎，古人以为难；交疏吐诚，今人以为难。今君一面，尽二难之道，可谓‘明德唯馨’。《诗》不云乎，‘中心藏之，何日忘之！’”

10.7 晋武帝既不悟太子之愚，必有传后意，诸名臣亦多献直言。

### 【今译】

呀！”陆凯说：“君主贤德臣下忠诚，国家就兴盛；父亲慈爱儿子孝敬，家庭就兴盛。如今政事荒废、百姓疲弊，覆亡的危险令人恐惧，臣怎么敢说兴盛。”

10.6 何晏、邓颺让管辂算卦，说：“不知我们的职位可达三公不？”卦成，管辂引用古人故事，深深地劝戒他们。邓颺说：“这都是老生常谈。”何晏说：“观察把握事情变化的征兆，那是很神妙的，古人认为很难；交情不厚而吐露真诚，今人认为很难。今天与您头次会面，您尽行二难之道，可以说是‘圣明之德远播馨香’。《诗经》不是说吗，‘中心藏之，何日忘之！’”

10.7 晋武帝(司马炎)完全不觉悟太子的愚钝，有一定要传位给他的意愿，诸名臣多献直言相劝。武帝曾在陵云台上坐，卫瓘在旁边，



Lu replied, "Two chancellors, five marquises, and over ten generals."

Sun Hao replied, "That's great!"

Lu replied, "When the ruler is worthy and his ministers are loyal, this is the greatness of the state, and when the father is kind and his sons are filial, this is the greatness of the family. At present the government is corrupt and the people are in distress. I live in dread that we shall all be overthrown and perish. How can your servant speak of greatness?"

10.6 Ho Yen and Teng Yang had Kuan Lu make a hexagram for prognostication, saying to him, "We don't know if our status will reach the Three Ducal Offices or not."

When the hexagram was completed, Lu quoted the ancient interpretations, warning them gravely. Teng Yang said, "This is the usual talk of an old scholar."

But Ho Yen said, "To know the springs of action—how divine!" This is what the ancients considered difficult. Though distant in friendship—yet still sincere in what one says. This is what men of today consider difficult. Today in one stroke you have satisfied the requirements of both difficulties. This is what is meant by the statement, 'Illustrious virtue is a far-reaching fragrance.' Isn't there a line in the 'Book of Songs' which goes,

'In my midmost heart I've hid it,  
What day could I forget it.'

10.7 Since Emperor Wu of Chin (Ssu-ma Yen) was not fully aware of the feeble-mindedness of the crown prince, Ssu-ma Chung, he held tenaciously to his intention of having him carry on the succession. The prominent ministers, for their part, mostly offered up honest counsels against it. The emperor was once at a gathering on the Ling-yün Terrace (on the palace grounds at Lo-yang) when Wei Kuan was in attendance by his side.



### 【原文】

帝尝在陵云台上坐，卫瓘在侧，欲申其怀，因如醉，跪帝前，以手抚床曰：“此坐可惜！”帝虽悟，因笑曰：“公醉邪？”

10.8 王夷甫妇，郭泰宁女，才拙而性刚，聚敛无厌，干豫人事。夷甫患之而不能禁。时其乡人幽州刺史李阳，京都大侠，犹汉之楼护，郭氏惮之。夷甫骤谏之，乃曰：“非但我言卿不可，李阳亦谓卿不可。”郭氏小为之损。

10.9 王夷甫雅尚玄远，常嫉其妇贪浊，口未尝言“钱”字。妇欲试之，令婢以钱绕床，不得行。夷甫晨起，见钱阂行，呼婢曰：“举却阿堵物！”

10.10 王平子年十四五，见王夷甫妻郭氏贪欲，令婢路上儋粪。平子谏之，并言不可。郭大怒，谓平子曰：“昔夫人临终，以小郎嘱新

### 【今译】

想申述自己想法，于是装作醉态，跪在武帝面前，用手抚着坐榻说：“这座位可惜！”武帝虽然领悟了，却顺势笑着说：“你醉了吗？”

10.8 王夷甫(衍)的妻子是郭泰宁(豫)的女儿，才能低劣却性格刚烈，搜刮财富永无满足，爱干预别人的事。夷甫对此很忧虑，又不能约束她。当时她的同乡幽州刺史李阳，是京都有名的侠客，如同汉代的楼护，郭氏惧怕他。夷甫屡次劝谏郭氏，并且说：“不但我说你这样做不对，李阳也认为你不对。”郭氏才稍微有所收敛。

10.9 王夷甫(衍)崇尚玄虚超脱，常常厌恶他妻子的贪婪污秽，口中从不说“钱”字。妻子想试试他，令侍婢用钱环绕床边，让他不能走路。夷甫早晨起床，看见钱妨碍行走，就呼唤侍婢说：“拿开这些东西！”

10.10 王平子(澄)十四五岁时，看到王夷甫(衍)妻郭氏贪婪，让婢女在路上担粪。平子劝阻她，并论说不能如此的道理。郭氏大发



Wishing somehow to state what was in his heart, Wei took the occasion to kneel before the emperor as though he were drunk, stroking the dais on which he was sitting, and crying, "Alas for this seat!"

The emperor, although aware of what he meant, laughed and said, "Are you drunk?"

10.8 Wang Yen's wife was the daughter of Kuo Yü. Her natural abilities were dull and her nature stubborn. Insatiable in her acquisitiveness, she was also constantly interfering in other people's affairs. Yen was distressed about it, but was unable to stop her. At the time a fellow townsman of his, the governor of Yu Province, Li Yang, was a great knight-errant (*hsia*) in the capital, just like Lou Hu of Han times, and Lady Kuo was afraid of him. Yen repeatedly warned her, saying, "I'm not the only one who says you may not do it; Li Yang also says you may not!"

Lady Kuo was slightly restrained by this.

10.9 Wang Yen had always esteemed the Mysterious and Remote (*hsüan-yüan*), and, being continually vexed by the avarice of his wife, Lady Kuo, and by her worldly contamination, he never let the word "cash" (*ch'ien*) pass his lips. Desiring to test him, his wife had a female slave surround his bed with cash, so that he could not walk past it. When Yen awoke in the morning and saw the cash obstructing the way, he called in the slave and said, "Get these objects (*a-tu wu*) out of here!"

10.10 When Wang Ch'eng was in his fourteenth or fifteenth year, he observed that Lady Kuo, the wife of his older brother Wang Yen, was so avaricious that she was going to have a female slave pick up the manure along the road and carry it home suspended from a pole (to be used for fuel). Ch'eng reprimanded her, and moreover told her it was not to be done.





### 【原文】

妇，不以新妇嘱小郎。”急捉衣裾，将与杖。平子饶力，争得脱，逾窗而走。

10.11 元帝过江犹好酒，王茂弘与帝有旧，常流涕谏，帝许之，命酌酒一酣，从是遂断。

10.12 谢鲲为豫章太守，从大将军下至石头。敦谓鲲曰：“余不得复为盛德之事矣！”鲲曰：“何为其然？但使自今已后，日亡日去耳。”敦又称疾不朝，鲲谕敦曰：“近者明公之举，虽欲大存社稷，然四海之内，实怀未达。若能朝天子，使群臣释然，万物之心于是乃服。仗民

### 【今译】

雷霆，对平子说：“当初老夫人临终时，把你托付给我，不是把我托付给你。”突然抓住平子后衣襟，要打棍子。平子有力气，挣脱出来，跳窗逃跑了。

10.11 晋元帝(司马睿)过江之后仍然喜好饮酒，王茂弘(导)和元帝是老朋友，常常流着眼泪劝说，元帝答应了他，命令畅饮一通，从此就戒掉。

10.12 谢鲲做豫章太守，跟随大将军(王敦)叛逆队伍顺流而下，来到石头城。王敦对谢鲲说：“我不能再做那辅佐王室的盛德之事了！”谢鲲说：“怎么能这样说呢？只要从今以后，日复一日忘却过去的事情，使君臣释去前嫌就行了。”王敦又借口有病不上朝，谢鲲劝谕王敦说：“最近您的举动，虽然是想拯救国家，但四海之内，人们确实还不能理解。如果能朝见天子，使群臣放下心来，万民才能心悦诚服。依仗在人民中的威望而顺从大众的意愿，尽力谦冲退让以待奉主上，像



Lady Kuo flew into a violent rage and said to Ch'eng, "Some time ago, when your mother, Lady Jen, was on her deathbed, she put you, little boy, under the care of me, the new bride. She didn't put the new bride under the care of the little boy!" And with that she quickly seized the lapel of his coat and was about to administer a beating.

Ch'eng, exerting all his strength, struggled to get free, and, leaping through the window, ran away.

10.11 When Emperor Yüan (Ssu-ma Jui) crossed the Yangtze River, he was still fond of drinking. Wang Tao had a longstanding friendship with the emperor and often admonished him with tears about it. The emperor promised him he would quit and ordered pledges of wine for one moistening of the lips (*ch'a*), after which he put an end to his drinking.

10.12 While Hsieh K'un was serving as grand warden of Yü-chang, he accompanied the generalissimo, Wang Tun, down the Yangtze River as far as Shih-t'ou. Tun said to K'un, "Never again will I be able to do such a glorious and virtuous thing!"

K'un answered, "why so? Only let it be that from this day forward the 'glorious and virtuous thing' might daily perish and daily depart, that's all!"

Tun on another occasion claimed illness and failed to attend the dawn audience. K'un remonstrated with him, "Recently in the matter of Your Excellency's *coup d'état*, though you meant it for the greater preservation of the gods of soil and grain, within the Four Seas in reality men's hearts don't yet fully understand your intentions. If you could only have an audience with the Son of Heaven, you'd enable the various ministers to rest more easily, and the hearts of all beings would then be reconciled. You'd then be catering to the people's expectations and complying with the feelings



### 【原文】

望以从众怀，尽冲退以奉主上，如斯则勋侔一匡，名垂千载。”时人以为名言。

10.13 元皇帝时，廷尉张闾在小市居，私作都门，蚤闭晚开，群小患之，诣州府诉，不得理；遂至挝登闻鼓，犹不被判。闻贺司空出，至破冈，连名诣贺诉。贺曰：“身被征作礼官，不关此事。”群小叩头曰：“若府君复不见治，便无所诉。”贺未语，令：“且去，见张廷尉当为及之。”张闾，即毁门，自至方山迎贺，贺出见辞之，曰：“此不必见关，但与君门

### 【今译】

这样，您的功勋就会和匡正天下的管仲一样，名传千古。”当时人认为谢鲲的话是至理名言。

10.13 晋元帝(司马睿)时，廷尉卿张闾在小市居住，私自建造都中里门，晚上很早就关闭，早晨很晚才开门，老百姓厌恨它，到州府去申诉，不予审理，竟至敲击登闻鼓，仍然不予审理。听说贺司空(循)出巡，到了破冈，百姓连名到贺司空那里申诉。贺说：“我授任作礼官，管不着这事。”百姓们磕头说：“如果府君也不管，就无处申诉了。”贺没说话，命令：“暂且回去，见到张廷尉将替大家提及此事。”张听说了，立即拆毁了都门，亲自到方山迎接贺，贺把百姓的诉词拿出给他看，说：“这件事不一定关系到我，只因为与你是通家世交，为你惋惜。”张惭愧



of the masses, and at the same time you'd be fulfilling the rites of humble deference in service to the Lord Above. If you should do this, your merit would equal the 'one rule' (secured by Kuan Chung for Duke Huan of Ch'i), and your reputation would be handed down for a thousand years."

Contemporaries considered this to be a famous remark.

10.13 During the reign of Emperor Yüan (Ssu-ma Jui), the director of punishments, Chang K'ai, was living in a small marketplace and privately built a general-access gate (at the head of his alley). Since he closed the gate early and opened it late, all the commoners living in the area were annoyed over it and went to the provincial headquarters to lodge a complaint. When they failed to get a judgment, they proceeded to beat the drum outside the audience hall which summons magistrates to a hearing, but still their suit remained unsettled. Hearing that the director of works, Ho Hsün, was on his way to the capital and had reached P'o-kang, a succession of persons went to Ho with their complaints.

Ho said, "I was summoned to serve as a ceremonial official and have no jurisdiction over these matters." All the commoners kowtowed and said, "If Your Lordship will not see to a settlement, then we have no one to whom to complain."

Ho did not say anything at the time, but ordered them to leave for the time being, thinking that if he should see Director Chang he would say something to him about it.

When Chang heard of it, he immediately destroyed the gate and went himself to Fang-shan to meet Ho. Ho came out to see him, and, after greeting him, said, "I'm not necessarily concerned with this, but in the matter of the feelings aroused over your gate, I feel sorry about it on your behalf."



### 【原文】

情，相为惜之。”张愧谢曰：“小人有如此，始不即知，蚤已毁坏。”

10.14 郗太尉晚节好谈，既雅非所经，而甚矜之。后朝觐，以王丞相末年多可恨，每见必欲苦相规诫。王公知其意，每引作他言。临还镇，故命驾，诣丞相，丞相翘须厉色，上坐便言：“方当乖别，必欲言其所见。”意满口重，辞殊不流。王公摄其次，曰：“后面未期，亦欲尽所怀，愿公勿复谈！”郗遂大瞋，冰衿而出，不得一言。

10.15 王丞相为扬州，遣八部从事之职，顾和时为下传还，同时俱见，诸从事各奏二千石官长得失，至和独无言。王问顾曰：“卿何所

### 【今译】

地谢罪说：“小人有这件事，开始没有立即知罪，如今早已拆毁了。”

10.14 郗太尉(鉴)晚年喜好谈论，完全不是他平素所擅长，却很以此自负。后来进京朝见皇帝，因为王丞相(导)晚年做了不少可遗憾的事情，每次见到他必定想极力规劝告诫。王公知道他的用心，总是把话头引开。临到要返回镇戍的处所时，特意命令御者驾驶车马，去拜访丞相，丞相掀起胡须绷着脸，郗刚坐到坐榻上就说：“即将分别，一定要说一说我所见到的事情。”气盛语重，言辞很不流畅。王公乘其语涩停顿的时候，说：“再次会面不知其期，也想畅述心怀。希望你不要再谈了！”郗鉴气得瞪大了眼睛，脸色阴沉矜持地出来了，想说的话一句没说出来。

10.15 王丞相(导)做扬州刺史，派遣所统八郡部从事到郡督察。顾和当时作按察官员下郡回来，同时被召见，各部从事分别报告各处



Chang, ashamed, apologized, saying, "I had no idea before that the commoners felt this way, or I'd have destroyed the gate long ago!"

10. 14 Ch'ih Chien in later life was fond of conversation. Even when the topic was a subject on which he was totally uninformed, he was still extremely boastful of his prowess. Later at the dawn audiences, feeling that Chancellor Wang Tao's behavior was mostly contemptible, whenever he saw him he would always confront him with some bitter remonstrance, Wang, for his part, understood his intention and would always divert the conversation to another topic.

On the eve of Ch'ih's return to his command, he made a point of ordering his carriage and going to visit the chancellor. His beard bristling, Ch'ih assumed a stem air. Mounting his seat, he then said that since he was about to take [ permanent ] leave, he had to talk about what he had observed. His mind was full, but his mouth heavy, and his words extraordinarily unfluent.

Wang seized the opportunity right after he spoke to say, "Since we've not made any appointment to meet again, I too would like to state all that's in my heart: namely, I wish you wouldn't talk anymore."

After that Ch'ih glared at him in anger; icy-bosomed, he left without getting to say another word.

10. 15 When Chancellor Wang Tao was serving as governor of Yang Province, he sent the divisional administrators for the eight commanderies to their posts. Ku Ho was at the time a humble messenger. When they returned they all had audience at the same time with the governor. Each administrator reported on the merits and failings of the officials who received salaries of two thousand piculs (i. e. , the grand wardens). When it came Ku Ho's turn to report, he alone had nothing to say.



### 【原文】

闻？”答曰：“明公作辅，宁使网漏吞舟，何缘采听风闻，以为察察之政？”丞相咨嗟称佳，诸从事自视缺然也。

10.16 苏峻东征沈充，请吏部郎陆迈与俱。将至吴，密敕左右，令人阖门放火以示威。陆知其意，谓峻曰：“吴治平未久，必将有乱；若为乱阶，请从我家始。”峻遂止。

10.17 陆玩拜司空，有人诣之，索美酒，得，便自起泻著梁柱间地，祝曰：“当今乏才，以尔为柱石之用，莫倾人栋梁。”玩笑曰：“戢卿良箴。”

10.18 小庾在荆州，公朝大会，问诸僚佐曰：“我欲为汉高、魏武，

### 【今译】

郡守的长短优劣，唯独轮到顾和一句话没有。王问顾和：“你听说了什么？”回答说：“明公作宰相，宁可使网漏吞舟，怎么能靠收集、听取传闻，作为明察之政呢？”丞相赞叹称善，各位从事也自感有所不足。

10.16 苏峻东征沈充，请吏部郎陆迈与他一同前往。即将到达吴县，苏峻密令左右，让进入吴县阖门时放火以示威。陆迈了解到他的意图，对苏峻说：“吴地安定太平不久，这样做一定会有祸乱；如果要制造骚乱的借口，请从我家开始。”苏峻于是放弃了放火的打算。

10.17 陆玩任命为司空，有人去拜访他，向他索要美酒，拿到后，就起身将酒倾洒在房子梁柱旁边的地上，祷告道：“当今缺乏良材，把你当做柱石用，可不要倾覆人家的栋梁。”陆玩笑着说：“我记住你的规劝良言。”

10.18 小庾(翼)在荆州任上时，一次官署大聚会，庾问众位同僚属吏说：“我想做汉高祖、魏武帝，怎么样？”在座的人都没有回答。长



Wang asked, "And what did you hear?"

Ku replied, "In Your Excellency's governance it would be better to have the 'net of laws allow to escape fish big enough to swallow a boat.' Why should you choose to listen to rumors and institute a spotlessly white (tṣüt-tṣüt) regime?"

The chancellor heaved a sigh and praised the excellence of his remark, while all the other administrators "looked upon themselves as deficient."

10.16 When Su Chün made his eastward expedition against Shen Ch'ung, he requested the clerk of the Board of Civil Office, Lu Mai, to accompany him. As they were about to arrive in Wu Commandery, Chün secretly ordered his attendants to enter Ch'ang Gate and set fire as a demonstration of his might. Lu Mai, realizing what Chün intended, said to him, "Since Wu has been orderly and peaceful for a long time, you're sure to have a revolt on your hands. As long as you're building steps toward revolt, you may as well start your fire at my house!" Chün accordingly desisted.

10.17 When Lu Wan was appointed director of works, someone came to see him and asked for a soup-ladle of wine. When he had received it, he then personally got up and poured out a libation on the ground between the central pillars and prayed, saying, "At present, because there is a shortage of talented men, they have used you for a plinth stone (*chu—shih*) office. I pray you, don't go upsetting other people's pillars and beams!"

Wan laughed and said, "I'll take your good warning to heart!"

10.18 While Yü I was stationed in Ching Province, at a large gathering of his official staff he asked his various officers and assistants, "How





### 【原文】

何如？”一坐莫答。长史江彪曰：“愿明公为桓、文之事，不愿作汉高、魏武也。”

10.19 罗君章为桓宣武从事，谢镇西作江夏，往检校之。罗既至，初不问郡事，径就谢数日饮酒而还。桓公问：“有何事？”君章云：“不审公谓谢尚何似人？”桓公曰：“仁祖是胜我许人。”君章云：“岂有胜公人而行非者，故一无所问。”桓公奇其意而不责也。

10.20 王右军与王敬仁、许玄度并善，二人亡后，右军为论议更克。孔岩诫之曰：“明府昔与王、许周旋有情，及逝没之后，无慎终之好，民所不取。”右军甚愧。

### 【今译】

史江彪说：“希望明公成就齐桓公、晋文公的事业，不希望您做汉高祖、魏武帝。”

10.19 罗君章(含)做桓宣武(温)的部从事，谢镇西(尚)作江夏相，前去检查他。罗到后，完全不问郡中的事情，直接到谢那里喝了几天酒就回来了。桓公问：“有什么事吗？”君章说：“不知道您认为谢尚是什么样的人？”桓公说：“仁祖是比我辈强的人。”君章说：“哪里有比您强的人却做坏事的，所以我什么也没问。”桓公认为他的想法很新奇，但也没有责备他。

10.20 王右军(羲之)和王敬仁(修)、许玄度(询)都很友好。二人死后，右军对他们评论变得苛刻起来。孔岩劝告他说：“明府过去与王、许交往甚密，很有感情，等他们逝世之后，却不能够慎终于初好，这是我所不赞成的。”右军听后感到很惭愧。



would it be if I were to become another Emperor Kao of Han (Liu Pang, founder of Han) or 'Emperor' Wu of Wei (Ts'ao Ts'ao, actual founder of Wei)?"

No one in the entire company answered except the senior administrator, Chiang Pin, who said, "Far better that Your Excellency did the work of Duke Huan of Ch'i or Duke Wen of Chin, than become another Emperor Kao of Han or 'Emperor' Wu of Wei!"

10.19 While Lo Han was serving as an administrator under Huan Wen, Hsieh Shang became grand warden of Chiang-hsia Commandery, and Lo went on a mission to investigate him.

After Lo arrived, he asked no questions whatsoever about affairs in the commandery, but went directly to visit Hsieh, and returned after spending several days drinking with him.

Huan Wen asked, "What affairs are there to report?"

Lo replied, "I didn't investigate. Tell me, what kind of man would you say Hsieh Shang is?" Huan said, "Shang is superior to someone like me."

Lo continued, "Would someone who is superior to you do any wrong? That's why I didn't ask a single question."

Huan marveled at his meaning, but did not reprimand him.

10.20 Wang Hsi-chih was friendly with both Wang Hsiu and Hsü Hsün, but after the two men had died, Hsi-chih's evaluation of them became more critical. K'ung Yen admonished him, saying, "Your Excellency used to go about in the company of Wang Hsiu and Hsü Hsün and you enjoyed their friendship. Now that they've passed away, if you don't exhibit a friendship which is 'respectful at their death,' it won't be accepted by me." Hsi-chih was very ashamed.



### 【原文】

10.21 谢中郎在寿春败，临奔走，犹求玉帖镫。太傅在军，前后初无损益之言。尔日犹云：“当今岂须烦此！”

10.22 王大语东亭：“卿乃复论成不恶，那得与僧弥戏！”

10.23 殷覬病困，看人政见半面。殷荆州兴晋阳之甲，往与覬别，涕零，属以消息所患。覬答曰：“我病自当差，正忧汝患耳！”

10.24 远公在庐山中，虽老，讲论不辍。弟子中或有堕者，远公曰：“桑榆之光，理无远照，但愿朝阳之晖，与时并明耳。”执经登坐，讽诵朗畅，词色甚苦。高足之徒，皆肃然增敬。

10.25 桓南郡好猎，每田狩，车骑甚盛，五六十里中，旌旗蔽隰，

### 【今译】

10.21 谢中郎(万)在寿春战败，临逃跑，还要找玉饰马镫。太傅(谢安)也在军中，前后未曾有一句批评的话，这天仍然只说：“眼前哪里还需要为此事烦劳！”

10.22 王大(忱)对东亭(王珣)说：“社会对你的品评确实不差，怎么能够和僧弥(王珣)戏言！”

10.23 殷覬病重之时，看人只能看见半边脸。殷荆州(仲堪)要以清君侧的名义兴师，前去与殷覬辞别，落下泪来，嘱咐他好好将养病。殷覬答道：“我的病自然会好起来，我只忧虑你的祸患啊。”

10.24 远公(慧远)在庐山中，尽管老了，讲论经书从不停止。弟子中有怠惰的，远公说：“我年岁大了，仿佛桑榆之光，不会有太久的光亮；但愿年轻人如朝阳的光辉，随着时间的推移越来越明亮。”拿着经书登上坐榻，吟诵响亮流畅，言词神态很尽力。高足弟子，对他都更加肃然敬重。

10.25 桓南郡(玄)喜好打猎，每次出猎，车马众多，五六十里路当中，旗帜遮天盖地，驰骋骏马，追击猎物如飞一般，左右翼两支队伍



10.21 When Hsieh Wan was defeated at Shou-ch'un, even though he was about to flee for his life, he still demanded his jade-studded stirrups (*teng*). His older brother Hsieh An, who was in the army, from first to last had never said anything whatever to Wan either of blame or praise. But on that day he made a point of saying, "Right now what need is there to trouble yourself?"

10.22 Wang Ch'en said to Wang Hsün, "You too, in your own right, are really not bad in discussion. Why on earth should you compete with your younger brother Mint?"

10.23 When Yin Chi's illness became critical, when he looked at a person, he only saw half of his face. His cousin, Yin Chung-k'an, who was "raising arms in Chin-yang," went to take his leave of Chi, and with tears falling, enjoined Chi to get over his ailment.

Chi replied, "My illness will get better by itself. I'm only worried about what *you're* suffering from. That's all."

10.24 While the monk Shih Hui-yüan was living on Mt. Lu, even when he became old, he continued his expositions and discussions unabated. If among his disciples there were any who were indolent, Hui-yüan would say, "The evening glow of the mulberry and elm years of life has not much longer to shine. I only pray that the brilliance of the morning sun will grow brighter with the hours." Thereupon, with a sutra in his hand, he would mount to his seat and chant with a clear and ringing voice, his words and facial expression very intense, while the high-ranking disciples would all sit gravely with enhanced respect.

10.25 Huan Hsüan was fond of hunting, and every time he took to the fields his chariots and outriders were extremely numerous. Within the space of fifty or sixty *li* around, his flags and pennants shaded the swamp-



### 【原文】

骋良马，驰击若飞，双甄所指，不避陵壑。或行陈不整，麇兔腾逸，参佐无不被系束。桓道恭，玄之族也，时为贼曹参军，颇敢直言。常自带绛绵绳著腰中，玄问：“此何为？”答曰：“公猎，好缚人士，会当被缚，手不能堪芒也。”玄自此小差。”

10.26 王绪、王国宝相为唇齿，并上下权要。王大不平其如此，乃谓绪曰：“汝为此款款，曾不虑狱吏之为贵乎？”

10.27 桓玄欲以谢太傅宅为营，谢混曰：“召伯之仁，犹惠及甘棠；文靖之德，更不保五亩之宅？”玄惭而止。

### 【今译】

所指之处，不避山陵沟壑。有时队列不齐整，獐子野兔奔腾逃逸，僚属没有不被捆缚问罪的。桓道恭是桓玄的同族，当时作贼曹参军，很有直言的胆量。他常常随身携带深红色绵绳，缠在腰上，桓玄问：“这是干什么用的？”回答说：“您打猎时爱捆绑人，早晚会捆绑我，我的手受不了粗麻绳芒刺之苦。”桓玄此后威焰稍减。

10.26 王绪、王国宝相互勾结，一起玩弄权势，干预朝政，王大（忱）痛恨他们的所作所为，就对王绪说：“你为权力地位这样轻举妄动，为所欲为，竟然就不顾及狱吏的尊贵吗？”

10.27 桓玄想用谢太傅（安）的家宅作军营，谢混说：“周召公的仁德，还能惠及甘棠树；而文靖的德行，竟然保不住五亩之宅？”桓玄惭愧地放弃了这个计划。



lands. Charging with fine horses, he galloped and attacked as if he were flying. The twin flanks under his direction avoided neither hills nor valleys, and if any moving column was not closed, and a muntjac (*chiün*) or a hare leaped through to escape, the assistants who were to blame would all be bound and tied up.

Huan Tao-kung was of the same clan as Huan Hsüan, and at the time was serving as an aide in the Security Office. He was a man of considerable daring and forthright speech, and always girded himself on such occasions with a bright red wool rope attached at the middle of his waist.

Hsüan asked him, "What's this for?" He replied, "When Your Excellency hunts, you're fond of tying up your men and officers, if I it should happen that my turn comes to be tied up, my hands can't bear coarse grass rope."

After this Hsüan moderated a little.

10.26 Wang Hsü and his cousin, Wang Kuo-pao, worked together like lips and teeth, both of them manipulating positions of power and importance. Kuo-pao's younger brother, Wang Ch'en, felt it to be unjust that they should act like this, and finally said to Wang Hsü, "While you're making this blazing fire, have you never given thought to 'the value of a jail warden'?"

10.27 Huan Hsüan wanted to make Hsieh An's residence into a barracks. An's grandson, Hsieh Hun, said, "The goodness of the Earl of Shao was such that kindness was even extended to the sweet pear tree (where he had held court). But the virtue of my late grandfather apparently wasn't enough even to preserve his residence of five *mou*?"

Huan Hsüan, ashamed, gave up his plan.



## 捷悟第十一

### 【原文】

11.1 杨德祖为魏武主簿，时作相国门，始构榱桷，魏武自出看，使人题门作“活”字，便去。杨见，即令坏之，既竟，曰：“‘门’中‘活’，‘阔’字，王正嫌门大也。”

11.2 人饷魏武一杯酪，魏武啖少许，盖头上题“合”字以示众，众莫能解。次至杨脩，脩便啖，曰：“公教人啖一口也，复何疑！”

11.3 魏武尝过曹娥碑下，杨脩从。碑背上见题作“黄绢幼妇，外孙鞞白”八字，魏武谓脩曰：“解不？”答曰：“解。”魏武曰：“卿未可言，待我思之。”行三十里，魏武乃曰：“吾已得。”令脩别记所知。脩曰：

### 【今译】

11.1 杨德祖(脩)做魏武帝(曹操)的主簿，当时正修建相国府的大门，刚开始架椽子，魏武亲自出来观看施工情况，让人在门上题了个“活”字，就离开了。杨脩看到，立即下令将门拆毁了，拆完，说：“‘门’中‘活’，是‘阔’字，魏王正是嫌门大了。”

11.2 有人送给魏武帝(曹操)一杯奶酪，魏武吃了一点，在盖子上题了个“合”字给众人看，没有人能理解。轮到杨脩，他拿来就吃，说：“公是教我们每人吃一口，还疑虑什么？”

11.3 魏武帝(曹操)曾经从曹娥碑前经过，杨脩跟随左右。看到碑背上题有“黄绢幼妇，外孙鞞白”八个字，魏武帝对杨脩说：“理解它的意思吗？”回答说：“理解。”魏武帝说：“你不要说出来，等我想一想。”走出了三十里路，魏武帝才说：“我已经得到解答了。”让杨脩另外



## Chapter 11 Quick Perception

11.1 Yang Hsiu once served as Ts'ao Ts'ao's superintendent of records. At the time the gate of the chancellery was being constructed, and they were just laying on the round and square rafters (*ts'ui-chüeh*). Ts'ao Ts'ao himself came out to look, and then had someone inscribe the doors with the character *huo*, "alive," and promptly departed.

As soon as Yang saw it he immediately ordered the gate to be torn down. After this was done, he said, "*Huo* in the middle of *men*, 'gate,' is the character *k'uo*, 'huge.' His Highness was evidently displeased that the gate was too large."

11.2 Someone once offered Ts'ao Ts'ao a cup of curds (*lao*) to eat. Ts'ao tasted a little of it, then on the top of the lid wrote the character *ho*, "together," and showed it to the group, but no one in the group could make out what he meant.

When it came Yang Hsiu's turn, he proceeded to taste some and said, "His Excellency is asking you *people* (*jen*) to taste one (*i*) mouthful (*k'ou*). What are you waiting for?"

11.3 Ts'ao Ts'ao once passed beneath the memorial stele to the maid Ts'ao O while Yang Hsiu was accompanying him. On the back of the stele they saw an inscription in eight characters: "*Huang-chüan yu-fu wai-sun chi-chiu*," literally, "Yellow pongee, youthful wife, maternal grandson, ground in a mortar."

Ts'ao Ts'ao asked Hsiu, "Do you understand it?"

He replied, "Yes."

Ts'ao Ts'ao said, "Don't tell me; wait while I think about it." After





### 【原文】

“黄绢，色丝也，于字为‘绝’；幼妇，少女也，于字为‘妙’；外孙，女子也，于字为‘好’；罄白，受辛也，于字为‘辞’：所谓‘绝妙好辞’也。”魏武亦记之，与脩同，乃叹曰：“我才不及卿，乃觉三十里。”

11.4 魏武征袁本初，治装，余有数十斛竹片，咸长数寸，众云并不堪用，正令烧除。太祖思所以用之，谓可为竹裨楯，而未显其言，驰使问主簿杨德祖。应声答之，与帝心同。众伏其辩悟。

11.5 王敦引军垂至大桁，明帝自出中堂。温峤为丹阳尹，帝令断大桁，故未断，帝大怒瞋目，左右莫不悚惧。召诸公来，峤至，不谢，

### 【今译】

记下他自己的理解。杨脩写道：“黄绢，有颜色的丝，色丝组成‘绝’字；幼妇，年少的女子，少女组成‘妙’字；外孙，女儿之子，女子组成‘好’字；罄白，承受辛辣之物的器皿，受辛合成‘辞（辞）’字：连起来就是‘绝妙好辞’。”魏武帝也写下了八字的含意，和杨脩的理解相同，于是感叹道：“我的才华不如你，竟然相差三十里。”

11.4 魏武帝（曹操）征伐袁本初（绍），整治装备，剩下数十斛竹片，都只几寸长，大家说派不上用场，正要下令烧掉。太祖（曹操）考虑怎样运用起它们，认为可以做竹质的盾牌，却没有说出来。赶快让人去问主簿杨德祖（脩）。杨应声回答他，和魏武心里想的相同。众人佩服他的敏慧颖悟。

11.5 王敦带领部队将要到达大桁浮桥，晋明帝（司马绍）亲自来到中堂。温峤任丹阳尹，明帝曾命令拆掉浮桥，却依旧没有拆，明帝瞪着眼睛大发雷霆，身边的人没有不恐惧的。召令各位公卿前来，温峤



they had traveled on for thirty *li*, Ts'ao Ts'ao finally said, "I've got it!" He then had Hsiu record separately what he had understood it to mean. Hsiu wrote, "'Yellow pongee' is *colored silk (se-ssu)*, which, combined in one character, is *chüeh*, 'utterly.' 'Youthful wife' is young woman (*shao-nü*), which, combined in one character, is *miao*, 'wonderful.' 'Maternal grandson' is a *daughter's son (nü-tzu)*, which, combined in one character, is *hao*, 'lovely.' 'Ground in a mortar' is to *suffer hardship (shou-hsin)*, which, combined in one character, is *tz'u*, 'words.' The whole thing thus means: 'Utterly wonderful, lovely words.'"

Ts'ao Ts'ao had also recorded it in the same way that Hsiu had. Sighing, he said, "My ability is thirty *li* slower than yours!"

11.4 While Ts'ao Ts'ao was campaigning against Yüan Shao, he was making an inventory of his armor and found he had an excess of thirty or forty *hu* of bamboo slips, all of them several inches long. Everyone said they were unusable and they were just giving orders to burn and dispose of them, when Ts'ao Ts'ao, [very reluctant to let them go], conceived of a way of using them, thinking they might be made into basket shields (*p'i-tun*), but as yet he had not revealed his intention. He sent a messenger to ask his superintendent of records, Yang Hsiu, what to do.

Yang answered him quick as an echo, in full agreement with Ts'ao's own idea. Everyone acknowledged Yang's discrimination and perceptiveness.

11.5 Wang Tun was leading his troops toward Chien-k'ang and was about to arrive at the Great Pontoon Bridge Emperor. Ming (Ssu-ma Shao) came out in person to Chung-t'ang. Wen Ch'iao was serving as capital intendant, and the emperor ordered him to sever the Great Pontoon Bridge, but Ch'iao deliberately did not do so. The emperor, greatly enraged, glared



### 【原文】

但求酒炙。王导须臾至，徒跣下地，谢曰：“天威在颜，遂使温峤不容得谢。”峤于是下谢，帝乃释然。诸公共叹王机悟名言。

11.6 郗司空在北府，桓宣武恶其居兵权。郗于事机素暗，遣笺诣桓，方欲共奖王室，修复园陵。世子嘉宾出行，于道上闻信至，急取笺，视竟，寸寸毁裂，便回还更作笺，自陈老病，不堪人间，欲乞闲地自养。宣武得笺大喜，即诏转公督五郡、会稽太守。

### 【今译】

到，没有谢罪，只要酒肉。王导一会儿来了，光着脚下地请罪说：“天颜显露神威，竟然使温峤没有机会谢罪。”温峤于是下拜谢罪，明帝才消除怒气。众公卿都赞叹王导机敏聪悟，善于言词。

11.6 郗司空(愔)任北府督将，镇守在京口，桓宣武(温)忌恨他掌握兵权。郗对于世事的机宜一贯比较糊涂，派人送信给桓宣武，说正想共同辅佐朝廷，收复中原国土。嫡长子嘉宾(郗超)外出，在路上听说信使到了，急忙取出信笺，看罢，撕得粉碎，于是返回代父亲重新写信，陈述自己年老多病，不能胜任繁重的职务，想乞求一个闲散去处养老。宣武收到信非常高兴，立即下令升任郗公都督五郡军事，并任会稽郡太守。



at him with wide eyes, and all his attendants were seized with terror. The emperor later summoned the nobles into his presence. When Ch'iao arrived he made no apology, but merely requested wine and roast meat.

A moment later Wang Tao arrived. With his feet bare, he fell to the ground and apologized, saying, "The Majesty of Heaven is before his face' and for this reason has made Wen Ch'iao incapable of apology." At this point Wen Ch'iao fell down and apologized, and the emperor finally was at ease. All the nobles joined in praising Wang's critical perceptiveness and his illustrious words.

11.6 While Ch'ih Yin was stationed at the northern headquarters as General Pacifying the North, Huan Wen resented his occupying such a position of military power. Ch'ih, who in his judgments of affairs was both simpleminded and dull, sent a memorandum to Huan in which he proposed that they join in encouraging the royal house to recover the imperial tombs.

Ch'ih's heir, Ch'ih Ch'ao, had just gone out (of Huan's headquarters in Chien-k'ang), and was traveling along the road, when he heard a messenger (from his father) had arrived. He hastily seized the memorandum, and after he had finished reading it, tore it inch by inch into shreds. Turning around, he went back and wrote another memorandum (in his father's name) in which he stated that because of old age and sickness he could no longer endure the company of men and wished only to beg for a quiet place where he might take care of himself.

When Huan Wen received the memorandum, he was greatly delighted, and the emperor immediately gave orders to have His Lordship transferred to supervise five commanderies and serve as grand warden of K'uai-chi.

### 【原文】

11.7 王东亭作宣武主簿，尝春月与石头兄弟乘马出郊。时彦同游者连镳俱进，唯东亭一人常在前，觉数十步，诸人莫之解。石头等既疲倦，俄而乘舆，向诸人皆似从官，唯东亭奕奕在前，其悟捷如此。

### 【今译】

11.7 王东亭(珣)做宣武(桓温)主簿，曾经在春天和石头(桓熙)兄弟骑马到郊外去。当时同游的贤俊名流都并马而行，一起前进，只有东亭一人常常跑在前面，和众人相距几十步远，大家都不解是什么缘故。石头兄弟几人已经累了，一会儿便坐进车里，刚才并辔而行的几个人全像是侍从一样，只有东亭神采奕奕地走在前面。他就是这样聪明机敏。



11.7 While Wang Hsün was serving as superintendent of records for Huan Wen, he used to go out during the spring months with Huan's eldest son Hsi and his brothers, riding on horseback into the suburbs. Those of the elegant gentlemen of the day who used to ride out with them moved forward together with their horses abreast. Wang Hsün alone was always in front by thirty or forty paces. No one understood why until Hsi and his brothers, becoming tired, suddenly mounted a carriage and proceeded on wheels. All (who had previously been abreast of them) thereafter appeared like attendants. It was only Wang Hsün who remained proud and aloof (*ïäk-ïäk*) [as always] out in front. Such was the quickness of his perception.





## 夙惠第十二

### 【原文】

12.1 宾客诣陈太丘宿，太丘使元方、季方炊。客与太丘论议，二人进火，俱委而窃听，炊忘著箒，饭落釜中。太丘问：“炊何不馏？”元方、季方长跪曰：“大人与客语，乃俱窃听，炊忘著箒，饭今成糜。”太丘曰：“尔颇有所识不？”对曰：“仿佛志之。”二子俱说，更相易夺，言无遗失。太丘曰：“如此但糜自可，何必饭也！”

12.2 何晏七岁，明惠若神，魏武奇爱之，因晏在宫内，欲以为子。晏乃画地令方，自处其中。人问其故，答曰：“何氏之庐也。”魏武知之，即遣还。

### 【今译】

12.1 有客人到陈太丘(寔)家住宿，太丘派元方(陈纪)、季方(陈谌)烧火做饭。客人与太丘谈论玄理，两个人烧着火，都丢下去偷听，蒸饭忘了放竹箒，米饭全掉落在锅里。太丘问：“为什么不蒸饭？”元方、季方跪在地下说：“父亲和客人谈玄，我们就一起偷听，蒸饭忘了放竹箒，米饭如今变成粥了。”太丘说：“你还记得什么不？”回答说：“大略还记得。”两个孩子一起说，又相互补充修正，所说的话没有遗漏。太丘说：“既是这样，只要有粥就可以了，何必非要饭呢！”

12.2 何晏七岁时，聪明得神奇，魏武帝(曹操)很赏识他、喜爱他，因何晏的母亲在宫里，魏武想收他做儿子。何晏就在地上画一方框，自己站在当中。有人问他为什么这样，回答说：“这是何家的房屋。”魏武知道后，立即送他回去。



## Chapter 12 Precocious Intelligence

12.1 Once when a guest was visiting Ch'en Shih overnight, Ch'en had his sons, Chi and Ch'en, cook some rice. The guest was having a discussion with Shih, and while the two boys were tending the fire they both neglected their work to listen on the sly. In the course of cooking they forgot to put in the wicker basket (*p'i*) for steaming, and the rice fell into the midst of the kettle.

Ch'en Shih asked, "That rice you're cooking—why isn't it steaming?"

Chi and Ch'en, kneeling upright, said, "Sir, you were talking with the guest and we were both listening on the sly, and in cooking we forgot to put in the wicker basket, and now it's all turned into gruel."

Ch'en Shih said, "Did you understand anything we said?"

They replied, "We noted it after a fashion." Whereupon the two boys both talked, each taking up the argument where the other left off, and in their telling nothing was omitted or wrong.

Ch'en Shih said, "In that case just gruel is perfectly all right. Why do we have to have rice?"

12.2 When Ho Yen was in his seventh year he was as bright and intelligent as a god. Ts'ao Ts'ao admired and loved him, and because Yen lived in the palace, Ts'ao wanted to adopt him as his own son. Yen thereupon drew upon the ground, making a square, and kept himself inside it. When anyone asked the reason, he replied, "This is Mr. Ho's hut."

As soon as Ts'ao Ts'ao knew of it he immediately sent him back [outside the palace].





### 【原文】

12.3 晋明帝数岁，坐元帝膝上。有人从长安来，元帝问洛下消息，潸然流涕。明帝问何以致泣，具以东渡意告之。因问明帝：“汝意谓长安何如日远？”答曰：“日远。不闻人从日边来，居然可知。”元帝异之。明日，集群臣宴会，告以此意，更重问之。乃答曰：“日近。”元帝失色，曰：“尔何故异昨日之言邪？”答曰：“举目见日，不见长安。”

12.4 司空顾和与时贤共清言。张玄之、顾敷是中外孙，年并七岁，在床边戏，于时闻语，神情如不相属。瞑于灯下，二儿共叙客主之

### 【今译】

12.3 晋明帝(司马绍)年仅几岁，坐在元帝(司马睿)膝上。有人从长安来，元帝询问洛阳的情况，不觉潸然泪下。明帝问因为什么事竟然至于落泪，元帝就把国土沦丧王室东渡的不幸全都告诉了他。随即问明帝：“你认为长安和太阳哪里远？”回答说：“太阳远。只听说人从长安来，没听说人从日边来，显而易见。”元帝认为他很不一样。第二天，召集群臣宴会，把明帝的看法告诉了大家，又重新问他，却回答说：“太阳近。”元帝脸色变了，说：“你为什么改变昨天的话呢？”回答说：“举目见日，不见长安。”

12.4 司空顾和与当时贤达名流一起清谈。张玄之、顾敷是顾和的外孙及孙子，年龄都是七岁，在坐榻边玩耍，当时听着大人的谈话，神态都像并不在意。晚上在灯下，两个孩子一起复述客主双方的言论，



12.3 When the Chin Emperor Ming ( Ssu-ma Shao ) was only a few years old, he was sitting on the knees of his father, Emperor Yüan ( Ssu-ma Jui ). There was a man present who had come from Ch'ang-an Emperor Yüan was asking him news of Lo-yang, sobbing all the while and letting his tears flow. Emperor Ming asked, "why does it make you cry?" Emperor Yüan then told him the whole story of the eastward crossing of the Yangtze River and took the occasion to ask Emperor Ming, "In your opinion, how far away is Ch'ang-an compared with the sun?"

He replied, "The sun is farther away. Since I never heard of anyone coming here from the sun, we can know it for certain."

Emperor Yüan marveled at him. The next day he assembled all the ministers for a banquet to report this remark, and once more he asked the same question.

This time Emperor Ming replied, "The sun is nearer." Emperor Yüan turned pale [ and asked abruptly ], "But why did you change from what you said yesterday?"

He replied, "By just lifting your eyes you can see the sun, but [ even if you lift your eyes ] you can't see Ch'ang-an."

12.4 The director of works, Ku Ho, was once engaging in "pure conversation" with other worthies of the time. Chang Hsüan-chih and Ku Fu, respectively his daughter's and his son's sons, both were in their seventh year and were playing by the side of the dais. At the time they were listening to the conversation even though their spirits and senses seemed not to be paying any attention. With eyes closed, the two boys sat beneath the lamp and rehearsed together the words of "guest" and "host" without any omissions or mistakes.

Moving from his seat, and putting his mouth close to their ears, Ku



### 【原文】

言，都无遗失。顾公越席而提其耳曰：“不意衰宗复生此宝！”

12.5 韩康伯数岁，家酷贫，至大寒，止得襦。母殷夫人自成之，令康伯捉熨斗，谓康伯曰：“且著襦，寻作复裈。”儿云：“已足，不须复裈也。”母问其故，答曰：“火在熨斗中而柄热，今既著襦，下亦当暖，故不须耳。”母甚异之，知为国器。

12.6 晋孝武年十二，时冬天，昼日不著复衣，但著单练衫五六层，夜则累茵褥，谢公谏曰：“圣体宜令有常，陛下昼过冷，夜过热，恐非摄养之术。”帝曰：“昼动夜静。”谢公出，叹曰：“上理不减先帝。”

### 【今译】

完全没有遗漏。顾公离开座席提着他们的耳朵说：“没想到衰败的宗族又出了这宝贝！”

12.5 韩康伯(伯)几岁的时候，家里十分贫困，已至大寒节令，只穿了件短袄。母亲殷夫人亲自缝制，让康伯拿着熨斗，对康伯说：“暂且穿短袄，过不久就做夹裤。”儿子说：“已经够了，不需要夹裤了。”母亲问他为什么，回答说：“火在熨斗中而熨柄也热，现在既然穿上短袄，下身也应当暖和，所以不需要了。”母亲听了很诧异，知道他将是有治国才能的人。

12.6 晋孝武帝(司马曜)十二岁时，正当冬天，白日不穿夹衣，只穿五六层绢制单衫，夜晚则铺盖几床被褥。谢公(安)劝告说：“应该让圣体有规律，陛下白天过冷，夜晚过热，恐怕不是养生之道。”武帝说：“昼动则热，夜静则寒。”谢公出来，赞叹说：“皇上论理不比先帝差。”



said, "I never imagined that in our declining clan there would ever again be born such treasures as these!"

12.5 When Han Po was seven or eight years old his family was wretchedly poor, and as it approached the time of great cold (middle or late January) he had only a short jacket which his mother, Lady Yin, had made herself. She had Po hold the ironing pan (*yü-tou*), saying to him, "Pat on the jacket for now, and after a while I'll make you a pair of lined trousers."

Po then said, "This is already enough; I don't need the lined trousers." His mother asked the reason, and he replied, "The coals are inside the ironing pan, yet the handle is warm. Now, after putting on the jacket, I should be warm below as well. So I simply don't need anything more, that's all."

His mother marveled at him greatly, realizing that one day he would become an important instrument of state.

12.6 When the Chin Emperor Hsiao-wu (Ssu-ma Yao) was in his twelfth year, although it was winter, he did not wear lined clothes in the daytime, but merely wore five or six unlined silk gowns one over the other. At night, on the other hand, he wrapped himself in successive layers of quilted coverlets, Hsieh An admonished him, saying, "Your Majesty's sage body should maintain a constant temperature. If in the daytime you are excessively cold and at night excessively warm, I'm afraid this is no suitable technique for preserving your health."

The emperor replied, "In the daytime I move around; at night I'm still." Hsieh An came out sighing in admiration, and remarked. "The reasoning (1i) of the Exalted One is not inferior to that of the preceding emperor" (his father, Ssu-ma Yü).

### 【原文】

12.7 桓宣武薨，桓南郡年五岁，服始除，桓车骑与送故文武别，因指语南郡：“此皆汝家故吏佐。”玄应声恸哭，酸感傍人。车骑每自目己坐曰：“灵宝成人，当以此坐还之。”鞠爱过于所生。

### 【今译】

12.7 桓宣武(温)死时，桓南郡(玄)只五岁，丧服刚除，桓车骑(冲)和参加丧事的文武官员道别，于是指着他们对南郡说：“这些全是你家原来的官员将佐。”南郡听了悲痛地哭起来，使旁边的人无不悲伤。车骑常常自己看着自己的座位说：“灵宝成人后，应当把这个座位还给他。”抚养喜爱他胜过自己的亲生。



12.7 When Huan Wen died, his son Hsüan was in his fifth year. At the time when he first removed his mourning clothes, his uncle, Huan Ch'ung, accompanied him as they escorted the old civil and military officers on their way before bidding them farewell. As he did so he pointed to them and said to Hsüan, "These are all your father's old officers and assistants." The instant he spoke, Hsüan burst into bitter weeping, poignantly moving all who were present.

Huan Ch'ung often eyed his own seat and said, "When Lang-pao (Hsüan's baby name) becomes a man, I should turn this seat over to him." Thus he nurtured and loved him even more than his own sons.





## 豪爽第十三

### 【原文】

13.1 王大将军年少时，旧有田舍名，语音亦楚。武帝唤时贤共言伎艺事，人皆多有所知，唯王都无所关，意色殊恶。自言知打鼓吹，帝令取鼓与之。于坐振袖而起，扬槌奋击，音节谐捷，神气豪上，傍若无人，举坐叹其雄爽。

13.2 王处仲，世许高尚之目。尝荒恣于色，体为之弊，左右谏之，处仲曰：“吾乃不觉尔，如此者甚易耳。”乃开后阁，驱诸婢妾数十人出路，任其所之。时人叹焉。

13.3 王大将军自目高朗疏率，学通《左氏》。

### 【今译】

13.1 王大将军(敦)年轻时，原本就有乡下佬之称，说话口音也很重。晋武帝(司马炎)召集当时贤达一起谈论歌舞艺术。每人都有不少见解，只有王完全没有涉及过，神色很难看。自己说会打鼓，武帝命令拿鼓给他。王从座位上甩袖站起，挥臂扬槌，奋力擂击，音节和谐疾速，神情豪迈激昂，旁若无人，四座无不赞叹他的雄武豪爽。

13.2 王处仲(敦)，当世人给予高尚的品评。他曾经耽乐恣肆于女色，身体为此而衰弱，身边的人规劝他，处仲说：“我却没有这种感觉，如果是这样的话很容易办啦。”于是打开后楼内室，打发了所有的几十个婢妾上路，随便她们到哪里去，当时人为此而赞叹他。

13.3 王大将军(敦)品评自己为高尚、爽朗、疏放、率真，学业上精通《春秋左氏传》。



## Chapter 13 Virility and Boldness

13.1 When Generalissimo Wang Tun was young he used to have the reputation of being a country bumpkin (*t'ien-she*), and his speech also sounded like that of Ch'u. Emperor Wu (Ssu-ma Yen) once invited the worthies of the time for a gathering and they were discussing artistic matters. Most of those present had some knowledge of the subject; Wang alone was totally uninvolved in the conversation, and his mood and expression were extraordinarily grim. Since he claimed for himself the ability to play the drums and pipes, the emperor [immediately] had someone fetch a drum and offered it to him. Right where he was sitting Wang shook out his sleeves and got up. Lifting the drumsticks he beat furiously with them, and the sound and rhythm were harmonious and rapid. His spirit and energy mounted with virility, as though no other persons were present. The entire company praised his martial vigor.

13.2 Wang Tun in his own generation enjoyed a lofty and superior characterization, but he used to be excessively indulgent in matters of sex, and his physique was adversely affected by it. When his companions remonstrated with him, Tun said, "I simply wasn't aware of what was happening. If things are as you say, the solution is very easy." So saying, he opened the postern gate [of the women's quarters] and drove out all the slave girls and concubines, thirty or forty in all, into the street; letting them go where they would. His contemporaries praised him for this.

13.3 Wang Tun characterized himself as follows: "Lofty and transparent heedless of petty details (*şıwo-şıuet*); in his learning he comprehends the 'Tso Commentary.' "





### 【原文】

13.4 王处仲每酒后，辄咏“老骥伏枥，志在千里，烈士暮年，壮心不已”。以如意打唾壶，壶口尽缺。

13.5 晋明帝欲起池台，元帝不许。帝时为太子，好养武士，一夕中作池，比晓便成。今太子西池是也。

13.6 王大将军始欲下都，处分树置，先遣参军告朝廷，讽旨时贤。祖车骑尚未镇寿春，瞋目厉声语使人曰：“卿语阿黑：何敢不逊！催摄面去，须臾不尔，我将三千兵槩脚令上。”王闻之而止。

13.7 庾穉恭既常有中原之志，文康时，权重未在自己；及季坚作相，

### 【今译】

13.4 王处仲(敦)每次饮酒后，就诵咏“老骥伏枥，志在千里，烈士暮年，壮心不已”。并用如意敲打唾壶为节，唾壶口竟被敲成一个缺口。

13.5 晋明帝(司马绍)想修建水池台榭，元帝(司马睿)不允许。明帝当时是太子，喜欢养勇士，让这些人一夜之间修池，到天亮时就修成了。就是今天的太子西池。

13.6 王大将军(敦)起初想下京都，去重新安排设置的官职，先派遣参军告诉朝廷，并且向当世贤达暗示自己的意图。祖车骑(逖)当时还没有去镇守寿春，瞪着眼睛以严厉的声音对派来的人说：“你告诉阿黑：怎敢放肆无礼！叫他收起脸乖乖回去，稍有耽搁，我就率领三千兵甲用长矛戳他的脚，让他退回。”王听说后停止了行动。

13.7 庾穉恭(翼)早就有收复中原的抱负，文康(庾亮)当政时，大权不在自己手中；等到季坚(庾冰)做丞相，他忌讳战争、畏惧兵祸，



13.4 After drinking, Wang Tun would always intone the song (by Ts'ao Ts'ao):

“The aged stallion lying in his stall,  
Still wills to run ten thousand *Li*;  
The brave knight in his evening years,  
Stouthearted, never will give up.”

With his *ju-i* baton he would beat time on a spittoon (to-hu) until the mouth of the spittoon was completely in shards.

13.5 The Chin Emperor Ming (Ssu-ma Shao) wanted to build a moated terrace, but his father, Emperor Yüan (Ssu-ma Jui), would not permit it. Emperor Ming, who was crown prince at the time, was fond of warfare and maintained a number of warriors. These dug out the moat in a single night, so that it was completed by dawn. It is currently known as the Crown Prince's West Moat (T'ai-tzu hsi-ch'ih).

13.6 When Wang Tun was first contemplating a descent of the Yangtze River against the capital in order to purge and reconstitute the government, he first dispatched an aide to inform the court and to announce his intentions to the worthies of the time. Tsu T'i, who at the time had not yet taken up his post (as governor of Yü Province) in Shou-ch'un, with glaring eyes and stern voice said to the emissary, “You tell A-hei (“Blackie,” Tun's baby name), ‘How dare you be so insubordinate! Hurry up and make an about-face. If you don't do so on the instant, I'll lead three thousand men-at-arms to spear your feet with long spears and force you back upstream!’”

On hearing this, Wang desisted.

13.7 Yü I had always had the ambition of recovering the Central Plain (North China). At the time his eldest brother, Yü Liang, was in a



### 【原文】

忌兵畏祸，与穰恭历同异者久之，乃果行。倾荆、汉之力，穷舟车之势，师次于襄阳，大会参佐，陈其旌甲，亲援弧矢曰：“我之此行，若此射矣。”遂三起三叠。徒众属目，其气十倍。

13.8 桓宣武平蜀，集参僚置酒于李势殿，巴、蜀搢绅莫不来萃。桓既素有雄情爽气，加尔日音调英发，叙古今成败由人，存亡系才，其状磊落，一坐叹赏。既散，诸人追味余言，于时寻阳周馥曰：“恨卿辈不见王大将军！”

13.9 桓公读《高士传》，至於陵仲子，便掷去，曰：“谁能作此溪刻自处！”

### 【今译】

和穰恭的观点主张抵触了许久之后，才同意进行北伐。庾穰恭调集荆州、汉水一带全部兵力，出动所有船只战车，屯兵于襄阳。召僚属部下们集会，部陈旌旗兵甲，亲自拉弓射箭，说：“我此次行动，就像这箭一样。”于是三发三中。部众注目，群情振奋，士气大增。

13.8 桓宣武(温)平定蜀地后，聚集僚属在李势的宫殿里摆酒宴饮，巴、蜀的士大夫没有不来聚会的。桓一贯有英雄的情怀、豪爽的气概，再加上那天语调昂扬，才华横溢，论述古今成败由人，存亡靠才。他的仪态洒脱，赢得在坐所有人的赞叹赏识。散会后，众人还在回味他的话，当时寻阳周馥说：“遗憾的是你们这些人没有见过王大将军(敦)！”

13.9 桓公(温)读《高士传》，读到於陵陈仲子传时，便把书扔下，说：“谁能够如此刻薄地对待自己！”



position of power and prestige, but as yet none of it had come into I's hands. When his older brother, Yü Ping, became chancellor, since Ping loathed military campaigns and dreaded disaster, his difference of opinion with Yü I on this score went on for some time. At last he actually set forth. Completely pouring out the strength of Ching and Han (Hupei), and exhausting the total force of its ships and vehicles, he encamped his army at Hsiang-yang. At a large gathering of his aides and officers he distributed their banners and armor, and as he personally handed out bows and arrows, he said, "Our progress will be as swift as the shooting of these arrows!"

Three times he shot, and three times pierced the target. And as the hosts fixed their eyes on him, their martial spirit increased tenfold.

13.8 After Huan Wen had pacified Shu, he gathered his aides and officers and set wine before them in the palace of Li Shih (the last ruler of Shu). All the local gentry of Pa and Shu came in droves. Huan had always had a martial disposition and vigorous air, and moreover on this particular day his voice and intonation rang out heroically as he told how from antiquity to the present "success or failure have proceeded from men" and survival or perdition are bound up with human ability. His manner was rugged and flint-like (*luâ i-lâk*) and the whole company sighed [uninterruptedly] in appreciation.

After the meeting dispersed everyone was still savoring its flavor with continued conversation. At the time Chou Fu of Hsün-yang said, "What a pity you fellows never saw the generalissimo, Wang Tun." [Fu had once served as Tun's aide.]

13.9 Huan Wen was once reading (Huang-fu Mi's) "Lives of Eminent Gentlemen". When he came to the life of Ch'en Chung-tzu, he threw



### 【原文】

13.10 桓石虔，司空豁之长庶也，小字镇恶，年十七八，未被举，而童隶已呼为镇恶郎。尝住宣武斋头。从征枋头，车骑冲没陈，左右莫能先救。宣武谓曰：“汝叔落贼，汝知不？”石虔闻之，气甚奋，命朱辟为副，策马于数万众中，莫有抗者，径致冲还，三军叹服。河朔后以其名断疟。

13.11 陈林道在西岸，都下诸人共要至牛渚会。陈理既佳，人欲共言折，陈以如意拄颊，望鸡笼山叹曰：“孙伯符志业不遂！”于是竟坐不得谈。

### 【今译】

13.10 桓石虔是司空桓豁的庶出长子，小名镇恶，十七八岁了，还没被承认身份地位，而年幼的仆役已经称呼他为镇恶郎了。他曾经住在宣武(桓温)的书斋里。跟随桓温出征，枋头之战，车骑将军桓冲陷入敌阵，身边没有人能前去救他出来。宣武对石虔说：“你叔叔落入敌人手中，你知道不？”石虔听说后，勇气奋发，让朱辟做副手，跨上马在数万敌兵之中驰骋，没有人能抵挡他，径直救出桓冲，返回阵地，全军将士无不赞叹佩服。黄河以北的人后来就用他的名字驱赶疟鬼。

13.11 陈林道(逵)镇守在长江北岸，京城众人一起邀请他到牛渚山聚会。陈的玄理谈得非常之好，大家想和他一起谈玄析理，陈用如意拄着面颊，眼望鸡笼山叹息道：“孙伯符(策)立志做的事业没有实现！”于是直到散会也没能够谈成。



the book away, saying, "Who could be so petty and perverse (*k'iei-k'ak*) in conducting himself?"

13.10 Huan Shih-ch'ien was the eldest son by a concubine of the director of works, Huan Huo. His baby name was Chen-o, Suppressor of Evil. In his seventeenth or eighteenth year, before he had been formally accepted, the serving boys and slaves were already calling him Master Chen-o (*Chen-o lang*). Since he used to live in Huan Wen's villa, he accompanied Wen on his expedition (against Former Yen) at Fang-t'ou. When his uncle, the General of Chariots and Horsemen, Huan Ch'ung, disappeared from the ranks, no one among those present was able to volunteer to rescue him. Huan Wen said to Shih-ch'ien, "Your uncle has fallen into the hands of the rebels. Did you know it?"

When Shih-ch'ien heard this, his martial spirit was aroused to the highest pitch. Ordering Chu Pi to assist him, he whipped his horse forward into the midst of a host of thirty or forty thousand, none of whom resisted him. Riding directly in to where Ch'ung was, he brought him back to safety. The three armies all praised him and conceded his superiority.

After that, in the area north of the Yellow River, people used his name as a charm to stop malaria (*nüeh*).

13.11 While Ch'en K'uei was living on the western bank of the Yangtze, all the people in the capital wanted to go to Niu-chu (across the river) to meet him. Since Ch'en's reasoning was excellent, people wanted to converse and match wits with him. But Ch'en would prop up his cheek with his *ju-i* baton and gaze toward Chicken-cage Mountain and remark with a sigh, "Sun Ts'e's ambition and work are not being fulfilled!"

And thus no one in the entire company would get to converse with him.



### 【原文】

13.12 王司州在谢公坐，咏“入不言兮出不辞，乘回风兮载云旗”，语人云：“当尔时，觉一坐无人。”

13.13 桓玄西下，入石头，外白司马梁王奔叛，玄时事形已济，在平乘上笳鼓并作，直高咏云：“箫管有遗音，梁王安在哉？”

### 【今译】

13.12 王司州(胡之)在谢公(安)家的座席间，朗诵“入不言兮出不辞，乘回风兮载云旗”，对别人说：“每当这时，觉得周围一个人也没有。”

13.13 桓玄从西边顺流而下，进入石头城，役吏报告说司马梁王(珍之)逃跑了。桓玄当时举兵灭晋大势已定，他正在平乘大船上，笳鼓乐器齐奏，听了报告，他只高声朗诵道：“箫管有遗音，梁王安在哉？”



13.12 Once while Wang Hu-chih was among the company at Hsieh An's house, he chanted the lines (from the *Ch'u-tz'u*):

“Coming he did not speak,  
And leaving took no leave.  
But mounting the whirlwinds  
Bore cloud banners aloft.”

He remarked to the others, “When I come to that moment I feel as if there is no one else present in the room.”

13.13 When Huan Hsüan was descending the Yangtze River from the west and had entered Shih-t'ou, it was reported to him from the outside that the Prince of Liang, Ssu-ma Chen-chih, had fled in revolt. At the time Hsüan's mission had already been accomplished, and standing on the turret of his ship (*p'ing-ch'eng*), while bugles and drums started to play simultaneously, he kept chanting in a high voice (the lines of Juan Chi's poem):

“Of flutes and pipes an echo still remains,  
The King of Liang, alas, oh where is he?”





## 容止第十四

### 【原文】

14.1 魏武将见匈奴使，自以形陋，不足雄远国，使崔季珪代，帝自捉刀立床头。既毕，令间谍问曰：“魏王何如？”匈奴使答曰：“魏王雅望非常，然床头捉刀人，此乃英雄也。”魏武闻之，追杀此使。

14.2 何平叔美姿仪，面至白。魏明帝疑其傅粉，正夏月，与热汤饼。既啖，大汗出，以朱衣自拭，色转皎然。

14.3 魏明帝使后弟毛曾与夏侯玄共坐，时人谓“蒹葭倚玉树”。

14.4 时人目夏侯太初“朗朗如日月之入怀”，李安国“颓唐如玉

### 【今译】

14.1 魏武帝(曹操)将要接见匈奴的使者，自以为形貌丑陋，不足以威镇远方的异族人，就让崔季珪(琰)代替他，武帝亲自握着刀站在坐榻旁边。接见完毕，让密探问他说：“魏王怎么样？”匈奴的使者回答说：“魏王美好的仪容不寻常，然而坐榻旁边持刀的人，才是英雄呢。”魏武帝听了，派人追杀了这个使者。

14.2 何平叔(晏)的相貌容仪很美好，脸非常白。魏明帝(曹叡)怀疑他擦了粉。正当夏季，给他吃热汤面食。吃完，大汗淋漓，他用红色的公服擦脸，面色变得更洁白明亮。

14.3 魏明帝(曹叡)让毛皇后的弟弟毛曾和夏侯玄坐在一起，当时人认为是“蒹葭倚玉树”。

14.4 当时的人品评夏侯太初(玄)“光明磊落，好像日月投入他



## Chapter 14 Appearance and Manner

14.1 When Ts'ao Ts'ao was about to give audience to a Hsiung-nu envoy, since he himself felt that his own figure was insignificant and inadequate to impress a distant state with its virility, he had Ts'ui Yen substitute for him on the throne, while Ts'ao himself, gripping his sword, stood at the head of the dais.

When the audience was ended he ordered a spy to ask the envoy, "What was the Prince of Wei like?"

The Hsiung-nu envoy replied, "The Prince of Wei was refined and prepossessing to an extraordinary degree. But the man at the head of the dais who was gripping his sword—this was the heroic and virile one."

When Ts'ao Ts'ao heard this, he had someone overtake and kill this envoy.

14.2 Ho Yen was handsome in appearance and demeanor, and his face was extremely white. Emperor Wen of Wei (Ts'ao P'ei) suspected that he had used powder. At the peak of the summer months he offered him some hot soup and dumplings (*t'ang-ping*). After Ho had eaten it he broke into a profuse sweat and with his scarlet robe was wiping his face, but his complexion became whiter than ever.

14.3 Emperor Ming of Wei (Ts'ao Jui) had the empress' younger brother, Man Tseng, and Hsia-hou Hsüan sit together. Contemporaries referred to them as "bullrushes (*chien-chia* = Mao Tseng) growing beside a jade tree (Hsia-hou Hsüan)."

14.4 Contemporaries characterized Hsia-hou Hsüan as follows: "Transparently luminous (*\*lâng-lâng*) as though the sun and moon had entered his breast."



### 【原文】

山之将崩”。

14.5 嵇康身長七尺八寸，風姿特秀。見者嘆曰：“蕭蕭肅肅，爽朗清舉。”或云：“肅肅如松下風，高而徐引。”山公曰：“嵇叔夜之為人，岩岩若孤松之獨立；其醉也，傀俄若玉山之將崩。”

14.6 裴令公目王安丰：“眼烂烂如岩下电。”

14.7 潘岳妙有姿容，好神情。少时挟弹出洛阳道，妇人遇者，莫不连手共萦之。左太冲绝丑，亦复效岳游遨，于是群姬齐共乱唾之，委顿而返。

14.8 王夷甫容貌整丽，妙于谈玄，恒捉白玉柄麈尾，与手都无分别。

14.9 潘安仁、夏侯湛并有美容，喜同行，时人谓之连璧。

### 【今译】

的怀中”，品评李安国（丰）“委靡不振，好像一座玉山将要崩塌”。

14.5 嵇康身長七尺八寸，風度神采秀美出眾。看到的人贊嘆他說：“風姿瀟灑，儀態嚴正，爽朗明快，清高俊逸。”有人說：“就像松林中嗖嗖作響的風一樣瀟灑，清高又舒緩綿長。”山公（濤）說：“嵇叔夜的样子，高峻如孤松昂然獨立；他醉酒時，傾頹的样子，就像一座玉山将要崩塌。”

14.6 裴令公（楷）品評王安丰（戎）：“眼睛明亮閃爍，像山崖下的閃電。”

14.7 潘岳天生麗質，儀態優雅，神采動人。年輕時攜帶彈弓走在洛陽街道上，女人遇到他，沒有不拉起手來一起圍住看的。左太冲（思）極丑，也仿效潘岳的样子去游逛，于是一群女人一齊向他亂唾，他只好狼狽地返回。

14.8 王夷甫（衍）容貌端莊漂亮，善于談玄，平時手里總拿着白玉柄麈尾，手和白玉柄一樣潔白，完全沒有區別。

14.9 潘安仁（岳）、夏侯湛都有漂亮的儀容，二人喜歡同游并行，當時人說他們是“連在一起的玉璧”。



Li Feng they characterized as: “Crumbling in ruins (*d'uai-d'ang*), like a jade mountain about to collapse.”

14.5 Chi K'ang's body was seven feet, eight inches tall, and his manner and appearance conspicuously outstanding. Some who saw him sighed, saying, “Serene and sedate (*sieu-sieu siuk-siuk*), fresh and transparent (*siang-lang*), pure and exalted!” Others would say, “Soughing (*siuk-siuk*) like the wind beneath the pines, high and gently blowing.”

Shan T'ao said, “As a person Chi K'ang is majestically towering (*ngâ m-ngâm*), like a solitary pine tree standing alone. But when he's drunk he leans crazily (*kuâi-ngâ*) like a jade mountain about to collapse.”

14.6 P'ei K'ai characterized Wang Jung as follows: “His eyes flash (*lan-lan*) like lightning beneath a cliff.”

14.7 P'an Yüeh had an extraordinarily handsome appearance and an attractive personality. When he was young he used to carry a crossbow and go out on the streets of Lo-yang, and all the women who met him would join hands to encircle him.

Tso Ssu, on the other hand, was extremely ugly. He too walked about imitating Yüeh, whereupon a bevy of old crones joined in a line and spit at random at him. Ducking his head he hastened home.

14.8 Wang Yen's face and appearance were symmetrical and beautiful, and he was subtle in conversing on the Mysterious (*hsüan*). He constantly gripped a sambartail chowry (*chu-wei*) with a white jade handle which was completely indistinguishable from his hand.

14.9 P'an Yüeh and Hsia-hou Chan both had handsome faces and enjoyed going about together. Contemporaries called them the “linked jade disks” (*lien-pi*).



### 【原文】

14.10 裴令公有俊容姿，一旦有疾，至困，惠帝使王夷甫往看。裴方向壁卧，闻王使至，强回视之。王出，语人曰：“双眸闪闪若岩下电，精神挺动，体中故小恶。”

14.11 有人语王戎曰：“嵇延祖卓卓如野鹤之在鸡群。”答曰：“君未见其父耳。”

14.12 裴令公有俊容仪，脱冠冕，粗服乱头皆好，时人以为“玉人”。见者曰：“见裴叔则，如玉山上行，光映照人。”

14.13 刘伶身長六尺，貌甚丑頹，而悠悠忽忽，土木形骸。

14.14 骠骑王武子是卫玠之舅，俊爽有风姿。见玠，辄叹曰：“珠玉在侧，觉我形秽。”

14.15 有人诣王太尉，遇安丰、大将军、丞相在坐。往别屋，见季

### 【今译】

14.10 裴令公(楷)有美好的容貌仪态，一次有病，很重，晋惠帝(司马衷)派王夷甫(衍)前去探望。裴正面向墙壁而卧，听说皇帝的使者到，勉强回转身来看他。王夷甫出来，对人说：“他双眼闪烁像山崖下的闪电，精神恍惚，身体确实有点小病。”

14.11 有人对王戎说：“嵇延祖(绍)昂然挺拔有如鹤立鸡群。”回答说：“您没见过他父亲呵。”

14.12 裴令公(楷)有俊美的容貌仪表，即使是脱掉端庄的礼帽，穿粗质服装，蓬乱着头发也都很美，当时人说他是“玉人”。见到他的人说：“看见裴叔则，就像在玉山上行走，光彩照人。”

14.13 刘伶身長只有六尺，容貌相当丑陋难看，然而他飘忽自在，酒醉迷离，形体如土木般质朴无华。

14.14 骠骑将军王武子(济)是卫玠的舅父，他才华出众，性格豪爽，很有风度姿容。见到卫玠，总是感叹地说：“光彩夺目的珠玉在我身旁，就感到自己形貌丑陋。”

14.15 有人去拜访王太尉(衍)，遇到安丰(王戎)、大将军(王敦)、丞相(王导)都在座。到另外的房间去，看到了季胤(王诩)、平子



14.10 P'ei K'ai possessed outstanding beauty. One day unexpectedly, he became ill. When his condition became critical Emperor Hui (Ssuma Chung) sent Wang Yen to visit him. At the time P'ei was lying with his face to the wall, but when he heard that Wang had arrived, having been sent by the emperor, with an effort he turned to look at him. After Wang had come out, he said to the others, "His twin pupils flashed (*\*sɿ am-sɿ am*) like lightning beneath a cliff, and his energetic spirit moved vigorously. Within his body, of course, there's a slight indisposition."

14.11 Someone once said to Wang Jung, "Chi Shao stands out prominently like a wild crane in a flock of chickens."

Wang replied, "You never saw his father, Chi K'ang, that's all."

14.12 P'ei K'ai possessed outstanding beauty and manners. Even after removing his official cap, with coarse clothing and undressed hair, he was always attractive. Contemporaries felt him to be a man of jade. One who saw him remarked, "Looking at P'ei K'ai is like walking on top of a jade mountain with the light reflected back at you."

14.13 Liu Ling's body was but six feet tall, and his appearance extremely homely and dissipated, yet detached and carefree (*ɿəut-ɿuət vuət-vuət*), he treated his bodily frame like so much earth or wood.

14.14 The General of Spirited Cavalry, Wang Chi, was Wei Chieh's maternal uncle. Distinguished and forthright, he possessed an urbane charm. But whenever he saw Chieh he would always say with a sigh, "With such pearls and jade at my side I'm made aware of the foulness of my own body."

14.15 Someone went to visit Grand Marshal Wang Yen. He happened to arrive when Wang Tun, Wang Jung, and Wang Tao were also present. Passing into another room, he saw Wang Yen's younger brothers, Wang Yü and Wang Ch'eng. Returning, he said to the others, "On today's



### 【原文】

胤、平子。还，语人曰：“今日之行，触目见琳琅珠玉。”

14.16 王丞相见卫洗马，曰：“居然有羸形，虽复终日调畅，若不堪罗绮。”

14.17 王大将军称太尉处众人中，似珠玉在瓦石间。

14.18 庾子嵩长不满七尺，腰带十围，颓然自放。

14.19 卫玠从豫章至下都，人久闻其名，观者如堵墙。玠先有羸疾，体不堪劳，遂成病而死。时人谓看杀卫玠。

14.20 周伯仁道桓茂伦：“嵒崎历落，可笑人。”或云谢幼舆言。

14.21 周侯说王长史父：“形貌既伟，雅怀有概，保而用之，可作诸许物也。”

14.22 祖士少见卫君长云：“此人有旄仗下形。”

### 【今译】

(王澄)。回去后，对别人说：“今日之行，触目皆是琦丽的珠宝美玉。”

14.16 王丞相(导)看到卫洗马(玠)，说：“显然是病弱之躯。尽管整天和诣舒畅，也好像是承受不住罗绮衣衫。”

14.17 王大将军(敦)称赞王太尉(衍)身处众人之中，好似耀眼的珠玉放在瓦砾石块中间。

14.18 庾子嵩(敳)身高不满七尺，腰带却有十围之粗，虽然矮而胖，却松弛、自然、舒放。

14.19 卫玠从豫章来到都城建康，人们久闻他美名，前来观看的人像堵围墙。卫玠本来就体弱多病，经不住如此的劳累，终于酿成大病死掉了。当时的人说卫玠被看死了。

14.20 周伯仁(顗)称赞桓茂伦(彝)：“奇崛不群，潇洒磊落，是个了不起的人。”有人说此语出自谢幼舆(鯤)之口。

14.21 周侯(顗)评论王长史(濛)的父亲(王讷)：“身材魁梧、相貌俊美，又有高雅的情怀、非凡的气度。珍视并发扬光大自身这些优越条件和优秀品性，可以成就诸多事情。”

14.22 祖士少(约)见到卫君长(永)说：“这个人有持旄节镇守一方的将帅风度。”



trip wherever I cast my eyes I saw tinkling and dazzling (*l̄t̄əm-l̄āng*) pearls and jade. ”

14.16 When Chancellor Wang Tao saw Wei Chieh, he remarked, “You actually do have a frail body, just as they say. Even though you are affable and cheerful all day long, still it’s ‘as if you couldn’t bear the weight of silken gauze.’ ”

14.17 Generalissimo Wang Tun said in praise of the grand marshal, Wang Yen, “When he’s in a crowd of other men, he’s like pearl or jade in the midst of tiles and stones. ”

14.18 Yü Ai’s height was not a full seven feet, yet the girdle at his waist measured ten double spans (*wei*). As if falling in ruins, he let himself go.

14.19 When Wei Chieh was going down to the capital (Chien-yeh) from Yü-chang, people had long since heard of his reputation, and on-lookers were lined up along the road like a wall. Chieh had previously suffered from an emaciating illness and his body could not endure exertion. As a consequence he became sick and died, and his contemporaries claimed people had “stared Wei Chieh to death. ”

14.20 Chou I characterized Huan I as a “crag-crested, rock-strewn (*\*k̄iəm-k̄j̄ieliek-l̄ā k*), laughable man. ” Some attribute the remark to Hsieh K’un.

14.21 Chou I said of Wang Meng’s father, Wang Na, “Aside from the fact that his physical appearance is imposing, within his genteel breast there’s a personal magnetism (*kai*). If he were to preserve and use it, he could do all sorts of things. ”

14.22 When Tsu Yüeh saw Wei Yung, he remarked, “This man has the form of the base of a yak-tail standard (*mao*). ”





### 【原文】

14.23 石头事故，朝廷倾覆，温忠武与庾文康投陶公求救。陶公云：“肃祖顾命不见及。且苏峻作乱，衅由诸庾，诛其兄弟，不足以谢天下。”于时庾在温船后，闻之，忧怖无计。别日，温劝庾见陶，庾犹豫未能往。温曰：“溪狗我所悉，卿但见之，必无忧也。”庾风姿神貌，陶一见便改观，谈宴竟日，爱重顿至。

14.24 庾太尉在武昌，秋夜气佳景清，使吏殷浩、王胡之之徒登南楼理咏，音调始遒，闻函道中有屐声甚厉，定是庾公。俄而率左右十许人步来，诸贤欲起避之，公徐云：“诸君少住，老子于此处兴复不浅。”

### 【今译】

14.23 苏峻逼迫年幼的成帝迁至石头，朝廷倾覆，温忠武(峤)和庾文康(亮)投奔陶公(侃)求救。陶公说：“肃祖遗诏顾命大臣中没提到我。况且苏峻作乱，嫌隙是由庾亮等几人造成的，杀死他们兄弟，也不足以向国人谢罪。”当时庾亮就在温峤的船后舱，听到这话，忧愁恐怖毫无办法。另一天，温劝庾去见陶公，庾犹豫不敢前往。温说：“溪狗我熟悉他，你只管去见他，一定没事。”庾文康的风度神采，使陶公一见便改变了态度，畅谈宴饮了一整天，一下子就喜欢器重上他了。

14.24 庾太尉(亮)镇守武昌，一个天气晴朗景色清丽的秋夜，佐吏殷浩、王胡之等人登上南楼吟诗，正当兴浓音调渐入高亢时，听到楼梯上有急促的木屐声，一定是庾公。一会儿，他率领十几个侍从走来。众人想起身回避。公慢慢地说：“诸位请暂且留步，老夫对于此事兴致也不浅。”于是就靠着坐榻和众人讽咏戏谑，直到最后，大家毫无拘束



14. 23 Because of the Shih-t'ou incident the court had been thrown into a panic. Wen Ch'iao and Yü Liang took refuge with T'ao K'an and appealed for help. T'ao said to Wen, "When Emperor Ming (Ssu-ma Shao) made his last command, I was not included. Moreover, the blame for Su Chün's having started a revolt can be traced to the Yü family. If the Yü brothers (Liang, Ping, and I) were executed, it would still not be an adequate apology to make to the realm."

At the time Yü Liang was in the stern of Wen's boat and heard what was said. Agitated and alarmed, he was without recourse. But on another day Wen urged him to go himself to see T'ao. Yü hesitated and could not bring himself to go.

Wen said, "The dogs of Hsi are well known to me. You just go and see him. There's certain to be no cause for anxiety." Yü's manner and bearing had the aspect of a god, and the moment T'ao saw him he reversed his viewpoint, and they talked and enjoyed themselves the whole day. Love and respect had come to him all at once.

14. 24 While Yü Liang was governor of Ching Province, stationed in Wu-ch'ang, one autumn evening when the air was fresh and the view clear, some assistants and clerks on Yü's staff, Yin Hao, Wang Hu-chih, and others, climbed the Southern Tower for a poetry session. Their songs and melodies were just getting into full swing when they heard within the enclosed passage the sound of clogs making a great clatter. It turned out to be none other than Yü Liang himself, who on the spur of the moment had brought along ten or more of his associates for a walk. The earlier occupants were on the point of getting up and making way for him, but Yü said affably, "Gentlemen, stay awhile. The old chap's pleasure in this spot is by no means slight." So saying, he sat down on a folding chair (*hu-ch'uang*) and



### 【原文】

因便据胡床与诸人咏谑，竟坐甚得任乐。后王逸少下，与丞相言及此事，丞相曰：“元规尔时风范不得不小颓。”右军答曰：“唯丘壑独存。”

14.25 王敬豫有美形，问讯王公。王公抚其肩曰：“阿奴，恨才不称。”又云：“敬豫事事似王公。”

14.26 王右军见杜弘治，叹曰：“面如凝脂，眼如点漆，此神仙中人。”时人有称王长史形者，蔡公曰：“恨诸人不见杜弘治耳。”

14.27 刘尹道桓公鬓如反猬皮，眉如紫石棱，自是孙仲谋、司马宣王一流人。

14.28 王敬伦风姿似父。作侍中，加授桓公，公服从大门入。桓公望之曰：“大奴固自有凤毛。”

### 【今译】

地尽情欢乐。后来王逸少(羲之)从武昌顺江到京城，对丞相(王导)谈及此事，丞相说：“那时，元规的风度不得不稍有减损。”右军回答说：“但是胸中高雅的情趣还是存在的。”

14.25 王敬豫(恬)有美好的姿容，去看望父亲王公(导)。王公用手拍他的肩膀说：“阿奴，遗憾的是你才华与美貌不相称。”又有人说：“敬豫处处都像王公。”

14.26 王右军(羲之)见到杜弘治(乂)，赞叹道：“面如凝脂，眼如点漆，真是一位神仙。”当时有人称赞王长史(濛)的姿容，蔡公(谡)说：“遗憾各位没见过杜弘治阿！”

14.27 刘尹(愔)评论桓公(温)，鬓毛像反猬皮，双眉像紫石棱，本是孙仲谋、司马宣王一类人。

14.28 王敬伦(劭)的风度仪表很像他父亲王导，特加授桓公(温)侍中之职，王身着公服从大门进入。桓公远远看着他说：“大奴确实有其父的遗风。”



chanted poems and joked with the company. He remained seated throughout, enjoying himself hugely.

Later Wang Hsi-chih went down to the capital, and while talking with Chancellor Wang Tao, mentioned this incident. The chancellor said, "Yü Liang's manner and style on that occasion were certainly a bit on the decline."

Hsi-chih replied, "It's only the hills and streams that exist for him—nothing else."

14.25 Wang T'ien possessed a handsome figure. Once when he went to visit his father, Wang Tao, the latter patted his shoulder and said, "My dear boy (A-nu), what a pity it would be if your ability didn't match your appearance!"

It was also said that Wang T'ien was in every respect like Wang Tao.

14.26 When Wang Hsi-chih saw Tu I, he sighed in admiration, saying, "His face is like congealed ointment and his eyes like dotted lacquer; this is a man from among the gods and immortals."

Later when some contemporaries praised Wang Meng's appearance, Ts'ai Mo remarked, "It's a pity you people never saw Tu I, that's all."

14.27 Liu T'an said of Huan Wen, "His temples bristle like a rolled-up hedgehog's (*wei*) hide, and his eyebrows are as sharp as the corners of amethyst crystal. He's unquestionably a man in the same class with the dynastic founders Sun Ch'üan and Ssu-ma I."

14.28 Wang Shao's manner and bearing resembled those of his father, Wang Tao. In his capacity as personal attendant he was once conferring titles on Huan Wen. As Wang entered by the Great Gate dressed in his ceremonial robes, Huan, gazing across at him, said, "Ta-nu (Shao's baby name) surely and unmistakably has the plumes of a phoenix!"



### 【原文】

14.29 林公道王长史：“敛衿作一来，何其轩轩韶举！”

14.30 时人目王右军：“飘如游云，矫若惊龙。”

14.31 王长史尝病，亲疏不通。林公来，守门人遽启之：“一异人在门，不敢不启。”王笑曰：“此必林公。”

14.32 或以方谢仁祖，不乃重者，桓大司马曰：“诸君莫轻道仁祖，企脚北窗下弹琵琶，故自有天际真人想。”

14.33 王长史为中书郎，往敬和许。尔时积雪，长史从门外下车，步入尚书，著公服，敬和遥望叹曰：“此不复似世中人！”

14.34 简文作相王时，与谢公共诣桓宣武。王珣先在内，桓语王：“卿尝欲见相王，可住帐里。”二客既去。桓谓王曰：“定何如？”王

### 【今译】

14.29 林公(支遁)称赞王长史(濛)：“看他敛衿作态，举止是何等的轩昂美好。”

14.30 当时人品评王右军(羲之)：“似浮云一样飘逸，像惊龙一样矫健。”

14.31 一次王长史(濛)生病，无论亲疏一律不接待。林公(支遁)来了，守门人急忙禀告他说：“一个怪人在门前，不敢不启禀。”王笑着说：“这一定是林公。”

14.32 有人议论谢仁祖(尚)，有不大尊重的意思，桓大司马(温)说：“诸君不要轻视仁祖，他在北窗下踮着脚弹奏琵琶，确实有天际真人的情怀。”

14.33 王长史(濛)任中书郎时，到敬和(王洽)那里去。当时地上有积雪，长史从门外下车，步入尚书省，身着公服，敬和远远望见，赞叹道：“这不像是凡世中的人！”

14.34 简文帝(司马昱)作相王时，和谢公(安)一起去拜访桓宣武(温)。王珣先已在那里，桓对王说：“你常想见相王，可以躲到幔帐里面。”两位客人离去后，桓对王说：“究竟怎么样？”王说：“相王作为



14.29 Chih Tun characterized Wang Meng as follows: "Whenever he comes along adjusting his lapels, how light and airy (*xi<sub>1</sub>on-xi<sub>1</sub>on*) his graceful bearing!"

14.30 Contemporaries characterized Wang Hsi-chih as follows: "Now drifting like a floating cloud; now rearing up like a startled dragon."

14.31 Wang Meng was once sick and incommunicado to close friends and distant acquaintances alike. When Chih Tan came, the gatekeeper notified Wang in great agitation, "There's a strange-looking man at the gate. I didn't dare not notify you."

Wang replied, laughing, "It must be Chih Tun!"

14.32 There were some who felt that being compared to Hsieh Shang was no great honor. But the grand marshal, Huan Wen, said, "Gentlemen, don't underestimate him. Whenever Hsieh Shang stands on tiptoe beneath the north window playing the lute (*p'i-p'a*), surely and unmistakably I start thinking of a Realized Man (*chen-jen*) from the edge of heaven."

14.33 When Wang Meng was serving as a clerk in the Central Secretariat he went to visit Wang Ch'ia's office. At the time there was a layer of snow on the ground, and as Meng descended from his carriage outside the gate and walked into the office of the Imperial Secretariat [wearing his ceremonial robes], Wang Ch'ia, who was gazing at him from a distance, sighed in admiration, saying, "This man no longer resembles someone living in the world!"

14.34 While Ssu-ma Yü was serving as chancellor-prince, he went once with Hsieh An to visit Huan Wen. Wang Hsün was already in Huan's quarters, and Huan said to him, "You've always wanted to see the chancellor-prince; you may stay and observe from inside the curtain."



### 【原文】

曰：“相王作辅，自然湛若神君。公亦万夫之望，不然，仆射何得自没？”

14.35 海西时，诸公每朝，朝堂犹暗，唯会稽王来，轩轩如朝霞举。

14.36 谢车骑道谢公游肆，复无乃高唱，但恭坐捻鼻顾睐，便自有寝处山泽间仪。

14.37 谢公云：“见林公双眼黯黯明黑。”孙兴公见林公，“棱棱露其爽”。

14.38 庾长仁与诸弟入吴，欲住亭中宿。诸弟先上，见群小满屋，都无相避意。长仁曰：“我试观之。”乃策杖将一小儿，始入门，诸客望其神姿，一时退匿。

### 【今译】

辅弼大臣，确实清明澄彻有若神君。公也为万民所敬仰，不然，仆射（谢安）怎么会自己甘心居人之后呢？”

14.35 海西公（司马奕）在位时，众公卿每次上朝，朝廷上总是黯然无光，唯有会稽王（司马昱）来到，仪态轩昂好似朝霞升起。

14.36 谢车骑（玄）说谢公（安）到街市上去，并无需那么宣传，只要端端正正坐着，手轻捻鼻子，眼环视左右，就自然让人感到他那飘逸山泽的仪态风度。

14.37 谢公（安）说：“看林公（支遁）的双眼深沉冷峻又黑又亮。”孙兴公（绰）见到林公，说他的眼睛“威严中露出豪爽的神气”。

14.38 庾长仁（统）和几个弟弟进入吴地，想在客舍中住宿。几个弟弟先进去了，看见满屋的平民百姓，完全没有回避的意思。长仁说：“我去看一下。”于是手扶拐杖带了一个下人，刚一进门，在场客人看到他的风度仪态，一下子全都退让躲开了。



After the two guests had left, Huan asked Wang, "Well, after all, what do you think of him?" Wang replied, "The chancellor-prince has been taking responsibility for the government and is naturally majestic like a divine ruler. But Your Excellency, too, is the object of all men's gaze. Otherwise how could the vicepresident of the Court Secretariat (Hsieh An) have subordinated himself to you?"

14.35 During the reign of the Duke of Hai-hsi (Ssu-ma I), each morning as the courtiers gathered for the dawn audience, the audience hall would still be dark. It was only when the Prince of K'uai-chi, Ssu-ma Yü, came that all became radiantly light (*xi<sup>2</sup>on-xi<sup>2</sup>on*), like dawn clouds rising.

14.36 Hsieh Hsüan characterized his uncle, Hsieh An, as follows: "In his moments of leisure, without so much as even chanting aloud, but merely sitting composedly tweaking his nose and looking out of the corner of his eye, he naturally had the air of someone living in retirement among hills and lakes."

14.37 Hsieh An said, "When I look at Chih Tun's two eyes, they are intensely dark (*iäm-iäm*), and gleaming black."

Sun Ch'o rejoined, "When I look at his stern angularity (*liäng-liäng*), it reveals his forthrightness."

14.38 Once when Yü T'ung and his younger brothers were entering Wu Commandery (Soochow), they wanted to stay overnight in a way station. The younger brothers went up first and saw that a crowd of commoners (*hsiao*) had already filled the room, and had not the slightest intention of vacating it for them. Yü T'ung said, "Let me try having a look." Accordingly, leaning on a staff, he took a small boy along with him. At his first entrance through the door all the guests looked up at his godlike bearing and withdrew at once.



**【原文】**

14.39 有人叹王恭形茂者,云:“濯濯如春月柳。”

**【今译】**

14.39 有赞美王恭身姿容貌美好的人,说:“明净清新如春天新绿的柳树。”



14.39 Someone praised the splendor of Wang Kung's appearance with the words, "Sleek and shining ( $\hat{d}' \hat{a}k-\hat{d}' \hat{a}k$ ) as the willow in the months of spring."





## 自新第十五

### 【原文】

15.1 周处年少时，凶强侠气，为乡里所患，又义兴水中有蛟，山中有遭迹虎，并皆暴犯百姓，义兴人谓为“三横”，而处尤剧。或说处杀虎斩蛟，实冀三横唯余其一。处即刺杀虎，又入水击蛟，蛟或浮或没，行数十里，处与之俱，经三日三夜，乡里皆谓已死，更相庆。竟杀蛟而出。闻里人相庆，始知为人情所患，有自改意。乃自吴寻二陆，平原不在，正见清河，具以情告，并云：“欲自修改而年已蹉跎，终无所成。”

### 【今译】

15.1 周处年轻时，凶暴强横，任性使气，为家乡人所畏惧，加上义兴水中有蛟龙，山中有邪足猛虎出没，一起残害百姓。义兴人称之为“三横”，而周处为害最甚。有人劝说周处杀虎斩蛟，实际上是希望三横中只留下一个。周处就刺杀了老虎，又跳入水中搏击蛟龙，蛟龙时而浮在水面，时而沉没水中，漂游了几十里远，周处始终和它扭在一起，经过三天三夜，同乡人都认为他已经死了，于是相互庆贺。周处却终于杀死蛟龙从水里出来了，听说乡亲们相互庆贺，才知道自己是人心中的祸患，有悔改的愿望。于是到吴郡去找陆氏兄弟，陆平原（机）不在，只见到清河（陆云），把全部情形都告诉了他，并且说：“想自我修身改错，只是已光阴虚度，恐怕最终会无所成就。”清河说：“古人重



## Chapter 15 Self-renewal

15.1 When Chou Ch'u was young, his cruel and violent knight-errantry was a source of distress to his fellow villagers. Furthermore, in the stream which flowed through his native I-hsing Prefecture there was a scaly dragon (*chiao*), and in the hills a roving tiger; both of which were terrorizing the local peasants. The people of I-hsing called the three of them the "Three Scourges," but Ch'u was the most terrible of them all. Someone suggested to Ch'u that he kill the tiger and behead the dragon, in reality hoping that of the "Three Scourges" only one would be left.

Ch'u promptly stabbed the tiger to death and proceeded to enter the stream to attack the dragon. But the dragon, now afloat, now submerged, traveled several tens of *li*, and Ch'u accompanied it for all of three days and three nights. His fellow villagers all thought he was already dead and were congratulating each other more than ever. But in the end Ch'u killed the dragon and emerged from the water. It was only after he heard that the villagers were congratulating each other that he finally understood what a source of distress he had been to the feelings of others, and he made up his mind to reform himself.

Accordingly he went into Wu Commandery (Soochow) and sought out the Lu brothers (Lu Chi and Lu Yün). Since Chi was not at home, he only saw Yün. He recounted the whole matter to him and added, "I've wanted to reform my ways, but the years have already slipped by, and till now I've never accomplished it."

Yün said, "The ancients honored the principle of hearing the Way in the morning and dying content in the evening. How much more promising



### 【原文】

清河曰：“古人贵朝闻夕死，况君前途尚可。且人患志之不立，亦何忧令名不彰邪？”处遂改励，终为忠臣孝子。

15.2 戴渊少时，游侠不治行检，尝在江淮间攻掠商旅。陆机赴假还洛，輜重甚盛，渊使少年掠劫。渊在岸上，据胡床指麾左右，皆得其宜。渊既神姿峰颖，虽处鄙事，神气犹异。机于船屋上遥谓之曰：“卿才如此，亦复作劫邪？”渊便泣涕，投剑归机。辞厉非常，机弥重之，定交，作笔荐焉。过江，仕至征西将军。

### 【今译】

视朝闻夕死，何况您的前途还是很有希望的。而且一个人最怕的是不能立志，又何必担心美名不能传扬呢？”周处于是改过励志，终于成为忠臣孝子。

15.2 戴渊年轻时，义气行侠，不修治操行，曾经在长江、淮河一带攻击劫掠客商。陆机休完假回洛阳去，携带的财物很多，戴渊指使一些青少年抢劫。戴渊在河岸上，靠着坐榻指挥手下这些人，全都安排得当。戴渊本来就神姿秀出，尽管处置的是抢劫这种事，神气仍很不寻常。陆机在船仓上远远地对他说：“你的才能如此不凡，还当强盗吗？”戴渊就哭了，丢掉剑归附了陆机。他言辞慷慨很不一般，陆机更加器重他，结为好友，给他写了推荐信。渡江以后，官至征西将军。



is your own future course! What's more, even though people are distressed that your ambition has never been established, why, indeed, should you worry that your good reputation won't become known?"

Ch'u thereupon exerted all his energies in a new direction, and in the end became a loyal minister and filial son.

15.2 When Tai Yüan was young he roved about as a knight-errant, undisciplined in the rules of proper behavior. He used to spend his time in the area between the Yangtze River and the Huai, attacking and robbing merchants and travelers. Lu Chi, having been on leave in his native Wu, was returning to Lo-yang, and his pieces of baggage were extremely numerous. Yüan sent some youths to rob and plunder them, while he himself remained on shore seated on a folding chair (*hu-ch'uang*), giving orders to his underlings and seeing that everything was done properly. Since Yüan's godlike demeanor was outstanding, even while stooping to such base conduct, his spirit and manner were still extraordinary.

Chi was in his cabin on board the boat and called out from a distance to Yüan, "With as much ability as you have, how can you still commit robbery?" Right then and there Yüan broke into tears and, throwing away his sword, gave his allegiance to Chi. As he spoke, the sincerity of his speech was extraordinary. Chi came more and more to honor him, and after they had become fast friends wrote a letter of introduction for him (to the Prince of Chao, Ssu-ma Lun). Later Yüan crossed the Yangtze River into Eastern Chin, where he held office as high as General Chastizing the West.



## 企羨第十六

### 【原文】

16.1 王丞相拜司空，桓廷尉作两髻，葛裙策杖，路边窥之，叹曰：“人言阿龙超，阿龙故自超。”不觉至台门。

16.2 王丞相过江，自说昔在洛水边，数与裴成公、阮千里诸贤共谈道。羊曼曰：“人久以此许卿，何须复尔？”王曰：“亦不言我须此，但欲尔时不可得耳！”

16.3 王右军得人以《兰亭集序》方《金谷诗序》，又以己敌石崇，甚有欣色。

16.4 王司州先为庾公记室参军，后取殷浩为长史，始到，庾公欲

### 【今译】

16.1 王丞相(导)就任司空时，桓廷尉(彝)头上扎着两个发髻，身着葛布衣裙，手中扶杖，在路边观看，赞叹道：“人们说阿龙卓越，阿龙确实卓越。”不知不觉跟着走到了台门。

16.2 王丞相(导)过江之后，自己说起昔日在洛水边，多次与裴成公(颢)、阮千里(瞻)各位贤达一起谈玄论道。羊曼说：“人们早就以此赞许你，何必再重复呢？”王导说：“并不是说我要自我标榜，只是想念当日的时光不可再得罢了！”

16.3 王右军(羲之)得知有人以《兰亭集序》比《金谷诗序》，又把自己和石崇相匹敌，流露出非常欣喜的神色。

16.4 王司州(胡之)先作了庾公(亮)的记室参军，后来又录用



## Chapter 16 Admiration and Emulation

16.1 When Chancellor Wang Tao was appointed director of works, Huan I, having put up his hair in two topknots and wearing a barkcloth skirt (*ch'ün*), leaned on his staff and stole glances at him from the edge of the road. Sighing with admiration, he kept saying, "People say A-lung (Wang's baby name) is superb. There's no doubt about it, A-lung is superb!"

Without realizing it, he had reached the gate of the chancellery.

16.2 After Chancellor Wang Tao had crossed the Yangtze River, he said to himself, "Formerly on the banks of the Lo River (in Lo-yang), on many occasions I used to discuss the Way with P'ei Wei, Juan Chan, and other worthies."

Yang Man said, "People have long since assumed this to be so. Why do you need to keep repeating it?"

Wang replied, "I don't mean that I need to do this, either. It's only that I long for those times, but they're irrevocable, that's all."

16.3 Whenever Wang Hsi-chih heard someone compare his own "Preface to the Lan-t'ing Collection" (*Lan-t'ing chi hsü*) to Shih Ch'ung's "Preface to the Chin-ku Poems" (*Chin-ku shih hsü*), or again, whenever someone matched him against Shih Ch'ung, he would look extremely pleased.

16.4 Wang Hu-chih had formerly been Yü Liang's secretarial aide. Later Yü took on Yin Hao as his senior administrator. When Yin first arrived (in Wu-ch'ang), Yü Liang was on the point of dispatching Wang to the capital, but Wang himself petitioned to remain, saying, "This humble





### 【原文】

遣王使下都，王自启求住，曰：“下官希见盛德，渊源始至，犹贪与少日周旋。”

16.5 郝嘉宾得人以己比苻坚，大喜。

16.6 孟昶未达时，家在京口。尝见王恭乘高舆，被鹤氅裘。于时微雪，昶于篱间窥之，叹曰：“此真神仙中人！”

### 【今译】

殷浩作长史，殷浩刚到任，庾公要派遣王出使京都建康，王自己启禀请求留下，说：“下官很少见到大德之人，渊源刚到，还贪恋与他亲近几天。”

16.5 郝嘉宾(超)得知有人把自己比作苻坚，非常高兴。

16.6 孟昶尚未显达时，家住在京口。曾经看见王恭乘坐着高高的肩舆，身披鹤氅裘。当时下着小雪，孟昶在篱笆后看他，赞叹道：“这真是神仙中的人物！”

official has rarely seen a man of such abundant virtue. Yin Hao has only just arrived, and I still covet the chance to go about with him for a few days. ”

16.5 Whenever Ch'ih Ch'ao heard someone compare him to Fu Chien, he was delighted.

16.6 Before Meng Ch'ang had achieved recognition, his family lived in Ching-k'ou. Once he saw Wang Kung riding a high carriage and wearing a robe of crane's plumes. At the time there was a light snow on the ground. Stealing a glimpse of him through the fence, Ch'ang sighed in admiration, saying, “This is truly a man from among the gods and immortals!”





## 伤逝第十七

### 【原文】

17.1 王仲宣好驴鸣。既葬，文帝临其丧，顾语同游曰：“王好驴鸣，可各作一声以送之。”赴客皆一作驴鸣。

17.2 王濬冲为尚书令，著公服，乘轺车，经黄公酒垆下过。顾谓后车客：“吾昔与嵇叔夜、阮嗣宗共酣饮于此垆。竹林之游，亦预其末。自嵇生夭、阮公亡以来，便为时所羈縻。今日视此虽近，邈若山河。”

17.3 孙子荆以有才少所推服，唯雅敬王武子。武子丧时，名士无不至者。子荆后来，临尸恸哭，宾客莫不垂涕。哭毕，向灵床曰：“卿常好我作驴鸣，今我为卿作。”体似真声，宾客皆笑。孙举头曰：“使君

### 【今译】

17.1 王仲宣(粲)喜欢驴叫。后来下葬时，魏文帝(曹丕)亲临他的葬礼，回头对同行的人说：“王喜欢驴叫，可以每人学一声来送他。”赴丧的客人全都学了一声驴叫。

17.2 王濬冲(戎)做尚书令时，身穿公服，乘坐着轺车，从黄公酒肆前经过，回头对后面车上的客人说：“我从前曾和嵇叔夜(康)、阮嗣宗(籍)一起在这酒肆畅饮。竹林同游，我也列于末位。自从嵇生早夭、阮公亡故以来，便被时务所羈绊。今天看这酒肆虽近在眼前，往事遥远却像隔着山河。”

17.3 孙子荆(楚)因为自己有才气，很少推崇佩服别人，唯独极敬重王武子(济)。武子死的时候，名士们没有不到场的。子荆后到，在遗体面前悲切痛哭，宾客没有不落泪的。哭完，面对灵床说：“你常常喜欢我学驴子的叫声，现在我学给你听。”声音模仿得很逼真，宾客



## Chapter 17 Grieving for the Departed

17.1 Wang Ts'an was fond of donkeys' brays. After he was buried, Emperor Wen of Wei (Ts'ao P'ei) came to mourn at his grave. Looking back, he said to those who had come with him, "Wang was fond of donkeys' brays; each of you may now make a sound to escort him on his way."

The attending guests accordingly, each in turn, made one donkey's bray.

17.2 Once while Wang Jung was serving as president of the Imperial Secretariat, wearing his ceremonial robes and riding in a light one-horse carriage (*yao-ch'e*), he passed beneath Master Huang's Wineshop (*lu*). Looking back, he remarked to the guests in the carriage behind him, "Long ago I used to drink and make merry in this wineshop with Chi K'ang and Juan Chi, and in the outings in the Bamboo Grove I also took a humble part. But ever since Chi K'ang's premature death and Juan Chi's passing I've been hemmed in by the times. Today as I look on this place, even though it's so near, it seems as far away as the hills and rivers."

17.3 Because Sun Ch'u possessed ability he seldom deferred to others, except that he always respected Wang Chi. At the time of Chi's funeral all the famous gentlemen were in attendance. Ch'u arrived late, and as he approached the corpse he wept so bitterly that all of the other guests were moved to tears. When his weeping was ended, addressing the spirit bed (*ling-ch'uang*) he said, "You always used to enjoy my imitation of a donkey's brays, so now I'll make one for you."



### 【原文】

辈存，令此人死！”

17.4 王戎丧儿万子，山简往省之，王悲不自胜。简曰：“孩抱中物，何至于此！”王曰：“圣人忘情，最下不及情。情之所钟，正在我辈。”简服其言，更为之恸。

17.5 有人哭和长舆曰：“峨峨若千丈松崩！”

17.6 卫洗马以永嘉六年丧，谢鲲哭之，感动路人。咸和中，丞相王公教曰：“卫洗马当改葬。此君风流名士，海内所瞻，可修薄祭，以敦旧好。”

17.7 顾彦先平生好琴，及丧，家人常以琴置灵床上。张季鹰往哭之，不胜其恸，遂径上床，鼓琴，作数曲竟，抚琴曰：“顾彦先颇复赏此不？”因又大恸，遂不执孝子手而出。

### 【今译】

们全笑了。孙子荆抬起头说：“竟然让你们这些人活着，让这个人死掉！”

17.4 王戎死了儿子万子(王绥)，山简前去探望他，王戎悲哀得不能自制。山简说：“怀抱的幼儿，何至于悲伤到这地步！”王戎说：“修炼到极高境界的人对世俗之情超然处之，淡然若忘；最下等的人谈不到什么情感。感情最聚集、最专注者，恰恰是我们这类人。”山简佩服他的言论，转而为他悲痛。

17.5 有人痛悼和长舆(峤)道：“高峻特立、峨然不群，像千丈松柏倒落下来！”

17.6 卫洗马(玠)于永嘉六年亡故，谢鲲哭吊他，感动了过路行人。咸和年中，丞相王公(导)作教告谕说：“卫洗马应当改葬。这位先生是风流名士，海内人士敬仰他，可以设菲薄的祭奠，以加深往日的情谊。”

17.7 顾彦先(荣)在世时喜欢弹琴，当他死后，家里人常把琴放在灵床上。张季鹰(翰)去吊丧，抑制不住内心的悲痛，于是径直奔上灵床，弹起琴来，几只曲子弹奏完毕，手抚摸着琴说：“顾彦先，你还能欣赏这些曲子吗？”接着又大声痛哭起来，哭完，没有握孝子的手就走了出去。



His rendition was so like the real sound that the guests all broke out laughing. Lifting his head, Sun said, "To think that (Heaven) lets you people live, while it has let this man die!"

17.4 When Wang Jung lost his son (Wang Sui), Shan Chien went to visit him. Wang's grief was such that he could not control himself. Chien said, "For a mere babe in arms, why go to such lengths?"

Wang said, "A sage forgets his feelings; the lowest beings aren't even capable of having feelings. But the place where feelings are most concentrated is precisely among people like ourselves."

Moved by his words, Chien grieved for him more than ever.

17.5 Someone mourned for Ho Ch'iao, saying, "How lofty and majestic (*ngâ-ngâ*), like the crashing of a pine tree from a height of ten thousand feet!"

17.6 When Wei Chieh died in the sixth year of the Yung chia era, Hsieh K'un wept for him so poignantly that it moved passersby on the road.

Later, during the Hsien-ho era, Chancellor Wang Tao gave instructions, saying, "Wei Chieh should be reburied. This nobleman was looked up to by all the famous gentlemen of refined manners within the Four Seas. Let us perform a simple sacrifice to show our regard for an old friendship."

17.7 Ku Jung throughout his life had been a devotee of the seven-stringed zither (*ch'in*). When he was buried a member of the family placed a zither on the spirit bed. As Chang Han went to mourn for him, he could not control his grief. Directly mounting the bed, he strummed the zither, and after performing several airs, stroked the instrument and said, "Ku Jung, do you still appreciate this?" So saying, he wept again profusely and then went out directly without grasping the hand of the bereaved son.



### 【原文】

17.8 庾亮儿遭苏峻难遇害。诸葛道明女为庾儿妇，既寡，将改适，与亮书及之。亮答曰：“贤女尚少，故其宜也。感念亡儿，若在初没。”

17.9 庾文康亡，何扬州临葬云：“埋玉树著土中，使人情何能已已！”

17.10 王长史病笃，寝卧灯下，转麈尾视之，叹曰：“如此人，曾不得四十！”及亡，刘尹临殡，以犀柄麈尾著柩中，因恸绝。

17.11 支道林丧法虔之后，精神霁丧，风味转坠。常谓人曰：“昔匠石废斤于郢人，牙生辍弦于钟子，推己外求，良不虚也。冥契既逝，发言莫赏，中心蕴结，余其亡矣！”却后一年，支遂殒。

### 【今译】

17.8 庾亮的儿子在苏峻叛乱中遇害。诸葛道明(恢)女儿是庾亮的儿媳，守寡后，将要改嫁。诸葛给庾亮的信中提及此事。庾亮回答说：“令爱年纪尚轻，本来应该这样。然而在我的感情上，觉得亡儿仿佛刚刚离去。”

17.9 庾文康(亮)死了，何扬州(充)去参加葬礼，说：“把玉树埋在黄土中，让人心怎么能平静得下来！”

17.10 王长史(濛)病重，在灯下躺着，手中转动着麈尾看来看去，叹息道：“像我这样的一个人，竟然活不到四十岁！”死后，刘尹(恢)去参加殡殓，把犀柄麈尾放入灵柩之中，随即极度悲痛地昏倒了。

17.11 支道林(遁)在法虔死之后，精神颓废沮丧，风采大减。曾经对人说：“从前匠人石因郢人而废置斧斤，牙生因钟子期死而毁琴绝弦，推己及人，才知确实不是虚言。知音者既然逝去，发言而无人能鉴赏，心中情思郁结，我将要死了！”过后一年，支道林便死去了。



17.8 Yü Liang's son, Yü Hui, met his death during the troubles over Su Chün. Chu-ko Hui's daughter, Wen-piao, was Yü Hui's wife. Since she had been left a widow, she was about to be remarried, and Chu-ko Hui wrote a letter to Liang in which he mentioned it.

In Liang's reply he wrote, "Your worthy daughter is still young, and of course it is proper for her to remarry. But whenever I fondly recall my lost son, it is as if he had just died."

17.9 When Yü Liang died, Ho Ch'ung, who was present at the funeral, said, "As they bury the jade tree and lay it in the earth, it makes a man's feelings seem as if they could never come to an end!"

17.10 When Wang Meng's illness became critical, he was lying beneath the lamp. Turning his sambar-tail chowry (*chu-wei*) around in his hand and looking at it he sighed and said, "People like this have never reached forty!"

When he died, Liu T'an was present at the preparation for burial and placed a chowry with a rhinoceros-horn handle (*hsi-ping*) in the coffin. As he did so he was completely overcome with grief.

17.11 Following Chih Tun's mourning for the monk Fa-ch'ien, his vitality and spirit became languid and spent, and his manner and bearing went more and more into a decline. He often remarked to others, "In antiquity Carpenter Shih discarded his hatchet after the death of the man from Ying, and Po Ya broke the strings of his zither on the death of Chung Tzu-ch'i. Making inference from my own experience and examining that of others, I know these were by no means empty tales. Since the one who understood me intuitively has passed away, now whenever I say anything no one appreciates it and 'my inmost heart is cramped and constricted.' I might as well be dead!"

One year later, Chih Tun also passed away.





### 【原文】

17.12 郗嘉宾丧，左右白郗公：“郎丧。”既闻不悲，因语左右：“殡时可道。”公往临殡，一恸几绝。

17.13 戴公见林法师墓，曰：“德音未远，而拱木已积。冀神理绵绵，不与气运俱尽耳！”

17.14 王子敬与羊绥善。绥清淳简贵，为中书郎，少亡。王深相痛悼，语东亭云：“是国家可惜人！”

17.15 王东亭与谢公交恶。王在东闻谢丧，便出都，诣子敬，道欲哭谢公。子敬始卧，闻其言，便惊起曰：“所望于法护。”王于是往哭。督帅刁约不听前，曰：“官平生有时，不见此客。”王亦不与语，直前哭，甚恸，不执末婢手而退。

### 【今译】

17.12 郗嘉宾(超)死了，身边人禀告郗公(愔)：“少爷死了。”郗公听了并没有悲哭，只是对身边人说：“殡殓时可以告诉我。”郗公去亲临殡殓，大哭一场，几乎昏绝。

17.13 戴公(逵)去拜谒林法师(支遁)墓，说：“美言高论还响在耳边，而墓地的树木已成林了。但愿他的精神绵延不断，不要和寿命一起结束吧！”

17.14 王子敬(献之)和羊绥很要好。羊绥高洁淳朴、简约清高，作中书侍郎，年纪轻轻就死了。王子敬深为悲痛感伤，对东亭(王珣)说：“他是国家值得惋惜的人！”

17.15 王东亭(珣)与谢公(安)互相仇视。王东亭在会稽听说谢公死了，就赴京都，拜访子敬(王献之)，说想去哭祭谢公。子敬本来躺着，听了他的话，立时惊起，说：“这正是我对法护的希望。”王东亭于是前往哭吊。督帅刁约不允许他进前，说：“大人平素在时，没见过这位客人。”王东亭也不与他搭话，径直向前吊丧，非常悲痛，完后没有握谢安幼子谢琰的手就退了回来。



17.12 When Ch'ih Ch'ao died, the attendants reported to his father, Ch'ih Yin, "The young master has died." Upon hearing it, Yin showed no grief, but simply said to the attendants, "You may notify me when the body is being prepared for burial."

Yin went to attend the preparation, where in one outburst of grief he was almost completely overcome.

17.13 When Tai K'uei saw the tomb of the dharma master Chih Tun, he said, "The sound of his virtuous voice is not yet far removed, yet the trees encircling his tomb have already grown dense. May his spiritual principles go on and on, not ending with his life's destiny!"

17.14 Wang Hsien-chih was on friendly terms with Yang Sui. Sui was pure and incorruptible, unceremonious and noble. He became a secretary in the Central Secretariat but died young. Wang was deeply grieved and saddened by his death, and remarked to Wang Hsün, "This was a man to be mourned by the whole realm."

17.15 Wang Hsün was on bad terms with Hsieh An. Wang was in the east (K'uai-chi) when he learned of Hsieh's death, and, immediately coming out of retirement, went to the capital, where he visited his cousin, Wang Hsien-chih, and informed him that he was about to go to weep for Hsieh An. Hsien-chih had just gone to bed, but, hearing what Hsün had said, got up in alarm and cried, "It's just what I might have expected from you, Fa-hu (Hsün's baby name)!"

Wang thereupon proceeded to the Hsiehs' to weep. Commander Tiao Yüeh would not permit him to come forward, saying, "For as long as his Lordship was living, he never saw this guest." Wang for his part did not speak with him, but going directly forward, wept with intense grief, then withdrew without grasping Hsieh Yen's hand.



### 【原文】

17.16 王子猷、子敬俱病笃，而子敬先亡。子猷问左右：“何以都不闻消息？此已丧矣！”语时了不悲。便索舆来奔丧，都不哭。子敬素好琴，便径入坐灵床上，取子敬琴弹，弦既不调，掷地云：“子敬，子敬，人琴俱亡！”因恸绝良久。月余亦卒。

17.17 孝武山陵夕，王孝伯入临，告其诸弟曰：“虽榱桷惟新，便自有黍离之哀！”

17.18 羊孚年三十一卒，桓玄与羊欣书曰：“贤从情所信寄，暴疾而殒。祝予之叹，如何可言！”

17.19 桓玄当篡位，语卞鞠云：“昔羊子道恒禁吾此意。今腹心丧羊孚，爪牙失索元，而匆匆作此诋突，詎允天心？”

### 【今译】

17.16 王子猷(徽之)、子敬(献之)都病得很沉重，而子敬先亡故了。子猷问身边的人：“为什么完全听不到他的消息？这是他已经死了！”说话时一点不悲伤。接着要了一辆车子奔丧而来，没哭一声。子敬平素喜欢弹琴，于是径直走进去坐在灵床上，拿过子敬的琴来弹，琴弦已经不协调了，把琴扔到地上说：“子敬，子敬，人和琴一起亡故了！”随即因极度悲痛而昏绝了很长时间。一个多月以后他也死了。

17.17 晋孝武帝(司马曜)驾崩时，王孝伯(恭)入都哭吊，告诉他的几个弟弟说：“尽管椽子是新的，却使人感到有黍离之悲！”

17.18 羊孚三十一岁上死了，桓玄给羊欣写信说：“贤堂兄是我感情上的寄托，暴病身亡。天将亡我的悲叹，语言怎么能表达得了！”

17.19 桓玄即将篡位，对卞鞠说：“过去羊子道(孚)一直禁锢我的这个意念。现在亲信中失去了羊孚，武臣中失去了索元，却匆忙造反举事，怎能符合天意？”



17.16 Wang Hui-chih and his younger brother, Wang Hsien-chih, were both critically ill at the same time, but Hsien-chih died first. Hui-chih asked his attendants, "Why don't I hear any news at all? This must mean he's already dead." As he spoke he showed no hint of grief. Immediately ordering a sedan chair, he came to Hsien-chih's house to offer condolences, still without weeping at all. Since Hsien-chih had always been fond of the seven-stringed zither (*ch'in*), Hui-chih went directly in and sat on the spirit bed (*ling-ch'uang*). Taking Hsien-chih's zither, he started to play, but the strings were not in tune. Throwing it to the ground he cried out, "Tzu-ching! Tzu-ching! you and your zither are both gone forever!" Whereupon he gave himself up utterly to his grief for a long while. In a little more than a month he, too, was dead.

17.17 The night of Emperor Hsiao-wu's (Ssu-ma Yao) funeral, Wang Kung entered the mausoleum to pay his respects. He announced to his younger brothers, "Although the rafters have been renewed, still unmistakably the sorrow of the song *shu-li* remains."

17.18 When Yang Fu died in his thirty-first year, Huan Hsüan wrote a letter to Fu's cousin, Yang Hsin, in which he said, "Your worthy cousin was one to whom I could confide my feelings, and now he has died of a sudden illness. The sigh (of Confucius at the death of Tzu-lu), 'Heaven has cut me off!' —how can I put it into words?"

17.19 When Huan Hsüan was on the point of usurping the throne, he said to Pien Fan-chih, "Formerly Yang Fu consistently resisted this ambition of mine, but now for 'belly and heart' I've lost Yang Fu, and for 'talons and teeth' I've been deprived of So Yüan, so now here I am pell-mell taking this reckless plunge. How can it possibly accord with the mind of Heaven?"



## 栖逸第十八

### 【原文】

18.1 阮步兵啸闻数百步。苏门山中，忽有真人，樵伐者咸共传说。阮籍往观，见其人拥膝岩侧，籍登岭就之，箕踞相对。籍商略终古，上陈黄、农玄寂之道，下考三代盛德之美以问之，佷然不应。复叙有为之教、栖神导气之术以观之，彼犹如前，凝矚不转。籍因对之长啸。良久，乃笑曰：“可更作。”籍复啸。意尽，退还半岭许，闻上啾然有声，如数部鼓吹，林谷传响，顾看，乃向人啸也。

### 【今译】

18.1 阮步兵(籍)啸咏声闻数百步远。苏门山中，忽然来了一位真人，砍柴的人全都传说他的事。阮籍前往观看，看见那人抱膝在岩石边坐着，阮籍登上山岭走近他，展足屈膝坐在他对面。籍品评古往今来的事理，上论述黄帝、神农清静无为之道，下研讨夏商周三代仁政大德之美来请教他，他不理不睬不予回答。籍又谈论儒家有为之教及道家栖神导气的方术来观察他，他仍然和刚才一样，凝神不动。阮籍于是对着他长啸。过了好一会儿，他才笑道：“可以再啸。”阮籍又啸。心意抒尽，走下山去，当走到半山腰时，听到上面发出悠扬的声音，如同几部乐队在演奏，山谷中发出了回响，回头看，正是刚才那人在吟啸。



## Chapter 18 Reclusion and Disengagement

18.1 When Juan Chi whistled (*hsiao*), he could be heard several hundred paces away. In the Su-men Mountains there appeared from nowhere a Realized Man (*chen-jen*) about whom the woodcutters were all relaying tales. Juan Chi went to see for himself and spied the man squatting with clasped knees by the edge of a cliff. Chi climbed the ridge to approach him and then squatted opposite him. Chi rehearsed for him briefly matters from antiquity to the present, beginning with the exposition of the Way of Mystical Quiescence (*hsüan-chi*) of the Yellow Emperor and Shen Nung, and ending with an investigation of the excellence of the Supreme Virtue (*sheng-te*) of the Three Ages (Hsia, Shang, and Chou). But when Chi asked his opinion about it he remained aloof and made no reply. Chi then went on to expound that which lies beyond Activism (*yu-wei chih wai*), and the techniques of Resting the Spirit (*ch'i-shen*) and Conducting the Vital Force (*tao-ch'i*). But when Chi looked toward him for a reply, he was still, exactly as before, fixedly staring without turning. Chi therefore turned toward him and made a long whistling sound. After a long while the man finally laughed and said, "Do it again." Chi whistled a second time, but as his interest was now exhausted, he withdrew. He had returned about halfway down the ridge when he heard above him a shrillness like an orchestra of many instruments, while forests and valleys re-echoed with the sound. Turning back to look, he discovered it was the whistling of the man he had just visited.



### 【原文】

18.2 嵇康游于汲郡山中，遇道士孙登，遂与之游。康临去，登曰：“君才则高矣，保身之道不足。”

18.3 山公将去选曹，欲举嵇康，康与书告绝。

18.4 李廌是茂曾第五子，清贞有远操，而少羸病，不肯婚宦。居在临海，住兄侍中墓下。既有高名，王丞相欲招礼之，故辟为府掾。廌得笈命，笑曰：“茂弘乃复以一爵假人。”

18.5 何驃骑弟以高情避世，而驃骑劝之令仕，答曰：“予第五之名，何必减驃骑！”

18.6 阮光禄在东山，萧然无事，常内足于怀。有人以问王右军，右军曰：“此君近不惊宠辱，虽古之沈冥，何以过此！”

### 【今译】

18.2 嵇康遨游于汲郡山中，遇到道士孙登，于是跟他学习。嵇康临走，孙登说：“您才华确实是很高了，但保全自身的本领不足。”

18.3 山公(涛)将要离开吏部之职，想举荐嵇康以自代，嵇康便给他写了一封信绝交。

18.4 李廌是李茂曾(重)第五个儿子，为人清廉正派，有高尚的情操，却年纪轻轻就瘦弱多病，不肯婚配做官。家在临海郡，住在哥哥李侍中墓地。已经有了很高的名声，王丞相(导)想招聘他，给予礼遇，就征召为府掾。李廌得到授官的文书，笑着说：“茂弘竟然把官爵送给别人。”

18.5 何驃骑(充)的弟弟何准因为有高雅情致而隐居，何驃骑却劝他做官，何准回答说：“我老五的名望，不见得就比驃骑将军差！”

18.6 阮光禄(裕)在东山，冷落凄清无所事事，心中却常常感到很满足。有人就此来问王右军(羲之)，右军说：“这位先生几乎不惊宠辱，即使是古代守道无为的隐士，也不过如此！”



18.2 While Hsi K'ang was wandering among the mountains of Chi Commandery, he met the Taoist adept (*tao-shih*), Sun Teng, and thereafter continued his wanderings in his company. As K'ang was on the eve of departing, Teng said, "As far as your ability is concerned, it's high enough, but your way of preserving your own life is inadequate."

18.3 When Shan T'ao was about to leave the selection bureau and wanted to recommend Hsi K'ang as his successor, K'ang wrote him a letter announcing the breaking off of their friendship.

18.4 Li Hsin was Li Chung's fifth son. Pure and incorruptible, he had far-reaching principles, but since in his youth he had been weak and sickly, he was unwilling to marry or take office. He resided in Lin-hai Commandery, living below his elder brother's (Li Shih) grave. Since he had an eminent reputation, Chancellor Wang Tao wanted to summon him to court to honor him and therefore appointed him to an office in his own administration. When Hsin received the letter of notification he laughed and said, "Wang Tao is once more conferring a title on a man."

18.5 Ho Chun, the fifth younger brother of the General of Spirited Cavalry, Ho Ch'ung, because of lofty sentiments had fled the world, but Ho Ch'ung kept urging him to take office. Chun replied, "Why is my title of Fifth (Ti-wu) necessarily lower in rank than yours of General of Spirited Cavalry (P'iao-chi)?"

18.6 While Juan Yü was living in the Eastern Mountains, serene and without duties, he was always inwardly content within his breast. Someone asked Wang Hsi-chih about him, and Wang replied, "This gentleman comes near to (what Lao-tzu meant by) 'not being surprised by either favor or disgrace.' In what respect did even the 'impassive intuition' (*ch'en-ming*) of the ancients surpass this?"





### 【原文】

18.7 孔车骑少有嘉遁意，年四十余，始应安东命。未仕宦时，常独寝歌吹、自箴海。自称孔郎，游散名山。百姓谓有道术，为生立庙，今犹有孔郎庙。

18.8 南阳刘麟之，高率善史传，隐于阳岐。于时苻坚临江，荆州刺史桓冲将尽讨谟之益，征为长史，遣人船往迎，赠赆甚厚。麟之闻命便升舟，悉不受，所饷缘道以乞穷乏，比至上明亦尽。一见冲，因陈无用，儻然而退。居阳岐积年，衣食有无，常与村人共，值己匮乏，村人亦如之甚厚，为乡间所安。

### 【今译】

18.7 孔车骑(愉)年轻时有退隐的志向，四十多岁，才应安东将军(司马睿)之召出任为官。未做官时，他常常独处啸歌，告诫自己要谨慎。自称孔郎，漫游名山。百姓认为他有道术，就为他立了生祠，至今还有孔郎庙在。

18.8 南阳刘麟之，高尚率真，长于史传学问，隐居在阳岐村。当时苻坚南侵到了长江沿岸，荆州刺史桓冲将要竭尽全力实施宏图大计，就征召刘麟之为长史，派了人、船去迎接他，馈赠甚为丰厚。麟之听了召命就登上了船，所赠一律不接受，一路上拿来送给了穷苦人，到了上明也就全给完了。一见到桓冲，就陈说自己没有才能，一幅自然超脱的样子告退离去。住在阳岐村多年，衣食常常与村里人共同享用，遇到自己短缺不足时，村里人也这样待他。乡里人和他相处非常安适。



18.7 When K'ung Yü was young he had the ambition of living in refined retirement. It was only after he was forty years old that he answered the summons of the General Pacifying the East, Ssu-ma Jui (later Emperor Yüan). During the period before he had taken office he used to lie in bed and sing or play the flute, admonishing and instructing himself. He called himself Master K'ung (K'ung-lang).

He wandered away among the rocks on the mountains, and the common people claimed he possessed Taoist arts (*tao-shu*) and erected a temple to him while he was still living. To this day the Temple of Master K'ung (K'ung-lang miao) still stands.

18.8 Liu Lin-chih of Nan-yang Commandery, a high-minded and forthright man, well versed in the histories and commentaries, was living in retirement in the Yang-ch'i Mountains. At the time, Fu Chien was threatening the Yangtze River area, and the governor of Ching Province, Huan Ch'ung, wishing to do his utmost for the welfare of the state, summoned Lin to be his senior administrator. He dispatched a messenger by ship to go and meet him and to make gifts and offerings in great profusion.

When Lin-chih heard the summons, he boarded the ship but did not accept any of the presents. Instead, all along the way he distributed them to poor and destitute people. By the time they arrived at (Ch'ung's headquarters in) Shangming they were all gone. As soon as he saw Ch'ung he took the occasion to state his own uselessness and then beat a hasty retreat.

He continued to live in the Yang-ch'i Mountains for many years. Both when he had clothing and food and when he had not, he always shared what he had with the villagers. When it happened that he himself was destitute, the villagers also did likewise with him. He was most thoroughly trusted by all his neighbors.



### 【原文】

18.9 南阳翟道渊与汝南周子南少相友，共隐于寻阳。庾太尉说周以当世之务，周遂仕。翟秉志弥固。其后周诣翟，翟不与语。

18.10 孟万年及弟少孤，居武昌阳新县。万年游宦，有盛名当世。少孤未尝出京邑，人士思欲见之，乃遣信报少孤云：“兄病笃。”狼狽至都，时贤见之者，莫不嗟重，因相谓曰：“少孤如此，万年可死。”

18.11 康僧渊在豫章，去郭数十里立精舍，旁连岭，带长川，芳林列于轩庭，清流激于堂宇。乃闲居研讲，希心理味。庾公诸人多往看之，观其运用吐纳，风流转佳，加已处之怡然，亦有以自得，声名乃兴。后不堪，遂出。

### 【今译】

18.9 南阳翟道渊(汤)与汝南周子南(邵)年轻时是好朋友，一起在寻阳隐居。庾太尉(亮)以当代政事劝说周子南，周于是做了官。翟则守志更坚。后来周子南去拜访翟道渊，翟不和他说话。

18.10 孟万年(嘉)和弟弟少孤(孟陋)，家居武昌阳新县。万年出外做官，在当代很有名气。少孤没有到过京城，有名望的人想看看他，就派信使向少孤报告说：“哥哥病重。”少孤急速赶到京城，当时的贤达之人，凡是见到他的，没有不赞叹器重的，便互相说道：“少孤如此，万年可死。”

18.11 康僧渊在豫章，离城郭数十里的地方建造了一所精舍，依山傍水，环廊下庭院中繁茂的花草树木错落有致；清流激荡，水声闻于堂前檐下。于是他在此处独居，研究讲习佛经，潜心体会玩味。庾公(亮)等人常去看望他。见他灵活变通的议论谈吐之间，仪表风度更为美好，加之他对这种生活感到恬然快慰，颇有自得，于是名声大振。后来终于耐不住寂寞，就出山了。



18.9 Chai T'ang of Nan-yang and Chou Shao of Ju-nan were friends in their youth. They both lived in retirement at Hsün-yang. After Yü Liang spoke to Chou about his duty to the present world, Chou proceeded to take office, but Chai clung to his determination more stubbornly than ever. Later Chou went to visit Chai, but the latter would not talk with him.

18.10 Meng Chia and his younger brother, Meng Lou, lived in Yang-hsin Prefecture of Wu-ch'ang Commandery. Meng Chia moved about in official circles and had a flourishing reputation in the contemporary world, while Meng Lou had never come out from seclusion. People in the capital longed to see him, and accordingly sent a letter to Lou reporting that his elder brother was on the point of death.

In great agitation Lou arrived at the capital. Upon seeing him, the worthies of the time all sighed in veneration, all the while saying to each other, "Since Meng Lou is like this, it's all right if Meng Chia dies."

18.11 While the monk K'ang Seng-yüan was living in Yü-chang several tens of *li* from the city walls, he built a *vihāra* (*ching-she*) beside a mountain range along the bank of a long stream. Fragrant trees were ranged in the cloistered courtyard; a clear brook gushed along beneath the eaves of the hall. Here he lived at leisure, studying and lecturing, refining his mind with the flavor of the Truth (*li*). Yü Liang and the others came often to see him and observed his daily practice and demeanor, finding his cultivated manner (*feng-liu*) becoming more and more refined. In addition to this his existence was comfortable and he possessed the means for self-contentment. His fame and reputation consequently became so flourishing that later, unable to endure it, he eventually emerged from seclusion.



### 【原文】

18.12 戴安道既厉操东山，而其兄欲建式遏之功。谢太傅曰：“卿兄弟志业，何其太殊？”戴曰：“下官不堪其忧，家弟不改其乐。”

18.13 许玄度隐在永兴南幽穴中，每致四方诸侯之遗。或谓许曰：“尝闻箕山人似不尔耳。”许曰：“筐篚苞苴，故当轻于天下之宝耳。”

18.14 范宣未尝入公门，韩康伯与同载，遂诱俱入郡，范便于车后趋下。

18.15 郗超每闻欲高尚隐退者，辄为办百万资，并为造立居宇。

### 【今译】

18.12 戴安道(逵)隐居东山，激励节操，而他的哥哥却想做官建立事功。谢太傅(安)说：“你们兄弟的志向行迹，为什么有这么大的不同？”戴逵说：“下官不能忍受隐居的忧愁，家弟不想改变隐居的乐趣。”

18.13 许玄度(询)隐居在永兴县南的深山岩穴中，经常有各地官员馈赠食物。有人对许玄度说：“曾经听说箕山人许由似乎不是这样的。”许玄度说：“竹筐草包之赠，当然是要比天子之位轻得多啦。”

18.14 范宣从来没有进过官署大门，韩康伯(伯)和他同乘一辆车，于是引诱他一起进入郡守府邸，范宣就从车后面跑下去了。

18.15 郗超每次听说有人想崇尚高远而辞官隐居时，就为他准备百万钱财，并给他建造住房。在剡县，曾为戴公(逵)建了住宅，非常



18.12 Since Tai K'uei was sharpening his integrity in retirement in the Eastern Mountains, and his elder brother, Tai Tun, was desirous of establishing his merit as a "suppressor of evil" (*shih-o*), the grand tutor, Hsieh An, said to Tun, "How vastly different you two brothers are in your ambition and work!"

Tun replied, "In the case of this petty official, I 'can't endure the misery,' while in the case of my younger brother, 'it doesn't alter his happiness.'"

18.13 While Hsü Hsün was living in retirement in a secluded cave south of Yung-hsing Commandery, gifts from noblemen from all around would keep coming in. Someone said to Hsü, "I've heard that the man of Chi Mountain (the ancient recluse, Hsü Yu) did not, it seems, behave quite like this."

Hsü replied, "Food wrapped in husks and rushes and put in boxes and baskets is surely somewhat lighter than the treasure of the whole realm?"

18.14 Fan Hsüan had never in his life entered the gate of any public office. Han Po was once riding with him and, misleading him, started to ride into the commandery headquarters. Fan immediately jumped down from the rear of the carriage.

18.15 Every time Ch'ih Ch'ao heard of someone desiring to live in lofty retirement, he would always put up a subsidy for him of a million cash, and in addition would build a residence for him. While he was living in the Shan Mountains he once constructed a house for Tai K'uei which was extremely refined and genteel. When Tai first went there to live he wrote letters to all his intimate friends, saying, "Recently when I arrived in the Shan Mountains, it was like coming to an official mansion."



### 【原文】

在剡，为戴公起宅，甚精整。戴始往旧居，与所亲书曰：“近至剡，如官舍。”郗为傅约亦办百万资，傅隐事差互，故不果遗。

18.16 许掾好游山水，而体便登陟。时人云：“许非徒有胜情，实有济胜之具。”

18.17 郗尚书与谢居士善，常称谢庆绪识见虽不绝人，可以累心处都尽。

### 【今译】

精致齐整。戴公开始去住时，给亲近的人写信说：“最近到了剡县，像进入了官邸。”郗超为傅约也备办了百万钱财，傅约隐居之事延误未成，所以才没有送。

18.16 许掾(询)喜欢游览山水，而身体又便于攀登。当时人说：“许掾不只是有美好的情致，实在还有实现美好心愿的体魄。”

18.17 郗尚书(恢)与谢居士(敷)很要好，常常称赞谢庆绪见识虽然不能超越别人，但能够把世俗烦恼完全摒弃。



Ch'ih also offered to put up a subsidy of a million cash for Fu Yüan, but Fu's retirement failed to meet his standards, so he did not carry through his bequest.

18.16 Hsü Hsün was fond of wandering among mountains and streams and his physique was well suited to mountain climbing. His contemporaries used to say, "Hsü not only has superb feelings (*sheng-ch'ing*); he really has the equipment for traversing the superb (*chi-sheng*)."

18.17 Ch'ih Hui was on friendly terms with the Buddhist household-er (*chü-shih*) Hsieh Fu and often praised him, saying, "Although Hsieh Fu's knowledge and experience don't surpass those of other men, for him those areas which may ensnare the mind have utterly disappeared."





## 贤媛第十九

### 【原文】

19.1 陈婴者,东阳人,少修德行,著称乡党。秦末大乱,东阳人欲奉婴为主,母曰:“不可。自我为汝家妇,少见贫贱,一旦富贵,不祥。不如以兵属人,事成少受其利,不成祸有所归。”

19.2 汉元帝宫人既多,乃令画工图之,欲有呼者,辄披图召之。其中常者,皆行货赂。王明君姿容甚丽,志不苟求,工遂毁为其状。后匈奴来和,求美女于汉帝,帝以明君充行。既召见而惜之,但名字已去,不欲中改,于是遂行。

### 【今译】

19.1 陈婴是东阳人,从小修养德行,在乡里很有名望。秦末天下大乱,东阳人造反,想推举陈婴为领袖,他母亲说:“不能答应。自从我做了你家的媳妇,年轻时起就贫贱受穷,一下子富贵起来,不祥!不如把兵权交给别人:事情成功,可稍得其利;事情失败,祸主有所归属。”

19.2 汉元帝后宫人数太多,就让画工图画她们的形貌,想要叫人时,就翻阅画像召见她们。那相貌平平的,都向画工行贿。王昭君身姿容貌非常美丽,立志不苟且向画工求情,画工就丑化她的形象。后来匈奴来和亲,向汉帝请求美女,汉元帝就让昭君充数前往。召见之后,元帝就舍不得她了。但是名字已经送去了,不想中途更改,昭君于是走了。



## Chapter 19 Worthy Beauties

19.1 Ch'en Ying was a native of Tung-yang Commandery. When he was young he cultivated virtuous conduct and was known and praised in his home village. In the great disorders at the end of the Ch'in the people of Tung-yang were on the point of making Ying their chief (*chu*), but his mother said to him, "It won't do. Ever since I've been a wife in your family we've rarely experienced anything but poverty and low station. To become wealthy and honorable all at once is unlucky. It would be better to be a man in the ranks under the command of somebody else. Then, if his affairs are successful, in a modest way you'll share in his benefits. And if they're unsuccessful, the calamity will have somebody else to fall on."

19.2 Since the palace women of the Han Emperor Yüan (Liu Shih) were numerous, he ordered an artist to make portraits of them, so that whenever he wanted to call one, he could always summon her according to her portrait. The ordinary ones among them all bribed the artist, but Wang Ch'iang, whose face and figure were very beautiful, was resolved not to seek favors by unfair means, and as a result the artist disfigured her appearance in her portrait.

Later the Hsiung-nu came on a peace mission, seeking a lovely lady from the Han emperor. The emperor felt that Wang Ch'iang would fulfill the qualifications to go, but after having summoned her for an interview, was loathe to let her go. However, her name had already been sent on, and he did not wish to change in mid-course, so in the end she went.



### 【原文】

19.3 汉成帝幸赵飞燕，飞燕谗班婕妤祝诅，于是考问，辞曰：“妾闻死生有命，富贵在天。修善尚不蒙福，为邪欲以何望？若鬼神有知，不受邪佞之诉；若其无知，诉之何益？故不为也。”

19.4 魏武帝崩，文帝悉取武帝宫人自侍。及帝病困，卞后出看疾。太后入户，见直侍并是昔日所爱幸者。太后问：“何时来邪？”云：“正伏魄时过。”因不复前而叹曰：“狗鼠不食汝余，死故应尔。”至山陵，亦竟不临。

19.5 赵母嫁女，女临去，敕之曰：“慎勿为好！”女曰：“不为好，可

### 【今译】

19.3 汉成帝宠幸赵飞燕，飞燕诬告班婕妤向鬼神诅咒她，于是考询审问，班婕妤供辞说：“我听说死生是命运决定的，富贵要凭天意的安排，做善事尚且不能受到保佑，作恶又想指望什么呢？如果鬼神有知，就不会接受邪恶巧佞之人的诅咒；如果鬼神没有感知，诅咒又有什么用？所以我不做这种事。”

19.4 魏武帝(曹操)死后，文帝(曹丕)把武帝的宫女全部召来侍奉自己。文帝病重后，卞后来探病。太后进门后，看到值班侍奉的人都是从前武帝所宠爱过的。太后问：“什么时候来的？”说：“正在为武帝招魂时过来的。”于是太后不与相见，并叹息道：“狗鼠都看不起你，本来早就该死的了。”到文帝死时，卞太后终究没有去哭吊。

19.5 赵母嫁女儿，女儿临将离去，告诫她说：“千万不要做好事！”



19.3 The Han Emperor Ch'eng (Liu Ao) doted upon Lady Flying Swallow, Chao Fei-yen. Fei-yen slandered Lady Pan Chieh-yü, claiming she was invoking imprecations (against Lady Chao), whereupon they interrogated her. In her defense she said, "I've heard that 'life and death are appointed by Fate, and wealth and honor depend on Heaven.' If even the cultivator of goodness doesn't find happiness, what can the doer of evil hope for? If ghosts and spirits have any understanding, they'll not accept the complaints of the evil and obsequious, and if they *haven't* any understanding, what advantage is there in complaining to them? Of course I didn't do it."

19.4 When the Wei Emperor Wu (Ts'ao Ts'ao) died, his son, Emperor Wen (Ts'ao P'ei), took over all his father's palace women to serve as his own attendants. When Emperor Wen was ill and near death, his mother, the dowager empress Pien, came out of seclusion to visit the sick man. As the dowager empress entered the door she observed that the attendants were all the beloved favorites of former days. She asked, "When did you come here?"

They replied, "We came over at the time of recalling the spirit (of the late Emperor Wu)."

For this reason the dowager empress went no farther, but sighing, said, "Not even dogs and rats would eat your leftovers. Death is certainly what you deserve!"

When the burial ceremony was held at the mausoleum, she did not even attend.

19.5 Mother Chao (Chao I) once gave her daughter in marriage. When the daughter was about to depart for her husband's home, Mother Chao admonished her, saying, "Be careful not to do any good."



### 【原文】

为恶邪？”母曰：“好尚不可为，其况恶乎！”

19.6 许允妇是阮卫尉女，德如妹，奇丑。交礼竟，允无复入理，家人深以为忧。会允有客至，妇令婢视之，还，答曰：“是桓郎。”桓郎者，桓范也。妇云：“无忧，桓必劝入。”桓果语许云：“阮家既嫁丑女与卿，故当有意，卿宜察之。”许便回入内，既见妇，即欲出。妇料其此出无复入理，便捉裾停之。许因谓曰：“妇有四德，卿有其几？”妇曰：“新妇所乏唯容尔。然士有百行，君有几？”许云：“皆备。”妇曰：“夫百行以德为首。君好色不好德，何谓皆备？”允有惭色，遂相敬重。

### 【今译】

女儿说：“不做好事，可以做坏事吗？”母亲说：“好事尚且不能做，何况坏事呢？”

19.6 许允的妻子是阮卫尉(共)的女儿，阮德如(侃)的妹妹，相貌极为丑陋。行过交拜礼后，许允没有进洞房的意思，家里人对此很忧虑。正好这时许允来了客人，妇人让婢女看是谁，回来，答道：“是桓公子。”桓公子，就是桓范。妇人说：“不必担忧了，桓公子一定会劝他进来。”桓范果然对许允说：“阮家既然把丑女嫁给你，肯定有其缘故，你应该用心体察。”许允便回身进入房内，一见到妻子，立即想出去。妇人料定他此一去便没有再进来的可能，就抓住他的衣襟让他停住。许允于是对她说：“妇人应该有四德，你有其中几德？”妇人回答：“新妇所缺少的只是容貌罢了。然而男子应有许多好的德行，你有几条？”许允说：“全都有。”妇人说：“各种品行以德为首。你好色不好德，怎么能说全部具备呢？”许允面有羞愧之色，从此敬重她。



The daughter said, "If I don't do good, then may I do evil?"

Her mother said, "If even good may not be done, how much less evil!"

19.6 Hsü Yün's wife was the daughter of Juan Kung and the younger sister of Juan K'an. She was extraordinarily homely. After the marriage ceremony was over, Yün had no intention of ever entering her apartment again. The members of her family were very upset over this. It happened once that Yün was having a guest come, and his wife had a female slave look to see who it was. She returned and reported, "It's Master Huan." Now "Master Huan" was Huan Fan.

The wife said, "Then there's nothing to worry about. Huan will surely urge him to come to my apartment."

As expected, Huan said to Hsü, "Since the Juan family gave you a homely daughter in marriage, they obviously did so with some purpose in mind. You would do well to look into it."

Accordingly, Hsü had a change of heart and entered his wife's apartment. But the moment he saw her he immediately wanted to leave again. His wife foresaw that if he went out this time there would be no further chance of his returning, so she seized his robe in an effort to detain him. Hsü took the occasion to say to his wife, "A wife should have four virtues. How many of them do you have?"

His wife answered, "Where your bride is deficient is only in her appearance. But a *gentleman* should have a hundred deeds. How many have you?"

"I have them all."

"Of those hundred deeds, virtue is the first. If you love sensual beauty, but don't love virtue, how can you say you have them all?"

Yün looked ashamed, and thereafter held her in respect and honor.



### 【原文】

19.7 许允为吏部郎，多用其乡里，魏明帝遣虎贲收之。其妇出诫允曰：“明主可以理夺，难以情求。”既至，帝核问之，允对曰：“‘举尔所知’，臣之乡人，臣所知也。陛下检校，为称职与不，若不称职，臣受其罪。”既检校，皆官得其人，于是乃释。允衣服败坏，诏赐新衣。初允被收，举家号哭。阮新妇自若，云：“勿忧，寻还。”作粟粥待。顷之，允至。

19.8 许允为晋景王所诛，门生走入告其妇。妇正在机中，神色不变，曰：“蚤知尔耳。”门人欲藏其儿，妇曰：“无豫诸儿事。”后徙居墓

### 【今译】

19.7 许允作了吏部郎，选用了许多他的同乡，魏明帝（曹叡）派遣武士来拘捕他。他的妻子出来告诫许允说：“贤明的君主可以用道理争取他改变成命，不能用人情去哀求。”到了朝廷上，明帝审问他，许允回答说：“‘举尔所知’，是选人的原则，我的同乡人，正是我所了解的人。陛下查核，这些人称职与否，如果不称职，我愿领罪。”查核后，各个官职都是合适的人选，于是就释放了他。许允的衣服破败，明帝下诏赐与新衣。当初许允被捕时，全家人号哭，阮新妇神态自若，说：“不必担忧，马上就会回来。”做好了小米粥等着他。一会儿，许允到了。

19.8 许允被晋景王（司马师）杀死，门生跑来告诉他的妻子。妇人正在织布，神色毫无改变，说：“早知会这样的。”门人想藏起他的儿子，妇人说：“不关孩子们的事。”后来搬到墓地去住，景王派钟会去观



19.7 While Hsü Yün was serving as a clerk in the Board of Civil Office most of his appointments were from his own village. The Wei Emperor Ming (Ts'ao Jui) dispatched an officer of the Palace Guard to apprehend him. Yün's wife (Lady Juan) came out and warned her husband, saying, "An enlightened ruler may be forced to yield through reason, but it's difficult to appeal to him through his emotions."

After Yün arrived, the emperor closely interrogated him. Yün replied, "(Confucius said,) 'Recommend those who are known to you.' Your servant's fellow villagers are the ones who are known to him. Your Majesty may investigate and see for yourself if they are suited to their offices or not. If they're not suited to their offices, your servant will bear the blame for it."

After investigation, it was found that for every office he had secured the right man, so that in the end the emperor released him. And since Yün's clothing was worn and tattered, the emperor issued an order to supply him with new clothes.

When Yün was first apprehended, his entire household was weeping and wailing, but his bride, Lady Juan, said with complete self-composure, "Don't worry. After a while he'll return." Whereupon she cooked some millet gruel and waited for him. In a short time Yün arrived.

19.8 When Hsü Yün was punished by Prince Ching (Ssu-ma Shih), his servants went in to tell his wife (Lady Juan), who was just then at her weaving. Her spirit and facial expression showed no change. She only said, "I knew it was so, long ago."

The servants wanted to hide Yün's sons (Ch'i and Meng), but his wife said, "It doesn't concern the sons."

Later she moved to the neighborhood of Yün's tomb. Prince Ching





### 【原文】

所，景王遣钟会看之，若才流及父，当收。儿以咨母，母曰：“汝等虽佳，才具不多，率胸怀与语，便无所忧；不须极哀，会止便止；又可少问朝事。”儿从之。会反，以状对，卒免。

19.9 王公渊娶诸葛诞女。入室，言语始交，王谓妇曰：“新妇神色卑下，殊不似公休！”妇曰：“大丈夫不能仿佛彦云，而令妇人比踪英杰！”

19.10 王经少贫苦，仕至二千石，母语之曰：“汝本寒家子，仕至二千石，此可以止乎！”经不能用。为尚书，助魏，不忠于晋，被收。涕泣辞母曰：“不从母敕，以至今日！”母都无憾容，语之曰：“为子则孝，

### 【今译】

察他的儿子，若才智流品和他父亲相当，就该抓起来。儿子请教母亲，母亲说：“你们虽然都很好，但才能器局并不突出，坦率地同他说话，就没有什么可担心的；不必很悲哀，钟会不哭了你们就止住哭声；还可以稍微问点朝中的事。”儿子听从了她的话。钟会回去，把这些情况回复了景王，终于得以幸免。

19.9 王公渊(广)娶诸葛诞女为妻。进入内室，刚开始交谈，王对妻子说：“新妇神色低下，一点也不像你父亲公休！”妻子说：“大丈夫不能学你父亲彦云(王凌)，却让妇人向英杰看齐！”

19.10 王经小时生活贫苦，后来作官至两千石，母亲对他说：“你本是贫寒人家的孩子，官位达两千石，可以到此为止了！”王经没有听从。作了尚书，辅助魏室而不效忠于晋，被逮捕。他流着泪辞别母亲说：“不听从母亲的告诫，以至有今日！”母亲完全没有悲伤的表情，对



dispatched Chung Hui to visit the boys. If the level of their ability came up to that of their father, he was to apprehend them. The sons consulted with their mother about it, and she said, "Even though you two are fine boys, your ability and endowment are not excessive. If you speak out frankly with him whatever is in your hearts and thoughts, you'll have nothing to worry about. It's not necessary to show extreme grief, either; stop at whatever point Hui stops. Beyond that you might ask a few questions about affairs at court." The sons followed her advice. After Hui returned he reported the circumstances (to Prince Ching), and in the end they were spared.

19.9 Wang Kuang took to wife the daughter of Chu-ko Tan. When he entered her room and they exchanged words for the first time, Wang blurted out to his wife, "My bride's spirit and appearance are ignoble and low-class, totally unlike her father!"

His wife replied, "My great husband can't exactly compare with his father (Wang Ling), either, yet he's pitting a mere woman against a magnificent hero!"

19.10 When Wang Ching was young he lived in poverty and want, but after he became an official his salary reached two thousand piculs. His mother said to him, "You were originally the son of a poor family. Now that your salary has reached two thousand piculs, don't you think you might stop with this?"

Ching was unable to use her advice, and eventually became president of the Imperial Secretariat. But since he had assisted the Wei, he was deemed disloyal to the Chin, and was apprehended. Weeping profusely, he apologized to his mother, saying, "Because I failed to follow your advice, we've now come to today's extremity!"



### 【原文】

为臣则忠。有孝有忠，何负吾邪？”

19.11 山公与嵇、阮一面，契若金兰。山妻韩氏觉公与二人异于常交，问公，公曰：“我当年可以为友者，唯此二生耳。”妻曰：“负羈之妻亦亲观狐、赵；意欲窥之，可乎？”他日，二人来，妻劝公止之宿，具酒肉。夜穿墉以视之，达旦忘反。公入曰：“二人何如？”妻曰：“君才致殊不如，正当以识度相友耳。”公曰：“伊辈亦常以我度为胜。”

19.12 王浑妻钟氏生女令淑，武子为妹求简美对而未得，有兵家子有俊才，欲以妹妻之，乃白母。曰：“诚是才者，其地可遗，然要令我

### 【今译】

他说：“为人子当尽孝，为人臣当尽忠。有孝有忠，辜负了我什么呢？”

19.11 山公(涛)与嵇康、阮籍只见一面，就成了情意相投的朋友。山涛妻韩氏感觉山公与此二人不同于一般的交情，问山公，公说：“我当今可以认作朋友的，只有这两个人罢了。”妻子说：“僖负羈的妻子也曾亲自观察狐偃、赵衰；我想看看他们，可以吗？”有一天，两个人来了，妻子劝山公留他们住下，准备了酒肉。夜里穿透墙壁看他们，直至天亮竟忘了回去。公进内室说：“二人如何？”妻子说：“你的才华比他们差得远，只应凭见识器度和他们结交罢了。”山公说：“他们也常常认为我的器度好。”

19.12 王浑妻钟氏生的女儿美好贤淑，武子(王济)要给妹妹找一个好对象而没有找着，有个兵家之子，有卓越的才智，武子想把妹妹嫁给他，就禀告了母亲，母亲说：“确实是有才的人，他的门第可以搁置不论，然而要让我看看他。”武子就让这兵家子杂处于一群地位较低的



Without the slightest expression of reproach, his mother said to him, "As a son you were filial, and as a minister you were loyal. With both filial devotion and loyalty, in what way have you betrayed me?"

19.11 The first time Shan T'ao met Chi K'ang and Juan Chi he became united with them in a friendship "stronger than metal and fragrant as orchids." Shan's wife, Lady Han, realized that her husband's relationship with the two men was different from ordinary friendships, and asked him about it. Shan replied, "It's only these two gentlemen whom I may consider the friends of my mature years."

His wife said, "In antiquity Hsi Fu-chi's wife also personally observed Hu Yen and Chao Ts'ui. I'd like to peep at these friends of yours, is it all right?"

On another day the two men came, and his wife urged Shan to detain them overnight. After preparing wine and meat, that night she made a hole through the wall, and it was dawn before she remembered to return to her room.

When Shan came in he asked her, "What did you think of the two men?" His wife replied, "Your own ability is in no way comparable to theirs. It's only on the basis of your knowledge of men and your judgment that you should be their friend."

Shan said, "They, too, have always considered my judgment to be superior."

19.12 The daughter born to Wang Hun's wife, Lady Chung (Chung Yen), was beautiful and chaste. Hun's elder brother Wang Chi was looking about for a good match for her, but had not yet found any. There was a certain son of a military family who had outstanding ability, and Wang, wishing to give his younger sister in marriage to him, consulted his mother about



### 【原文】

见。”武子乃令兵儿与群小杂处，使母帷中察之。既而母谓武子曰：“如此衣形者，是汝所拟者非邪？”武子曰：“是也。”母曰：“此才足以拔萃，然地寒，不有长年，不得申其才用。观其形骨，必不寿，不可与婚。”武子从之。兵儿数年果亡。

19.13 贾充前妇，是李丰女。丰被诛，离婚徙边。后遇赦得还，充先已取郭配女，武帝特听置左右夫人。李氏别住外，不肯还充舍。郭氏语充，欲就省李，充曰：“彼刚介有才气，卿往不如不去。”郭氏于是

### 【今译】

人当中，让母亲在帷幕中观察他。过后母亲对武子说：“穿这样的衣服如此模样的人，是你所选中的人不是？”武子说：“是的。”母亲说：“此人才能足以使他出类拔萃，然而他的门第寒微，没有较长的寿命，难得伸展他的才能。看他的身体和骨相，一定不会长寿，不能同他结婚。”武子依从了母亲。数年后，那兵家子果然死了。

19.13 贾充前妻是李丰的女儿，李丰被杀，李氏离婚发配边疆。后来赦免得以归还。贾充早已娶了郭配的女儿。武帝（司马炎）特别允许他立左右两位夫人。李氏另住在外，不肯回贾充家。郭氏对贾充说，想前去探望李氏，贾充说：“她刚直耿介有才气，你去不如不去。”郭氏严妆盛服整饬仪态，带了许多侍从婢女前往。到了以后，进得门来，



it. Lady Chung said, "If he really is someone with ability, his background may be overlooked. However, you must be sure to let me see him."

Wang Chi accordingly had the son of the military family mingle with a crowd of commoners, and let his mother watch them from behind the curtain. Afterward his mother said to Chi, "The one with such-and-such clothes and physique—isn't he the one you had picked?"

Wang Chi replied, "He's the one."

His mother said, "This boy's ability is adequate to raise him above the crowd. However, his background is humble, and if he doesn't have a long life, he'll never get to exercise his ability or usefulness. As I observed his physiognomy and bony structure (*hsing-ku*), it's evident he won't live to old age. You may not contract a marriage with him." Wang Chi followed her advice, and as it turned out, in a few years the son of the military family died.

19.13 Chia Ch'ung's first wife, Li Wan, was the daughter of Li Feng. When Feng was executed, she was divorced and exiled to the border (Lak-lang, Korea). Later she was pardoned and allowed to return. But Ch'ung had by then already been remarried to Kuo Huai, the daughter of Kuo P'ei. Emperor Wu (Ssu-ma Yen) made a special dispensation, permitting Ch'ung to have a left-hand and a right-hand wife. But Lady Li, who was living apart outside the capital, was unwilling to return to Ch'ung's house. Lady Kuo said to Ch'ung, "I want to go over and have a look at this Li woman."

Ch'ung said, "She's a firm, unbending person with ability and spirit. It would be better if you didn't go." In spite of this, Lady Kuo decked herself out in her full regalia and went at the head of a large retinue of attendants and slaves. When she arrived and entered the door, Lady Li rose



### 【原文】

盛威仪，多将侍婢。既至，入户，李氏起迎，郭不觉脚自屈，因跪再拜。既反，语充。充曰：“语卿道何物？”

19.14 贾充妻李氏作《女训》行于世。李氏女，齐献王妃；郭氏女，惠帝后。充卒，李、郭女各欲令其母合葬，经年不决。贾后废，李氏乃祔葬，遂定。

19.15 王汝南少无婚，自求郝普女。司空以其痴，会无婚处，任其意，便许之。既婚，果有令姿淑德，生东海，遂为王氏母仪。或问汝南：“何以知之？”曰：“尝见井上取水，举动容止不失常，未尝忤观，以此知之。”

19.16 王司徒妇，钟氏女，太傅曾孙，亦有俊才女德。钟、郝为娣

### 【今译】

李氏起身迎接，郭氏不自主地两腿打弯，就跪了下去拜了又拜。回来后，告诉了贾充。贾充说：“告诉你什么来着？”

19.14 贾充的妻子李氏作《女训》流行于当世。李氏的女儿，是齐献王（司马攸）妃；郭氏的女儿，是晋惠帝（司马衷）后。贾充死后，李氏、郭氏的女儿都想让自己的母亲与贾充合葬，多年悬而未决。贾后被废黜，李氏和贾充合葬才最后定下来。

19.15 王汝南（湛）年轻未婚，自己提出要娶郝普的女儿。其父司空（王昶）认为他痴傻，正好又没有婚配对象，随他意愿，就答应了他。婚后，郝女果然有美丽姿容，贤淑的德操，生育王东海（承），终于成了王氏家族良母的仪范。有人问汝南：“根据什么识别她的？”说：“我曾经看见她在井上打水，举止形貌不失规矩，从不举目直视，凭这知道她贤淑善良。”

19.16 王司徒（浑）的妻子是钟家的女儿，太傅（钟繇）的曾孙女，又有卓越的才智和女子的贤德。钟氏和郝氏是妯娌，相互之间既



to greet her, and Kuo unconsciously found her legs giving way of their own accord, and presently she was kneeling down, repeatedly making obeisance. After she had returned and related the incident to Ch'ung, Ch'ung said, "What did I tell you?"

19.14 Chia Ch'ung's first wife, Lady Li, wrote a book of "Instructions for Daughters" (*Nü-hsün*), which gained currency in the world. Lady Li's daughter, Chia Ch'üan, became the consort of Prince Hsien of Ch'i (Ssu-ma Yu), and Chia Nan-feng, the daughter of Ch'ung's second wife, Lady Kuo (Kuo Huai), became the empress of Emperor Hui (Ssu-ma Chung). When Ch'ung died the daughters of Ladies Li and Kuo each wished to have her own mother buried with him. For years the matter remained undecided, until Empress Chia was deposed. Lady Li was then duly buried with Ch'ung, and the matter was finally settled.

19.15 When Wang Chan was young he had never been engaged to be married, and on his own behalf he sought the hand of the daughter of Hao P'u. Since his father, Wang Ch'ang, considered him to be stupid, and there happened to be no marriageable person available, Ch'ang let him follow his fancy, and gave his consent. After they were married, it turned out that the bride possessed both beautiful features and chaste virtue. After she gave birth to Wang Ch'eng, she became the maternal model of the Wang family. Someone asked Chan, "How did you know what kind of person she was?"

He replied, "I once saw her at the well drawing water. In every movement and gesture she never departed from her normal manner, and never once did she cast an improper glance. It was by this that I knew."

19.16 Wang Hun's wife, Chung Yen, was the great-granddaughter of the grand tutor, Chung Yu, and in her own right possessed outstanding





### 【原文】

姒，雅相亲重：钟不以贵陵郝，郝亦不以贱下钟。东海家内则郝夫人之法，京陵家内范钟夫人之礼。

19.17 李平阳，秦州子，中夏名士，于时以比王夷甫。孙秀初欲立威权，咸云：“乐令民望，不可杀，减李重者又不足杀。”遂逼重自裁。初，重在家，有人走从门入，出髻中疏示重，重看之色动。入内示其女，女直叫“绝”，了其意，出则自裁。此女甚高明，重每咨焉。

19.18 周浚作安东时，行猎，值暴雨，过汝南李氏。李氏富足，而男子不在。有女名络秀，闻外有贵人，与一婢于内宰猪羊，作数十人饮食，事事精办，不闻有人声。密覘之，独见一女子，状貌非常。浚因求

### 【今译】

很亲近又很尊重：钟氏不因自己身世高贵在郝氏面前以势压人，郝氏也不因自己身世微贱在钟氏面前低声下气。东海（王承）家中以郝夫人法度为准则，京陵（王浑）家中以钟夫人的礼法为规范。

19.17 李平阳（重）是秦州（李乘）的儿子，中原地区的名士，当时人们把他比附王夷甫（衍）。孙秀最初想确立自己的权威，大家都说：“乐令（广）是民之所望，不能杀；不如李重的人，又不值得杀。”于是逼李重自杀。当时，李重在家里，有人跑着从大门进来，拿出发髻中的条子给李重看，李重一看，脸色就变了。入内宅拿给女儿看，女儿只叫道：“完了！”李重明白她的意思，从家里出来后自杀了。这女子见解很高明，李重有事常询问她。

19.18 周浚作安东将军时，出外打猎，赶上下暴雨，就去拜访汝南李氏。李家很富足，可男子都不在家。有个女儿名叫络秀，听说外面来了贵客，就和一个婢女在内宅宰杀猪羊，备办了数十人的饮食。样样做得很精细，却听不见什么声音。暗中窥视，只见一女子，容貌不一般。周浚于是请求娶为妾，李氏父兄都不答应。络秀说：“门第衰败，



ability and womanly virtue. Lady Chung and Lady Hao, as the wives respectively of the elder and younger Wang brothers, Wang Hun and Wang Chan, always treated each other with affectionate respect. Lady Chung did not, because of her noble origin, act condescendingly toward Lady Hao, nor did Lady Hao, because of her lowly origin, act obsequiously toward Lady Chung. Within the household of Wang Chan's son, Wang Ch'eng, they followed the rules of Lady Hao, and within the household of Wang Hun they took as their model the etiquette of Lady Chung.

19. 17 Li Chung, the son of Li Ping, was a famous gentleman of the central Hsia. At the time people compared him to Wang Yen. When Sun Hsiu first wanted to establish his prestige and power, everyone said, "Yüeh Kuang is the people's hope; he may not be killed. Someone less important than Li Chung, on the other hand, isn't worth killing." So he compelled Chung to take his own life.

Earlier, while Chung was at home, someone ran in through the gate, and, taking a memorandum from inside his topknot, showed it to Chung. As Chung read it, his face paled. Entering the inner quarters, he showed it to his daughter, who immediately cried out, "It's all over!" Chung, understanding her meaning, went out and proceeded to take his own life.

This daughter was extremely high-minded and intelligent, and Chung always consulted her about every situation.

19. 18 When Chou Chün was serving as General Pacifying the East, he was once out hunting when a violent rainstorm came up, just as he was passing by the home of the Li family (Li Po-tsung) of Ju-nan Commandery. The Li family was wealthy and well provided, but, as it happened, none of the men were at home. There was a daughter named Lo-hsiu, who, hearing that there was a noble person outside, with the help of one female



### 【原文】

为妾，父兄不许。络秀曰：“门户殄瘁，何惜一女！若连姻贵族，将来或大益。”父兄从之。遂生伯仁兄弟。络秀语伯仁等：“我所以屈节为汝家作妾，门户计耳。汝若不与吾家作亲亲者，吾亦不惜余年！”伯仁等悉从命。由此李氏在世得方幅齿遇。

19.19 陶公少有大志，家酷贫，与母湛氏同居。同郡范逵素知名，举孝廉，投侃宿。于时冰雪积日，侃室如悬磬，而逵马仆甚多。侃母湛氏语侃曰：“汝但出外留客，吾自为计。”湛头发委地，下为二髻，卖

### 【今译】

何必怜惜一个女子！如果与贵族连姻，将来或许大有益处。”父兄顺从了她。于是生了伯仁（周顗）兄弟。络秀对伯仁等人说：“我降身相从给你家作妾的原因，是为家世门第考虑罢了，你们如果不与我家作亲戚的话，我也不吝惜余生！”伯仁等全依从母命。从此李家在社会上得到了正当的礼遇。

19.19 陶公（侃）年轻时胸怀大志，而家庭极其贫困，和母亲湛氏住在一起。同郡的范逵一向很有名气，被选举为孝廉，投宿陶侃家。当时多日冰天雪地，陶侃家中一无所有，而范逵的马匹和随从仆人很多。侃母湛氏对侃说：“你只管到外面留下客人，我自己想办法。”湛氏发长垂地，剪下作成两副假发，卖掉换得几斛米。把房子的几根柱子，



slave slaughtered pigs and goats and prepared food and drink for several tens of men. Everything was carried out to perfection, and Chou did not hear the sound of anyone. When he peeked in surreptitiously, all he saw was a lone girl, whose form and appearance were unusually beautiful. Chün took the occasion to seek her for a concubine, but her father and elder brothers would not give their consent.

Lo-hsiu said to them "Since our household is 'ruined and in trouble' (*t'ients'ui*), why grudge a lone daughter? If we contract a marriage with a noble family, hereafter we might be greatly benefited."

Her father and brothers followed her advice, and subsequently she gave birth to Chou I and his younger brothers, Chou Sung and Chou Mo. When they were grown, Lo-hsiu said to I and the others, "The only reason I compromised my integrity to become a concubine in your family was to provide for my own household. If you don't treat the members of my family as you would your own kin, I for my part don't care to live out my remaining years."

Chou I and the others all obeyed her command, and from this time onward, as long as Lady Li lived, her family received openly equal treatment with members of the Chou family.

19.19 When T'ao K'an was young he had great ambitions, but his family was desperately poor, and he lived with his mother, Lady Chan. A native of the same commandery (P'o-yang, in Kiangsi), Fan K'uei by name, had always been well known, and when he was recommended for the degree Filial and Incorrupt (*hsiao-lien*), he stopped at K'an's house for the night (on his way to the capital). At the time sleet and snow had been falling for days, and K'an's house was "bare as hanging stone chimes," yet K'uei's horses and servants were extremely numerous. K'an's



### 【原文】

得数斛米。斫诸屋柱，悉割半为薪，剉诸荐以为马草。日夕，遂设精食，从者皆无所乏。逵既叹其才辩，又深愧其厚意。明旦去，侃追送不已，且百里许。逵曰：“路已远，君宜还。”侃犹不返。逵曰：“卿可去矣。至洛阳，当相为美谈。”侃乃返。逵及洛，遂称之于羊晷、顾荣诸人，大获美誉。

19.20 陶公少时作鱼梁吏，尝以坩鲊饷母。母封鲊付使，反书责侃曰：“汝为吏，以官物见饷，非唯不益，乃增吾忧也。”

19.21 桓宣武平蜀，以李势妹为妾，甚有宠，常著斋后。主始不

### 【今译】

全剖割一半做柴禾，铡碎几个草垫作为马料。傍晚，摆设了精美的饮食，随从们全不缺乏什么。范逵既感叹他的才华和口才，又深深地感谢他的厚意。第二天早晨离去时，陶侃追随相送不止，走出将近一百里的样子。范逵说：“送出已很远了，您应当回去了。”侃仍然不返回。逵说：“您可以回去了，到洛阳后，我将为你美言。”陶侃才返回。范逵到了洛阳，就向羊晷、顾荣等人称赞他，于是获得了美誉。

19.20 陶公(侃)年轻时做管理鱼梁的小官，曾经用陶罐装着腌制的鱼送给母亲。母亲把鱼罐加封交给派来的人，回了封信责备陶侃说：“你作官，把官家的东西送给我，不只对我毫无益处，反而增添了我的忧虑啊。”

19.21 桓宣武(温)平定蜀汉后，把李势的妹妹收为妾，非常宠爱她，常常把她安置在书斋后面。公主开始不知道，听说后，带了几十名



mother, Lady Chan, said to K'an, "You just go and see to it that the guests stay. I'll think of something."

Since Lady Chan's hair reached all the way to the floor, she cut it off and made it into two switches, which she sold for several *hu* of rice. She then chopped the pillars of the room, removing half of each for firewood, and ripped up the straw bed mats to make fodder for the horses. As the day drew toward evening, she served an exquisite meal, and no one in the company had any lack. K'uei not only sighed in admiration over her ability and resourcefulness, but also thanked her profusely for her generous intentions.

The next morning, as K'uei was leaving, K'an escorted him on his way, not stopping until he had traveled a hundred *li* or more. K'uei said, "I think you'd better return, sir (*chün*)." But K'an still did not go back. Finally K'uei said, "You (*ch'ing*) may go now! When I get to Lo-yang, I'll say a good word on your behalf." At this K'an finally turned back.

When K'uei reached Lo-yang he proceeded to praise K'an to Yang Cho, Ku Jung, and the others, and thus he gained a great and excellent reputation.

19.20 When T'ao K'an was young he served as a minor official in charge of fish weirs (in Hsün-yang Commandery). He once sent a present of salted fish (*cha*) in an earthenware crock (*k'an*) to his mother (Lady Chan). His mother sealed the fish in the crock, and, handing it back to the messenger, sent back a letter upbraiding K'an as follows: "While you are serving as a minor official, if I receive official property as a present, it is not only of no benefit; it even adds to my unhappiness!"

19.21 When Huan Wen subdued Shu, he took Lady Li, the younger sister of the last ruler, Li Shih, as a concubine, and treated her with



### 【原文】

知，既闻，与数十婢拔白刃袭之。正值李梳头，发委藉地，肤色玉曜，不为动容，徐曰：“国破家亡，无心至此，今日若能见杀，乃是本怀。”主惭而退。

19.22 庾玉台，希之弟也。希诛，将戮玉台。玉台子妇，宣武弟桓豁女也，徒跣求进。阍禁不内，女厉声曰：“是何小人！我伯父门，不听我前！”因突入，号泣请曰：“庾玉台常因人，脚短三寸，当复能作贼不？”宣武笑曰：“婿故自急。”遂原玉台一门。

19.23 谢公夫人帙诸婢，使在前作伎，使太傅暂见便下帙。太傅索更开，夫人云：“恐伤盛德。”

### 【今译】

婢女拔出刀去杀她。正逢李在梳头，长长的头发垂落下来铺到地面上，肤色如玉石般洁白润泽。她毫不动容，慢慢地说：“国破家亡，并无意到这里来，今天如能杀死我，才是我内心的愿望。”公主惭愧地退了出去。

19.22 庾玉台(友)是庾希的弟弟。希被诛后，将要杀玉台。玉台的儿媳，是宣武(桓温)弟桓豁的女儿，赤着脚跑来要求进去。守门人不让进，女子厉声说：“是哪个小人！我伯父家门，不让我进！”于是冲了进去，号哭着请求道：“庾玉台行动常要依靠别人帮助，腿比别人都短三寸，还能够造反吗？”宣武笑着说：“女婿确实危急了。”于是就赦免玉台一家。

19.23 谢公(安)刘夫人把众婢女围在帷帐之中，叫她们在帐前歌舞，让太傅看了一会儿就放下帷帐。太傅要求再打开，夫人说：“恐怕会损害您的大德。”



extreme favor, always keeping her in an apartment behind his study. Huan's wife, the Princess of Nan-k'ang, knew nothing about it at first, but after she had heard, she came with several tens of female attendants, brandishing a naked sword, to attack her. It happened that just then Lady Li was combing her hair, and her tresses fell covering the floor, while the color of her skin was like the luster of jade. She made no movement of her facial expression, but said calmly, "My kingdom has been destroyed and my family ruined. I had no wish to come here. If I could be killed today it would only be what I have longed for from the beginning."

The princess withdrew in shame.

19.22 Yü Yu was the younger brother of Yü Hsi. When Hsi was executed they were on the point of killing Yu as well. Huan Nü-yu, the wife of Yu's son, Yü Hsüan, was the daughter of Huan Wen's younger brother, Huan Huo. Going to Huan Wen's home in her bare feet she sought to be let in, but the gatekeeper barred the way and would not admit her. In a shrill voice the girl cried out, "What kind of petty person are you who won't even let me enter my own uncle's gate!" So saying, she rushed in headlong. Amid wailing and tears she pleaded with Huan, saying, "Yü Yu has always been dependent on others. With one leg three inches short, how could he ever become a rebel?" Huan replied, laughing, "Your husband (and his family) were really and truly in danger!" Whereupon he pardoned Yü Yu's entire family.

19.23 Hsieh An's wife, Lady Liu, curtained off her female attendants and had them come out in front and perform music and dancing. She let Hsieh watch them momentarily and then lowered the curtains. When Hsieh sought to have them opened again, Lady Liu said, "I fear it might damage your abundant virtue."





### 【原文】

19.24 桓车骑不好著新衣，浴后，妇故送新衣与。车骑大怒，催使持去。妇更持还，传语云：“衣不经新，何由而故？”桓公大笑，著之。

19.25 王右军郗夫人谓二弟司空、中郎曰：“王家见二谢，倾筐倒屣；见汝辈来，平平尔。汝可无烦复往。”

19.26 王凝之谢夫人既往王氏，大薄凝之。既还谢家，意大不说。太傅慰释之曰：“王郎，逸少之子，人身亦不恶，汝何以恨乃尔？”答曰：“一门叔父，则有阿大、中郎；群从兄弟，则有封、胡、遏、末。不意天壤之中，乃有王郎！”

19.27 韩康伯母隐古几毁坏。卞鞠见几恶，欲易之。答曰：“我

### 【今译】

19.24 桓车骑(冲)不喜欢穿新衣服，洗浴后，妻子特意送新衣服给他。车骑大怒，让赶快拿走。妻子再次拿回来，传话给他说：“衣服不经新，怎么能成为旧的呢？”桓公哈哈大笑，穿了起来。

19.25 王右军(羲之)郗夫人对她的两个弟弟司空(郗愔)和中郎(郗昙)说：“王家见二谢来到，倾筐倒屣尽其所有；见你们来，平平淡淡罢了，你们可以不必再去了。”

19.26 王凝之谢夫人嫁到王家去以后，很看不起凝之。回到谢家后，心情很不愉快。太傅(谢安)安慰她说：“王郎是逸少(王羲之)的儿子，人材也很不错，你为什么这么不满意？”回答说：“我谢氏一门，叔父中，则有阿大(谢尚)、中郎(谢据)这等人物，众多的堂兄堂弟中，则有封(谢韶)、胡(谢朗)、遏(谢玄)、末(谢渊)这等人物。想不到天地之间，竟有这么个王郎！”

19.27 韩康伯(伯)母亲凭倚的古几案坏了。外孙卞鞠看几案已



19.24 Huan Ch'ung did not like to wear new clothes. Once after his bath his wife, Wang Nü-tsung, purposely sent some new clothes for his use. Ch'ung was highly incensed and insisted on having them taken away. His wife had them taken back to him once more with the relayed message, "If your clothes never go through the stage of being new, by what process will they ever become old?" Lord Huan laughed aloud and put them on.

19.25 Wang Hsi-chih's wife, Lady Ch'ih (Ch'ih Hsüan), said to her two younger brothers, Ch'ih Yin and Ch'ih T'an, "In the Wang household, whenever they see the two Hsiehs, Hsieh An and Hsieh Wan, they overturn the baskets and empty the cupboards (to entertain them). But when they see you two coming, everything is calm and peaceful. You may as well not trouble yourselves to visit anymore."

19.26 Wang Ning-chih's wife, Lady Hsieh (Hsieh Tao-yün), after going to live in the Wang family, felt a great contempt for Ning-chih. On returning for a visit to the Hsieh household, her mood was most unhappy. Her uncle, Hsieh An, hoping to comfort and relieve her, said, "Master Wang is, after all, the son of Wang Hsi-chih, and as a person in his own right isn't at all bad. Why do you resent him so much?"

She replied, "In this one household, for uncles I have (you), A-ta, and the central commander (Hsieh Wan or Hsieh Chü), and for cousins and brothers I have Feng (Hsieh Shao), Hu (Hsieh Lang), O (Hsieh Hsüan), and Mo (Hsieh Yüan). But who would ever have imagined that between heaven and earth there actually exists someone called Master Wang?"

19.27 The armrest (*chi*) on which Han Po's mother, Lady Yin, used to lean was broken and falling apart. Her grandson on her daughter's side, Pien Fan-chih, seeing the armrest in such bad condition, was on the



### 【原文】

若不隐此，汝何以得见古物？”

19.28 王江州夫人语谢遏曰：“汝何以都不复进？为是尘务经心，天分有限？”

19.29 郗嘉宾丧，妇兄弟欲迎妹还，终不肯归，曰：“生纵不得与郗郎同室，死宁不同穴？”

19.30 谢遏绝重其姊。张玄常称其妹，欲以敌之。有济尼者，并游张、谢二家，人问其优劣，答曰：“王夫人神情散朗，故有林下风气；顾家妇清心玉映，自是闺房之秀。”

19.31 王尚书惠尝看王右军夫人，问：“眼耳未觉恶不？”答曰：“发白齿落，属乎形骸；至于眼耳，关于神明，那可便与人隔！”

### 【今译】

坏，想换掉它。回答说：“我如果不倚凭这一个，你怎么能见到古物？”

19.28 王江州（凝之）夫人对谢遏（玄）说：“你为什么一点不长进？是因为世事烦心，还是天资有限？”

19.29 郗嘉宾（超）死了，其妻的兄弟们想把妹妹接回娘家，她始终不肯回去，说：“活着纵然不能再与郗郎同居一室，死后难道不合葬一个墓穴？”

19.30 谢遏（玄）极敬重他姐姐。张玄常称赞他妹妹，想和她匹敌。有个济尼姑，同时往来于张、谢两家，有人问这二人的优劣，回答说：“王夫人神情洒脱，确实有竹林名士的风度气韵；顾家媳妇心地纯洁，如美玉生辉，当然是闺房中的杰出者。”

19.31 王尚书惠曾经去看望王右军（羲之）夫人，问：“视力听力没有感觉衰退吗？”回答说：“发白齿落，属于躯壳的问题；至于眼睛耳朵，关涉着人的精神，怎能丧失视听，从而与人事隔绝开呢？”



point of exchanging it, when Lady Yin replied, "If I didn't lean on this armrest, how would you ever get to see any antiques?"

19.28 Wang Ning-chih's wife, Hsieh Tao-yün, said to her younger brother, Hsieh Hsüan, "Why is it that [in your studies] you make no progress whatsoever? Is it that you occupy your mind with worldly matters, or are there limitations set by your heaven-appointed lot?"

19.29 When Ch'ih Ch'ao died, the elder and younger brothers of his wife, Chou Ma-t'ou, wanted to welcome their sister back to the Chou household, but to the very end she was unwilling to return home. She said, "Even though in life I can't share a common room with Master Ch'ih, in death may I not 'share a common grave'?"

19.30 Hsieh Hsüan held his elder sister, Hsieh Tao-yün, in very high regard, while Chang Hsüan constantly sang the praises of his younger sister, and wanted to match her against the other. A certain Chi Ni went to visit both the Chang and the Hsieh families. When people asked him which was superior and which inferior, he replied, "Lady Wang's (i. e., Hsieh Tao-yün's) spirit and feelings are relaxed and sunny; she certainly has the manner and style of (the Seven Worthies) beneath the (Bamboo) Grove. As for the wife of the Ku family (i. e., Chang Hsüan's sister), her pure heart gleams like jade; without a doubt she's the full flowering of wifely virtue."

19.31 Wang Hui once went to visit Wang Hsi-chih's widow, Ch'ih Hsüan, and asked, "Haven't your eyes and ears suffered any impairment yet?" She replied, "Hair turning white and teeth falling out belong in the category of the physical body. But when it comes to eyes and ears, they are related to the spirit and intelligence. How could I let myself be cut off from other people?"

### 【原文】

19.32 韩康伯母殷，随孙绘之之衡阳，于闾庐洲中逢桓南郡。卞鞠是其外孙，时来问讯。谓鞠曰：“我不死，见此竖二世作贼。”在衡阳数年，绘之遇桓景真之难也。殷抚尸哭曰：“汝父昔罢豫章，征书朝至夕发。汝去郡邑数年，为物不得动，遂及于难，夫复何言！”

### 【今译】

19.32 韩康伯(伯)的母亲殷氏，随同孙子韩绘之到衡阳任上，在闾庐洲中遇到桓南郡(玄)。卞鞠是殷氏外孙，时常来问候。殷对鞠说：“我不死，则会看到这小子父子两代作叛贼！”住在衡阳数年后，绘之在桓景真(亮)叛乱中被杀害了。殷氏抚着他的尸体哭着说：“你父亲当年免去豫章太守时，征书早晨到达，傍晚就动身走了。你离开郡守之职数年，却为别人之事而不能脱身，以至于遭此大难，还说什么呢？”





19.32 Han Po's mother, Lady Yin, accompanied her grandson Han Hui-chih to Heng-yang Commandery. In Ho-lu Island they met Huan Hsüan. Pien Fan-chih, who was her grandson on his mother's side, also came at the time to pay his respects. She said to him, "To think that I haven't died before seeing these two generations of upstarts (Huan Wen and Huan Hsüan) both become rebels!"

After they had been in Heng-yang several years, Hui-chih met disaster at the hands of Hsüan's nephew, Huan Liang. Stroking his dead body, Lady Yin wept and said, "When your father (Han Po) quit his post long ago as grand warden of Yü-chang Commandery, the letter summoning him to the capital arrived in the morning, and by evening he set out. You (have been meaning to) leave this commandery and town for several years, but because of (involvement with) certain persons, you've been unable to move, and now at last you've come upon disaster. What more is there to say?"



## 术解第二十

### 【原文】

20.1 荀勖善解音声，时论谓之“暗解”，遂调律吕，正雅乐。每至正会，殿庭作乐，自调宫商，无不谐韵。阮咸妙赏，时谓“神解”。每公会作乐，而心谓之不调。既无一言直勖，意忌之，遂出阮为始平太守。后有一田父耕于野，得周时玉尺，便是天下正尺。荀试以校己所治钟鼓、金石、丝竹，皆觉短一黍，于是伏阮神识。

20.2 荀勖尝在晋武帝坐上食笋进饭，谓在坐人曰：“此是劳薪炊

### 【今译】

20.1 荀勖很懂音乐声律，时人认为他是“暗解”。于是由他调节乐律，校正郊庙朝会正乐。每至元旦朝会，宫廷奏乐，他都亲自调节音律，无不谐调韵合。阮咸极善于鉴赏音乐，时人认为他是“神解”。每次公务集会奏乐，他心里总感到音律不谐调。既然没有一句肯定荀勖的话，荀勖心里忌恨他，就把阮外放，去作始平太守。后来有一农夫在田野里耕作，挖出一把周代的玉尺，正是天下的标准尺。荀勖试着用它来校正自己整治调理的钟鼓金石丝竹各种乐器，都比它短一黍米，于是才佩服阮咸对音乐的妙赏神识。

20.2 荀勖曾经在晋武帝(司马炎)席间以竹笋下饭，对在座的人



## Chapter 20 Technical Understanding

20.1 Hsün Hsü was skilled in the understanding of musical timbres and notes of the scale (*yin-sheng*). Contemporary critics claimed that his was an “intuitive understanding” (*an-chieh*). Accordingly, it was he who tuned the twelve pitch pipes (*lü-lü*), and corrected the court music. Whenever there was a New Year’s ceremonial in the palace halls where music was performed, he personally tuned the *kungs* and *shangs* of the instruments so that none were out of tune.

Now Juan Hsien had a superb appreciation of music, and his contemporaries claimed that his was a “divine understanding” (*shen-chieh*). At each public gathering where music was performed, in his heart he felt it to be out of tune; but since he had never uttered a single word about it directly to Hsü, the latter was mentally jealous of him, and had him sent out of the capital (Lo-yang) to serve as grand warden of Shih-ping Commandery.

Later on there was an old peasant plowing in his field who found a jade foot rule (*ch’ih*) of the Chou period, which then became the standard measure for the whole realm. When Hsün tested it against the one he had used himself to determine the pitches of the bells, drums, metal and stone chimes, silk-stringed instruments, and bamboo pipes, he discovered that in all cases his was short by one grain of millet (*shu*), and thereafter he acknowledged the superiority of Juan’s “divine knowledge.”

20.2 Hsün Hsü was once sitting with Emperor Wu of Chin (Ssu-ma Yen) eating bamboo shoots along with cooked rice. He said to those seated with him, “This has been steamed over firewood which has seen heavy service (*lao-hsin*).”





### 【原文】

也。”坐者未之信，密遣问之，实用故车脚。

20.3 人有相羊祜父墓，后应出受命君。祜恶其言，遂掘断墓后以坏其势。相者立视之，曰：“犹应出折臂三公。”俄而祜坠马折臂，位果至公。

20.4 王武子善解马性。尝乘一马，著连钱障泥，前有水，终日不肯渡。王云：“此必是惜障泥。”使人解去，便径渡。

20.5 陈述为大将军掾，甚见爱重。及亡，郭璞往哭之，甚哀，乃呼曰：“嗣祖，焉知非福！”俄而大将军作乱，如其所言。

20.6 晋明帝解占冢宅，闻郭璞为人葬，帝微服往看，因问主人：

### 【今译】

说：“这笋是用辛苦的木柴烧制的。”在座的人不信，秘密派人去问，确实实用的旧车轮。

20.3 有人相羊祜父亲的墓地，说今后羊家将会出现受命之君。祜厌恶他的话，就挖断墓后的土石以破坏它的态势。占相人站立观察，说：“仍然要出个断臂三公。”不久祜从马上摔下来折断了臂膊，官位果然至三公。

20.4 王武子(济)很懂得马性。曾经骑乘一匹马，披挂着有连钱花纹的障泥，前方有水，过了好半天，马无论如何不肯过去。王说：“这一定是舍不得障泥。”让人给解掉，就一下子渡过去了。

20.5 陈述作大将军(王敦)的掾属，很受爱重。他死时，郭璞前去吊丧，哭声甚为悲戚，接着大喊道：“嗣祖，怎么知道这不是福气呢！”不久，大将军叛乱，应了他所说的话。

20.6 晋明帝(司马绍)会看墓地风水，听说郭璞给人看阴宅安葬，帝微服前去观看。看后询问主人：“为什么埋在龙角上？这样的葬



Someone in the company did not quite believe him, and secretly sending to inquire about it, found that they had indeed used old carriage axles (*ch'e-chiao*).

20.3 Someone made a geomantic assessment (*hsiang*) of the tomb of Yang Hu's father, Yang Tao, saying, "From its rear (or, 'his descendants,' *hou*) will come forth a ruler who will receive the mandate of Heaven."

Hu was dismayed by his words and accordingly dug away the rear of the tomb to destroy their efficacy. The geomancer stood by watching him, and said, "Even so there will come forth one in the Three Ducal Offices with a broken arm."

Soon thereafter Hu fell from his horse and broke his arm. His rank, as predicted, eventually reached the ducal level.

20.4 Wang Chi was skilled in understanding the nature of horses. Once he was riding a horse which was wearing mottled mud protectors (*chang-ni*). In front of him was a stream which the horse steadfastly refused to cross. Wang said, "It must be that he wants to spare the mud protectors."

After he had someone remove them, the horse went directly across.

20.5 While Ch'en Shu was serving as a civil officer under the generalissimo Wang Tun, he was the recipient of much favor and honor. When he died, Kuo P'u went to weep for him. With poignant grief he cried out, "Ssu-tsu! (Ch'en's courtesy name) Who knows if it wasn't a blessing?" Shortly afterwards the generalissimo started his rebellion, just as Kuo had said.

20.6 Emperor Ming of Chin (Ssu-ma Shao) understood how to make geomantic divinations (*chan*) concerning tombs and houses. On hearing



### 【原文】

“何以葬龙角？此法当灭族！”主人曰：“郭云此葬龙耳，不出三年，当致天子。”帝问：“为是出天子邪？”答曰：“非出天子，能致天子问耳。”

20.7 郭景纯过江，居于暨阳，墓去水不盈百步。时人以为近水，景纯曰：“将当为陆。”今沙涨，去墓数十里皆为桑田。其诗曰：“北阜烈烈，巨海混混，垒垒三坟，唯母与昆。”

20.8 王丞相令郭璞试作一卦。卦成，郭意色甚恶，云：“公有震厄。”王问：“有可消伏理不？”郭曰：“命驾西出数里，得一柏树，截断如

### 【今译】

法将会招致灭族的！”主人说：“郭璞说这是葬在龙耳上，不出三年，就会招来天子。”帝问：“意思是家中会出个天子吗？”回答说：“不是家中出天子，是能招来天子相问罢了。”

20.7 郭景纯(璞)渡江后，住在暨阳，选择的墓地离水边不足百步。当时人认为靠水太近，景纯说：“不久会变为陆地。”如今沙土沉积，离墓地几十里全成为桑田了。他的诗中写道：“北阜烈烈，巨海混混，垒垒三坟，唯母与昆。”

20.8 王丞相(导)让郭璞试着占卜一卦。卦算成，郭神色很难看，说：“公有雷震之灾！”王问：“有没有可以消除的办法？”郭说：“命令御者驾车到西方数里之处，取一棵柏树，截成和公身高一样长，放在



that Kuo P'u was undertaking someone's burial, the emperor went in mufti to watch, and took the occasion to ask the head of the household, "Why are you burying him at the dragon's horn? This way you'll bring about the extermination of your entire clan."

The head of the household replied, "Kuo P'u told us, 'This is a burial at the dragon's ear, and in less than three years there will come a Son of Heaven.'"

The emperor asked, "Does this mean the family will produce a Son of Heaven?"

He replied, "It's not that they'll *produce* a Son of Heaven. It's just that there could come a Son of Heaven asking questions, that's all."

20.7 When Kuo P'u crossed the Yangtze River (between 307 and 312), he lived in Chi-yang prefecture (on the river, east of Chien-k'ang). [When his mother died, he placed her] grave not a full hundred paces from the water, and his contemporaries considered it too close. Kuo P'u replied, "In the future it will all become dry land."

At present the sandy shore has widened so that all around the graveyard for several tens of *li* are mulberry groves and rice paddies. One of his poems states:

"The northern mountain, steep and forbidding,  
The mighty ocean, heaving and tossing.  
Mound upon mound, the triple graves;  
Tis only mother and elder brothers."

20.8 Chancellor Wang Tao ordered Kuo P'u to try forming a hexagram to tell his fortune. When the hexagram was completed, Kuo, his mood and expression extremely distressed, announced, "Your Excellency has the dangerous portent, 'Thunderbolt' (*chen*).'"



### 【原文】

公长,置床上常寝处,灾可消矣。”王从其语,数日中,果震柏粉碎。子弟皆称庆。大将军云:“君乃复委罪于树木!”

20.9 桓公有主簿,善别酒,有酒则令先尝,好者谓“青州从事”,恶者谓“平原督邮”。青州有齐郡,平原有鬲县;“从事”言到脐,“督邮”言在鬲上住。

20.10 郗愔信道甚精勤,常患腹内恶,诸医不可疗。闻于法开有名,往迎之。既来便脉,云:“君侯所患,正是精进太过所致耳。”合一剂

### 【今译】

床上常睡的地方,灾难可以消除掉。”王按他的话作了,数日内,果然雷击柏树劈得粉碎。子侄们全都向他道贺。大将军(王敦)说:“您竟然把罪孽推给了树木!”

20.9 桓公(温)有个主簿,善于鉴别酒,有酒就让他先品尝,好的称作“青州从事”,差的称作“平原督邮”。青州有个齐郡,平原有个鬲县;“从事”的意思是说酒劲到了肚脐,“督邮”的意思是说酒劲只到膈上就停住了。

20.10 郗愔信奉道教,非常虔诚勤奋。常常闹肚子疼痛的病,许多医生都治不好。听说于法开很有名气,就去接他。于法开来后就给他诊脉,说:“您的病,只是事道修行过分造成的。”配了一剂汤药给他。



Wang asked, "Is there any possibility it may be minimized or suppressed (*hsiao-fu*)?"

Kuo said, "Order your carriage and go out of the city toward the west several *li*. There you will find a cypress tree. Cut it off to the same length as yourself and put it on the bed in the place where you usually sleep, and the calamity may be minimized."

Wang followed his directions, and within the space of several days, as predicted, a thunderbolt shattered the cypress in pieces. Wang's sons and younger brothers all offered congratulations, and his cousin, Generalissimo Wang Tun, said, "You actually succeeded in transferring the evil to the tree!"

20.9 Huan Wen had a superintendent of records who was skilled at discriminating between wines. Whenever Huan had wine he would always have him taste it first. The good he would call the "Administrator of Ch'ing Province", and the bad he would call the "Inspector general of Ping-yüan Commandery". This was because in Ch'ing Province there was a Ch'i Commandery, and in Ping-yüan Commandery there was a Ko Prefecture. By the "Administrator" he meant wine that went all the way to the navel (*ch'i*), and by the "Inspector general" he meant wine that stayed above the diaphragm (*ko*).

20.10 Ch'ih Yin believed in the Taoist religion with zealous devotion. Once he was suffering from an ailment in his bowels, which various Taoist physicians were unable to cure. Hearing that the Buddhist monk Yü Fa-k'ai had a good reputation, he sent for him. After he had come, Fa-k'ai took his pulse and said, "What Your Excellency is suffering from is caused by none other than an excess of zeal (*ching-chin*), that's all." Whereupon he mixed a dose of medicine with some hot water and gave it to



### 【原文】

汤与之。一服即大下，去数段许纸，如拳大，剖看，乃先所服符也。

20.11 殷中军妙解经脉，中年都废。有常所给使，忽叩头流血。浩问其故，云：“有死事，终不可说。”诘问良久，乃云：“小人母年垂百岁，抱疾来久，若蒙官一脉，便有活理，讫就屠戮无恨。”浩感其至性，遂令舁来，为诊脉处方。始服一剂汤便愈。于是悉焚经方。

### 【今译】

一吃下去就大泻，泻出了几段纸，像拳头大小，剖开一看，竟然是原先吞服的符篆。

20.11 殷中军(浩)精通人体经络脉理，中年后全荒废不用了。有一个常在身边役使的人，忽然跪下叩头以至流出血来。殷浩问他缘故，说：“有个关系人命的事，始终不便说出。”追问了半天，才说：“小人的母亲年近百岁，生病已很久，如能承蒙您给诊诊脉，就有活下来的可能。事后，让我去死也毫无遗憾。”浩被他的孝心所感动，就让他抬来，给病人诊脉处方开药。刚吃了一剂药就痊愈了。从此殷浩把他所有的医药方书全烧了。



him. No sooner had Ch'ih taken the medicine than immediately he had an enormous bowel movement in which he evacuated several wads of paper, each as big as a fist. When he opened them up to look, they turned out to be the Taoist paper charms (*fu*) he had ingested earlier.

20.11 Yin Hao had a subtle understanding of the "pulses" (*ching-mo*), but in his middle years he completely repudiated it. There was a man who always assisted him in his work who once without warning began knocking his head on the floor until the blood ran. When Hao asked his reason, he replied, "There's a matter of life and death which I've never been able to talk about."

After Yin had pressed him a long while for an answer, he finally said, "My mother's getting on toward a hundred years old and has been suffering from ill health now for a long time. If only she might be favored with just one palpation of the pulse by you, sir, then there's a chance she'll live. For payment I'd go to death by dismemberment without regret." Moved by his extreme sincerity, Hao had the old lady brought in. He felt her pulse and prepared a prescription. As soon as she had taken a dose of the medicine in hot water she was immediately improved. After that Yin burned all his medical books (*ching-fang*).





## 巧艺第二十一

### 【原文】

21.1 弹棋始自魏宫内用妆奁戏。文帝于此戏特妙，用手巾角拂之，无不中。有客自云能，帝使为之。客著葛巾角，低头拂棋，妙逾于帝。

21.2 陵云台楼观精巧，先称平众木轻重，然后造构，乃无锱铢相负揭。台虽高峻，常随风摇动，而终无倾倒之理。魏明帝登台，惧其势危，别以大材扶持之，楼即颓坏。论者谓轻重力偏故也。

21.3 韦仲将能书。魏明帝起殿，欲安榜，使仲将登梯题之。既下，头鬓皓然，因敕儿孙勿复学书。

### 【今译】

21.1 弹棋始自魏宫内用金钗玉梳在妆奁上玩的游戏。文帝(曹丕)对这个游戏特精通，他能用手巾角去拂撒，没有打不中的。有个客人自己说他水平高，文帝让他玩。客人低下头用头上戴的葛巾角，来拂棋，比文帝玩得更绝妙。

21.2 陵云台楼观建造得很精巧，先把所用木料的分量称量平均，然后才建造，于是没有些微轻重高低不均衡的差误。楼台虽然高峻，常常随风摇动，却绝无倾倒的可能。魏明帝(曹叡)登台，害怕它摇来摇去的危势，另外用长大的木料支撑它，楼很快就倒塌了。评论者认为这是重心偏斜的原故。

21.3 韦仲将(诞)善于书法。魏明帝(曹叡)建造宫殿，想安置匾额，让仲将登上梯子去题字。下来后，鬓发皆白，于是告诫儿孙不要学习书法。



## Chapter 21 Skill and Art

21.1 The game of pellet chess (*tan-ch'i*) began from within the palace during the Wei Kingdom, where they used powder boxes (*lien*) to play. Emperor Wen (Ts'ao P'ei) was especially subtle at this game, and using the corner of his handkerchief to flip the playing pieces, never missed a shot. There was once a guest who claimed that he was a capable player, so the emperor had him try it. The guest, who was wearing a cornered cap made of a coarse hempen kerchief, lowered his head to flip the playing pieces, surpassing in subtlety even the emperor.

21.2 The storied observatory of the Cloud-traversing Terrace (Ling-yün t'ai) was built with consummate skill. First they weighed all the timbers for balance, and afterward fitted them together so that there was not even an ounce or a grain (*tzu-chu*) of discrepancy. Though the terrace was built high and imposing, it always swayed with the wind, but never had any tendency to topple over. But when Emperor Ming of Wei (Ts'ao Jui) climbed the tower, he became fearful that its condition was dangerous, so in addition to the original structure they used large timbers to buttress it. The tower began immediately to fall into dilapidation and ruin, and critics claimed it was because the balance had been upset.

21.3 Wei Tan was a capable calligrapher, and once when Emperor Ming of Wei was erecting a hall and wanted to put up a sign, he had Wei climb a ladder to inscribe it. After Wei had come down again the hair of his temples had turned snow-white. It was for this reason that he enjoined his sons and grandsons never again to study calligraphy.



### 【原文】

21.4 钟会是荀济北从舅，二人情好不协。荀有宝剑，可直百万，常在母钟夫人许。会善书，学荀手迹，作书与母取剑，仍窃去不还。荀勖知是钟而无由得也，思所以报之。后钟兄弟以千万起一宅，始成，甚精丽，未得移住。荀极善画，乃潜往画钟门堂作太傅形象，衣冠状貌如平生。二钟入门，便大感恻，宅遂空废。

21.5 羊长和博学工书，能骑射，善围棋。诸羊后多知书，而射奕余艺莫逮。

21.6 戴安道就范宣学，视范所为，范读书亦读书，范抄书亦抄书。唯独好画，范以为无用，不宜劳思于此。戴乃画《南都赋图》，范看毕咨

### 【今译】

21.4 钟会是荀济北(勖)的堂舅，两人感情不和。荀有宝剑，价值百万钱，常放在母亲钟夫人那里。钟会善于书法，摹仿荀的笔迹，写信给荀母索取宝剑，于是窃取到手便不归还。荀勖知道是钟所为却没办法要回，就琢磨报复的办法。后来钟氏兄弟用上千万钱盖起一座宅子，刚建成，很精致漂亮，还没搬进去住。荀极擅长绘画，于是潜入钟家新宅在门堂画了一幅太傅钟繇的肖像，衣冠容貌和活着时一模一样。二钟一进门，便十分感伤悲痛，这所宅子于是就空闲荒废了。

21.5 羊长和(忱)学识广博擅长书法，善于骑马射箭，长于围棋。诸位羊氏后人大都懂书法，而射箭、弈棋等其他技艺都赶不上他。

21.6 戴安道(逵)到范宣那里拜师求学，看范做什么他就做什么，范读书也跟着读书，范抄书也跟着抄书。唯独对好画画这一点，范认为没用，不应该在这方面劳神。戴就画了一幅《南都赋图》，范宣看后赞叹



21.4 Chung Hui was the maternal uncle of Hsün Hsü, but the dispositions and tastes of the two men were incompatible. Hsün had a valuable sword which may have been worth a million gold pieces, (*chin*) which was always kept at the home of his mother, Hui's sister, Lady Chung. Hui was a skillful calligrapher, and, imitating Hsün's handwriting, wrote a letter to Hsün's mother demanding the sword, and by this means spirited it away and never returned it. Hsün Hsü knew that it was Chung who had done it, but he had no means of getting it back, so he mulled over in his mind some way to get even with him.

Later the Chung brothers, Chung Hui and Chung Yü, at the cost of ten million gold pieces erected a house, which had barely been completed. It was extremely exquisite and ornate, and they had not yet been able to move into it. Hsün, who was a very skillful painter, went in secretly and painted the walls of the Chungs' gatehouse with a portrait of their late father, Chung Yu, his clothes, cap, and features just as they were while he was alive. When the two Chungs entered the gate they were greatly affected and upset, and as a result the house remained empty and abandoned.

21.5 Yang Ch'en was comprehensive in his learning and a master at calligraphy. In addition he was an able horseman and archer and a good hand at encirclement chess (*wei-ch'i*). The Yangs in later years were mostly expert calligraphers, but in archery and chess and the other arts no one ever equaled Ch'en.

21.6 When Tai K'uei went to study with Fan Hsüan, he observed everything that Fan did. If Fan was reading, he also would read. If Fan was copying a text, he also would copy a text. It was only his fondness for painting which Fan considered to be of no use, feeling that it was not proper to trouble his thoughts over such a thing. Tai thereupon painted for him



### 【原文】

嗟，甚以为有益，始重画。

21.7 谢太傅云：“顾长康画，有苍生来所无。”

21.8 戴道安中年画行像甚精妙。庾道季看之，语戴云：“神明太俗，由卿世情未尽。”戴云：“唯务光当免卿此语耳。”

21.9 顾长康画裴叔则，颊上益三毛。人问其故，顾曰：“裴楷俊朗有识具，正此是其识具。”看画者寻之，定觉益三毛如有神明，殊胜未安时。

21.10 王中郎以围棋是原地的隐居，支公以围棋为手谈。

21.11 顾长康好写起人形，欲图殷荆州，殷曰：“我形恶，不烦耳。”

### 【今译】

不已，认为大有益处，才开始重视画画。

21.7 谢太傅(安)说：“顾长康(恺之)的画，是自有人类以来所未有的。”

21.8 戴道安(逵)中年以后画佛像极为熟练绝妙。庾道季(劭)看了，对戴说：“佛像神韵过于世俗，是因为你的世俗之情未尽的缘故。”戴说：“只有务光大概能免去你这个批评。”

21.9 顾长康(恺之)画裴叔则(楷)肖像，在颊上添了三撇胡须。人问他是何缘故，顾说：“裴楷俊逸高迈，有见识才具。只有这样，才能表现出他的才华识见。”看画的人玩味这画像，确实觉得增加了三撇胡须凭添了神采气韵，比未画三撇胡须时强多了。

21.10 王中郎(坦之)认为围棋是原地的隐居，支公(遁)认为围棋是用手进行的谈话。

21.11 顾长康(恺之)喜欢画人物的肖像，想画殷荆州(浩)，殷说：“我的形像不好，不烦劳了罢。”顾曰：“您只是为了眼睛的缘故罢了。”



illustrations for Chang Heng's "Poetic Essay on the Southern Capital" (*Nan-tu fu*). After Fan had finished, looking at them, he sighed in admiration and admitted that they greatly enhanced the text. It was only then that he began to appreciate the value of painting.

21.7 Hsieh An once said, "There has never been anything like Ku K'ai-chih's paintings since the existence of living beings (*ts'ang-sheng*)."

21.8 In his middle years Tai K'uei painted the subject "Walking the Buddha Image" (*hsing-hsiang*) with consummate subtlety. When Yü Ho saw his work he said to Tai, "The spirit and intelligence of the image are too vulgar, which springs from the fact that your own worldly passions haven't been ended yet."

Tai replied, "Only a Wu Kuang would escape this charge of yours."

21.9 When Ku K'ai-chih painted P'ei K'ai's portrait he added three hairs to his cheek. When someone asked his reason, Ku said, "P'ei K'ai was an outstanding and transparent person who possessed a knowledge of human capabilities. It's precisely these hairs which represent his knowledge of human capabilities."

Those who looked at the painting searched for this, and actually did feel that the added three hairs seemed somehow to make it possess spirit and intelligence to a far greater degree than at the time before they had been applied.

21.10 Wang T'an-chih considered the game of encirclement chess (*wei-ch'i*) a kind of "sedentary retirement" (*tso-yin*), while the monk Chih Tun considered it "manual conversation" (*shou-t'an*).

21.11 Ku K'ai-chih was fond of drawing people's portraits. He wanted to picture Yin Chung-k'an, but the latter said, "My features are ugly; just don't bother."



### 【原文】

顾曰：“明府正为眼尔。但明点童子，飞白拂其上，使如轻云之蔽日。”

21.12 顾长康画谢幼舆在岩石里。人问其所以，顾曰：“谢云：‘一丘一壑，自谓过之。’此子宜置丘壑中。”

21.13 顾长康画人，或数年不点目精。人问其故，顾曰：“四体妍蚩，本无关于妙处，传神写照，正在阿堵中。”

21.14 顾长康道：“画‘手挥五弦’易，‘目送归鸿’难。”

### 【今译】

只要清楚地点画出瞳子，然后以飞白拂掠其上，就会使眼睛如轻云蔽日一般。”

21.12 顾长康(恺之)把谢幼舆(鯤)画在岩石之中。人问他为什么这样画，顾说：“谢说：‘纵意丘壑之情，自认为超过庾亮。’应该把这位先生放在深山幽谷中。”

21.13 顾长康(恺之)画人像，有时几年不点上眼睛的瞳人。人问他为什么，顾说：“四肢的美丑，本于画的奥妙所在无甚紧要，画像的传神之笔，只在这里面。”

21.14 顾长康(恺之)谈道：“画‘手挥五弦’的动作容易，画‘目送归鸿’的神意难。”



Ku relied, "But Your Excellency, it's precisely on account of your eye that I want to do it. I'll simply indicate the pupil with a bright dot, and then with 'flying white' (*fei-pai*) gently brush over it, making it like light clouds veiling the sun."

21.12 Ku K'ai-chih painted Hsieh K'un among crags and rocks. When someone asked why he did so, Ku said, "Hsieh once said, 'When it comes to (living in seclusion on) a single hill or (fishing in) a single stream, I rate myself superior to him (i. e., Yü Liang). This fellow should be placed among hills and streams.'"

21.13 Ku K'ai-chih would paint a portrait and sometimes not dot the pupils of the eyes for several years. When someone asked his reason, Ku replied, "The beauty or ugliness of the four limbs basically bears no relation to the most subtle part of a painting. What conveys the spirit and portrays the likeness lies precisely in these dots."

21.14 Ku K'ai-chih once said, "To paint 'The hand sweeps over the five-stringed lute' is easy, but to paint 'The eye escorts the homing goose' is hard."





## 宠礼第二十二

### 【原文】

22.1 元帝正会，引王丞相登御床，王公固辞。中宗引之弥苦。王公曰：“使太阳与万物同晖，臣下何以瞻仰！”

22.2 桓宣武尝请参佐入宿，袁宏、伏滔相次而至。莅名，府中复有袁参军，彦伯疑焉，令传教更质。传教曰：“参军是袁、伏之袁，复何所疑？”

22.3 王珣、郗超并有奇才，为大司马所眷拔。珣为主簿，超为记室参军。超为人多髯，珣状短小，于时荆州为之语曰：“髯参军，短主簿，能令公喜，能令公怒。”

22.4 许玄度停都一月，刘尹无日不往，乃叹曰：“卿复少时不去，

### 【今译】

22.1 晋元帝(司马睿)元旦朝会群臣，拉王丞相(导)一起登御座，王公坚决推辞，中宗更是极力拉他。王公说：“假如太阳与万物同辉，让臣子们瞻仰什么！”

22.2 桓宣武(温)曾经请僚属到官署里住宿，袁宏、伏滔先后到达。点名时，府中还有个袁参军，彦伯(袁宏)对此有怀疑，让传教再去问一问。传教说：“参军，就是袁、伏之袁，还有什么可怀疑的？”

22.3 王珣和郗超都有特出的才能，受到大司马(桓温)的爱重提拔。王珣作了主簿，郗超作了记室参军。郗超胡须很多，王珣个子矮小，当时荆州人给他们编了顺口溜说：“髯参军，短主簿，能令公喜，能令公怒。”

22.4 许玄度(询)在京城住了一个月，刘尹(惔)没有一天不去



## Chapter 22 Favor and Veneration

22.1 At the New Year's Assembly Emperor Yüan (Ssu-ma Jui) drew Chancellor Wang Tao by the hand to mount the imperial dais. Wang steadfastly declined, but the emperor drew him the more insistently. Finally Wang said, "If the sun were to shine with exactly the same brilliance as all other things, what would the ministers below have to look up to?"

22.2 Huan Wen occasionally invited his aides and assistants into his private quarters to spend the night. Yüan Hung and Fu T'ao arrived one after the other. When the names were being announced at headquarters, Yüan Hung, in doubt about which one was intended since there was another aide named Yüan, asked the messenger to check back. The messenger replied, "The aide is the Yüan of the combination Yüan-Fu. Why should there be any doubt about it?"

22.3 Wang Hsün and Ch'ih Ch'ao both had remarkable ability and were singled out for affection by the grand marshal, Huan Wen. Hsün was superintendent of records and Ch'ao was secretarial aide. Ch'ao's face was heavily bewhiskered, while Hsün's figure was short and squat. At the time the people of Ching Province made up a ditty about them which went,

"The bewhiskered aide-de-camp  
And the short records lad  
Can make his lordship happy,  
Or make his lordship mad."

22.4 Hsü Hsün stopped at the capital (Chien-k'ang) for one month. Not a day passed that the capital intendant Liu T'an did not go to pay him a visit. Sighing, Liu said to Hsü, "If you don't leave in a little



### 【原文】

我成轻薄京尹。”

22.5 孝武在西堂会，伏滔预坐。还，下车呼其儿，语之曰：“百人高会，临坐未得他语，先问：‘伏滔何在？在此不？’此故未易得。为人作父如此，何如？”

22.6 卞范之为丹阳尹。羊孚南州暂还，往卞许，云：“下官疾动，不堪坐。”卞便开帐拂褥，羊径上大床，入被须枕。卞回坐倾睐，移晨达莫。羊去，卞语曰：“我以第一理期卿，卿莫负我！”

### 【今译】

看他，于是感叹说：“你再有段时间不走，我就成了不务正业的京兆尹了。”

22.5 晋孝武帝(司马耀)在西堂集会，伏滔在座。回来后，下车就叫他的儿子，对他说：“百人聚集的大会上，皇帝坐下任何话都没说，先问：‘伏滔在哪里？在这里吗？’这确实难得。作人作父亲能达到如此地步，怎么样？”

22.6 卞范之(鞠)任丹阳尹。羊孚自南州临时回京，到卞范之那里去，说：“下官的病发作了，坐不住。”卞就掀开帐子拂拭褥子，羊孚径直上了大床，钻进被子靠着枕头。卞扭着身坐着，侧着脸看，从早到晚。羊临走，卞对他说：“我把头等重要的事托付给你，你不要辜负我！”



while I'll become a worthless and insignificant capital intendant!"

22.5 Emperor Hsiao-wu (Ssu-ma Yao) held an assembly in the Western Hall of the palace, at which Fu T'ao was present. When Fu returned home, he got down from his carriage and called his son, Fu Hsi, and said to him, "A hundred people were there at this eminent gathering, and as His Majesty took his seat, before he had had a chance to talk about anything else, he first asked, 'Where is Fu T'ao? Is he here?' This sort of thing is obviously not easily achieved. To have a man like this for a father—what do you think of it?"

22.6 While Pien Fan-chih was capital intendant, Yang Fu came back briefly from Nan-chou. After going to Pien's house, he said, "My illness is acting up (*chi-tung*), and I can't endure sitting up," Pien thereupon opened the bed curtains and smoothed out the bedding. Yang went directly up onto the large bed, and, getting inside the coverlet, rested his head on the pillow. Pien turned and sat keeping vigil by his side from morning until evening. When Yang left, Pien said to him, "I've treated you with the highest principles. Don't you ever betray me!"



## 任诞第二十三

### 【原文】

23.1 陈留阮籍、谯国嵇康、河内山涛三人年皆相比，康年少亚之。预此契者，沛国刘伶、陈留阮咸、河内向秀、琅邪王戎。七人常集于竹林之下，肆意酣畅，故世谓“竹林七贤”。

23.2 阮籍遭母丧，在晋文王坐，进酒肉。司隶何曾亦在坐，曰：“明公方以孝治天下，而阮籍以重丧显于公坐饮酒食肉，宜流之海外，以正风教。”文王曰：“嗣宗毁顿如此，君不能共忧之，何谓？且有疾而饮酒食肉，固丧礼也。”籍饮啖不辍，神色自若。

23.3 刘伶病酒，渴甚，从妇求酒。妇捐酒毁器，涕泣谏曰：“君饮

### 【今译】

23.1 陈留阮籍、谯国嵇康、河内山涛三人的年龄相仿，嵇康稍小一些。参预这一聚会的人还有沛国刘伶、陈留阮咸、河内向秀、琅邪王戎。这七人常常在竹林下聚会，毫无顾忌地开怀畅饮，所以世人称他们为“竹林七贤”。

23.2 阮籍为母亲服丧期间，在晋文王（司马昭）席间饮酒食肉。司隶校尉何曾也在座，说：“明公正在以孝道治理天下，而阮籍在重丧之时公然在您的席间饮酒食肉，应当把他放逐到边远地方，以端正风俗教化。”文王说：“嗣宗因居丧过哀已经如此消瘦疲惫，你不能同我一样忧虑他，是什么道理？况且居丧之时有病患而饮酒吃肉，本来是符合丧礼仪制的。”阮籍吃喝不停，神色镇定自如。

23.3 刘伶醉酒身体不适，口渴得厉害，向妻子要酒，妻子倒掉酒，毁坏了酒器，哭着劝道：“您饮酒太过度，不是养生之道，一定要戒



## Chapter 23 The Free and Unrestrained

23.1 Juan Chi of Ch'en-liu, Chi K'ang of Chiao Principality, and Shan T'ao of Ho-nei were all three of comparable age, Chi K'ang being the youngest. Joining this company later were Liu Ling of P'ei Principality, Juan Hsien of Ch'en-liu, Hsiang Hsiu of Ho-nei, and Wang Jung of Lang-yeh. The seven used to gather beneath a bamboo grove, letting their fancy free in merry revelry. For this reason the world called them the "Seven Worthies of the Bamboo Grove."

23.2 While Juan Chi was in mourning for his mother, he was once present at a party at the house of Prince Wen of Chin (Ssu-ma Chao) where he was helping himself to meat and wine. The commandant of the capital province, Ho Tseng, who was also present, said to Prince Wen, "Your Excellency is now ruling the realm with filial devotion, yet Juan Chi, during the period of severe mourning, has appeared openly among Your Lordship's guests drinking wine and eating meat. You should banish him beyond the sea to set right the teaching on public morals."

Prince Wen replied, "Here is Juan Chi, emaciated and depressed like this, yet you're unable to grieve with him. What's the reason? Furthermore, 'when one is ill, to drink wine and eat meat' is definitely in accord with the mourning rites."

Chi continued drinking and devouring his food without interruption, his spirit and expression completely self-possessed.

23.3 Liu Ling was once suffering from a hangover (*ping-chiu*), and, being extremely thirsty, asked his wife for some wine. His wife, who had poured out all the wine and smashed the vessels, pleaded with tears in



### 【原文】

太过，非摄生之道，必宜断之！”伶曰：“甚善。我不能自禁，唯当祝鬼神自誓断之耳。便可具酒肉。”妇曰：“敬闻命。”供酒肉于神前，请伶祝誓。伶跪而祝曰：“天生刘伶，以酒为名，一饮一斛，五斗解醒。妇人之言，慎不可听！”便引酒进肉，隗然已醉矣。

23.4 刘公荣与人饮酒，杂秽非类。人或讥之，答曰：“胜公荣者不可不与饮，不如公荣者亦不可不与饮，是公荣辈者又不可不与饮。故终日共饮而醉。”

23.5 步兵校尉缺，厨中有贮酒数百斛，阮籍乃求为步兵校尉。

### 【今译】

酒！”刘伶说：“很好。我不能自己禁戒，只有祷告鬼神祈求帮助，发誓戒掉它才行。现在就去备办酒肉。”妻子说：“遵命照办。”妻子将酒肉供奉在神像前，请刘伶告神发誓。刘伶跪着祈祷道：“天生刘伶，以酒为命，一饮一斛，五斗去病。妇人之言，万不能听！”接着拿起酒肉吃喝起来，醉倒如泥。

23.4 刘公荣(昶)和别人喝酒，对方各色各样什么人都有。有人讥笑他，他回答说：“比我强的人不能不与他喝，不如我的人也不能不和他喝，是我同类的人又不能不和他喝。所以整天一起喝酒而大醉。”

23.5 步兵校尉的职位空缺，厨营中贮有几百斛酒，阮籍就要求去做步兵校尉。



her eyes, saying, "You're drinking far too much. It's no way to preserve your life. You'll have to stop it."

Ling said, "A very good idea. But I'm unable to stop by myself. It can only be done if I pray to the ghosts and spirits and take an oath that I'll stop it. So you may get ready the wine and meat for the sacrifice."

His wife said, "As you wish," and setting out wine and meat before the spirits, requested Ling to pray and take his oath. Ling knelt down and prayed,

"Heaven produced Liu Ling  
And took 'wine' for his name.  
At one gulp he will down a gallon—  
Five dipperfuls to ease the hangover.  
As for his wife's complaint,  
Be careful not to listen."

Whereupon he drained the wine and ate up the meat, and before he knew it was already drunk again.

23.4 When Liu Ch'ang drank with other people he would mingle with riff-raff and persons not in his own class. When someone chided him for this, he replied, "If it's someone superior to me, I can't help drinking with him; and if it's someone inferior to me, I also can't help drinking with him. And if it's someone of my own group, again I can't help drinking with him."

Thus he would drink with people all day long and get drunk with them.

23.5 There was a vacancy in the office of the commandant of infantry, in the commissary of which were stored several hundred *hu* of wine. It was for this reason that Juan Chi requested to become commandant of infantry.





### 【原文】

23.6 刘伶恒纵酒放达，或脱衣裸形在屋中。人见讥之，伶曰：“我以天地为栋宇，屋室为裋衣，诸君何为人我裋中？”

23.7 阮籍嫂尝还家，籍见与别。或讥之，籍曰：“礼岂为我辈设也！”

23.8 阮公邻家妇有美色，当垆酤酒。阮与王安丰常从妇饮酒，阮醉，便眠其妇侧。夫始殊疑之，伺察，终无他意。

23.9 阮籍当葬母，蒸一肥豚，饮酒二斗，然后临诀，直言：“穷矣！”都得一号，因吐血，废顿良久。

23.10 阮仲容步兵居道南，诸阮居道北；北阮皆富，南阮贫。七月七日，北阮盛晒衣，皆纱罗锦绮。仲容以竿挂大布犊鼻裋于中庭。

### 【今译】

23.6 刘伶经常纵情狂饮，放任不羁，有时脱掉衣服赤身裸体地呆在屋里。有人看见了讥笑他，刘伶说：“我以天地作为房屋，以屋室作为衣裤，各位先生为什么钻进我的裤子里来？”

23.7 阮籍的嫂子一次回娘家，阮籍去见她与她道别。有人讥笑他，籍说：“礼法难道是为我们这些人设立的吗？”

23.8 阮公(籍)邻居的妇人很有姿色，在酒店卖酒。阮与王安丰(戎)经常到妇人那里饮酒，阮喝醉了，就躺在那妇人身旁睡觉。她丈夫起初颇为怀疑他，细心观察后，发现他始终没有别的意图。

23.9 阮籍将安葬母亲，蒸了一只小肥猪，喝了二斗酒，然后去诀别，只说了声“完了啊！”总共就这一声号叫，随即口吐鲜血，昏厥了很长时间。

23.10 阮仲容(咸)和叔叔阮步兵(籍)住在道南，其他阮氏住在道北；路北的阮家全都很富足，路南的阮家贫穷。七月七日这天，路北阮家大晒衣物，全是华丽的丝织品。仲容用竹竿挑起粗布围裙晒在庭



23.6 On many occasions Liu Ling, under the influence of wine, would be completely free and uninhibited, sometimes taking off his clothes and sitting naked in his room. Once when some persons saw him and chided him for it, Ling retorted, "I take heaven and earth for my pillars and roof, and the rooms of my house for my pants and coat. What are you gentlemen doing in my pants?"

23.7 Juan Chi's sister-in-law (*sao*) was once returning to her parents' home, and Chi went to see her to say good-bye. When someone chided him for this, Chi replied, "Were the rites established for people like me?"

23.8 The wife of Juan Chi's neighbor was very pretty. She worked as a barmaid tending the vats (*lu*) and selling wine. Juan and Wang Jung frequently drank at her place, and after Juan became drunk he would sleep by this woman's side. Her husband at first was extraordinarily suspicious of him, but after careful investigation it was found that Juan had no other intention.

23.9 When Juan Chi was about to bury his mother, he steamed a fat suckling pig, drank two dipperfuls of wine, and after that attended the last rites. He did nothing but cry, "It's all over (*ch'iung-i*)!" and gave himself to continuous wailing. As a result of this he spit up blood and wasted away for a long time.

23.10 Juan Hsien and Juan Chi lived on the south side of the street, and all the other Juans lived on the north (sunny) side. The northern Juans were all wealthy, while the southern Juans were poor. On the seventh day of the seventh month the northern Juans put on a grand sunning of their wardrobes, which all consisted of silk gauzes and colored and plain brocades, while Juan Hsien, using a bamboo pole, hung out a large



### 【原文】

人或怪之，答曰：“未能免俗，聊复尔耳。”

23.11 阮步兵丧母，裴令公往吊之。阮方醉，散发坐床，箕踞不哭。裴至，下席于地。哭，吊吸着嗙毕便去。或问裴：“凡吊，主人哭，客乃为礼。阮既不哭，君何为哭？”裴曰：“阮方外之人，故不崇礼制。我辈俗中人，故以仪轨自居。”时人叹为两得其中。

23.12 诸阮皆能饮酒，仲容至宗人间共集，不复用常杯斟酌，以大瓮盛酒，围坐相向大酌。时有群猪来饮，直接去上，便共饮之。

23.13 阮浑长成，风气韵度似父，亦欲作达。步兵曰：“仲容已预之，卿不得复尔！”

### 【今译】

院中。有人看见觉得奇怪，他回答说：“不能免除俗习，姑且以此应景罢了。”

23.11 阮步兵(籍)的母亲去世了，裴令公(楷)前去吊唁。阮刚喝醉了酒，披散着头发在坐榻上伸开脚坐，也不哭。裴到了，他下了坐榻到地上来。裴令公哭，吊唁完毕就离开了。有人问裴：“凡是去吊丧，主人哭，客才依礼而哭。阮既然不哭，您干什么哭？”裴说：“阮是世俗之外的人，所以不崇尚礼制。我们是世俗之中的人，所以按礼仪的规矩行事。”当时的人赞叹他们二人各得其理中。

23.12 阮氏家族的人全都能喝酒，仲容(阮咸)到同族人那里一起聚会，不用通常使用的酒杯斟酒喝，而用大瓮盛酒，大家围坐瓮边面对面大喝。当时有一群猪也来喝，径直凑到酒瓮跟前，于是就一同喝起来。

23.13 阮浑长大成人，风度气质很像他父亲，也想以放任旷达自居。其父步兵(阮籍)说：“仲容(阮咸)已参预其中，你不能再这样！”



pair of plain cloth calf-nose underpants (*tu-pi kun*) in his central courtyard. When someone remarked about this, he replied, "I'm not yet able to be completely free of worldly matters, so I just do this, that's all!"

23.11 When Juan Chi was in mourning for his mother, P'ei K'ai went to pay him a visit of condolence. Juan was drunk at the time and was sitting with disheveled hair, his legs sprawled apart, not weeping. When P'ei arrived he put down a mat for himself on the floor, and after his weeping and words of condolence were completed, he departed.

Someone asked P'ei, "Generally when one offers condolences, the host weeps and the guest simply pays his respects. Since Juan was not weeping, why did you weep?"

P'ei replied, "Juan is a man beyond the realm of ordinary morality (*fang-wai*) and therefore pays no homage to the rules of propriety. People like you and me are still within the realm of custom (*su-chung*), so we live our lives after the pattern set by etiquette." His contemporaries sighed in admiration over the way both men had found their true center.

23.12 The Juans were all great drinkers. When Juan Hsien arrived at the home of any of the clan for a gathering, they no longer used ordinary wine cups (*pei*) for drinking toasts. Instead they would use a large earthenware vat (*weng*) filled with wine, and sitting facing each other all around it, would take large drafts. One time a herd of pigs came to drink and went directly up to the vat, whereupon pigs and men all proceeded to drink together.

23.13 Juan Hun's style and manner were like his father's (Juan Chi), and he, too, wanted to be free (*ta*). But Juan Chi said, "Juan Hsien has already joined us. You can't do it too."



### 【原文】

23.14 裴成公妇，王戎女。王戎晨往裴许，不通径前。裴从床南下，女从北下，相对作宾主，了无异色。

23.15 阮仲容先幸姑家鲜卑婢。及居母丧，姑当远移，初云当留婢，既发，定将去。仲容借客驴著重服自追之，累骑而返，曰：“人种不可失！”即遥集之母也。

23.16 任恺既失权势，不复自检括。或谓和峤曰：“卿何以坐视元袞败而不救？”和曰：“元袞如北夏门拉拽自欲坏，非一木所能支。”

23.17 刘道真少时，常渔草泽，善歌啸，闻者莫不留连。有一老姬，识其非常人，甚乐其歌啸，乃杀豚进之。道真食豚尽，了不谢。姬

### 【今译】

23.14 裴成公(颢)的妻子是王戎的女儿。王戎清晨到裴成公那里去，不通报一声就径直进来相见。裴成公从床南边下来，女儿从床北边下来，宾客与主人双方面对面，毫无不自在的表情。

23.15 阮仲容(咸)先已宠幸姑家的鲜卑族婢女。为母亲服丧时，姑母将要离开阮家到远方去，起初说将留下这婢女，出发后，到底还是把她带走了。仲容借了客人的驴，穿着丧服，亲自去追她，然后两个人同骑一头驴返回。说：“人种不可丢失！”这婢女就是遥集(阮孚)的母亲。

23.16 任恺失去权势后，纵酒耽乐不再约束自己。有人对和峤说：“你为什么坐视元袞败落而不相救？”和峤说：“元袞就像北夏门断裂必然要毁坏，不是一根木头所能支撑得住的。”

23.17 刘道真(宝)年轻时，经常在荒野水泽中捕鱼，他善于啸咏，听到的人无不驻足欣赏，舍不得离去。有一位老妇人，看他不是寻



23.14 P'ei Wei's wife was the daughter of Wang Jung. Wang Jung once went early in the morning to P'ei's house, and without announcement walked straight into the bedroom. P'ei got down from the south side of the bed, and Wang's daughter from the north, and, facing Wang, they performed the greetings of host and guest without showing the slightest expression of embarrassment.

23.15 Juan Hsien had previously shown favor to a Hsien-pei slave girl in the household of his paternal aunt (*ku*). At the time when Hsien was in mourning for the death of his mother, the aunt was on the point of moving to a distant place. At first she said she would leave the slave girl behind, but after she had set out, it turned out she had taken her along. Juan Hsien borrowed a guest's donkey, and, still wearing the clothes of mourning for a parent, rode after her himself, returning with the two of them riding one behind the other on the same saddle. Juan explained, "A man's seed is not to be lost." She was Juan Fu's mother.

23.16 After Jen K'ai had lost his power and prestige he no longer exercised any self-restraint. Someone said to Ho Ch'iao, "Why do you sit by and watch Jen K'ai going to ruin without coming to his rescue?"

Ho replied, "Jen K'ai is like the North Hsia Gate of Lo-yang. Splitting and splintering (*lâp-lâ*), all by itself it's about to collapse. It isn't something which can be shored up with one piece of wood."

23.17 When Liu Pao was young he used to go fishing in a grassy marsh. He was skilled at singing and whistling, and all who heard him used to linger and listen. There was an old woman who recognized him for an unusual man, and who so thoroughly enjoyed his singing and whistling that she killed a pig and served it to him. Liu Pao consumed the pig to the end without saying a word of thanks. The old woman saw that he was still



### 【原文】

见不饱，又进一豚。食半余半，乃还之。后为吏部郎，姬儿为小令史，道真超用之。不知所由，问母，母告之。于是齎牛酒诣道真，道真曰：“去，去！无可复用相报。”

23.18 阮宣子常步行，以百钱挂杖头，至酒店，便独酣畅，虽当世贵盛，不肯诣也。

23.19 山季伦为荆州，时出酣畅，人为之歌曰：“山公时一醉，径造高阳池，日暮倒载归，茗芋无所知。复能乘骏马，倒著白接鬣，举手问葛疆，何如并州儿？”高阳池在襄阳。疆是其爱将，并州人也。

### 【今译】

常之人，又非常喜欢他的啸咏，就杀了小猪送给他吃。道真把小猪吃完了，全不道谢。老妇看他还没饱，就又送上一只小猪。他吃了一半剩下一半，就还给了老妇。后来他任吏部郎，老妇的儿子是小令史，道真就越级提拔他。他不知是什么缘故，就问母亲，母亲把前事告诉了他。于是他拉着牛带着酒去拜访道真，道真说：“走罢，走罢！不用再报答我。”

23.18 阮宣子(脩)经常徒步外出，把百钱挂在手杖顶端，走到酒店，就独自开怀畅饮，即使是当世的权贵名流，也不肯去拜访。

23.19 山季伦(简)任荆州刺史时，经常出去纵情畅饮，人们为他作歌唱道：“山公时一醉，径造高阳池，日暮倒载归，茗芋无所知。复能乘骏马，倒著白接鬣，举手问葛疆，何如并州儿？”高阳池在襄阳。葛疆是山季伦的爱将，并州人氏。



not satiated and served him another pig. He ate half of it and left half, which he returned to her.

Later he became a secretary in the Board of Civil Office, where the old woman's son was serving as a petty clerk. Liu Pao singled him out for special promotion, and the young man, not knowing the reason, asked his mother. His mother told him (about the pigs), whereupon he prepared beef and wine and went to visit Liu Pao.

Pao said, "Go away! Go away! I have nothing more to repay you with."

23.18 Juan Hsiu used to travel everywhere on foot with one hundred cash (*ch'ien*) dangling from the end of his staff. When he came to a wine shop he would drink and enjoy himself there alone. Even when the most noble and influential men of the day invited him, he refused to go to their houses.

23.19 While Shan Chien was serving as governor-general of Ching Province he was always going out to drink. People made up a song about him which went:

"Lord Shan at times once he is drunk,  
Heads straight for Kao-yang Pool."  
At day's end, slumped, he rides back home,  
Feeling no pain (*mieng-tieng*), oblivious to all.  
At other times he'll ride a dashing steed,  
Donning askew his egret cap.  
He lifts his hand and asks Ko Ch'iang,  
'Am I doing as well as the Ping-chou boys?'"

The Kao-yang Pool was located in Hsiang-yang (northern Hupei, Shan's headquarters as governor-general). Ko Ch'iang was Shan Chien's beloved general, a native of Ping Province (Shansi).





### 【原文】

23.20 张季鹰纵任不拘，时人号为“江东步兵”。或谓之曰：“卿乃可纵适一时，独不为身后名邪？”答曰：“使我有身后名，不如即时一杯酒！”

23.21 毕茂世云：“一手持蟹螯，一手持酒杯，拍浮酒池中，便足了一生。”

23.22 贺司空入洛赴命，为太孙舍人，经吴阊门，在船中弹琴。张季鹰本不相识，先在金阊亭，闻弦甚清，下船就贺，因共语，便大相知说。问贺：“卿欲何之？”贺曰：“入洛赴命，正尔进路。”张曰：“吾亦有事北京，因路寄载。”便与贺同发。初不告家，家追问乃知。

23.23 祖车骑过江时，公私俭薄，无好服玩。王、庾诸公共就祖，

### 【今译】

23.20 张季鹰(翰)纵情放任不拘仪礼，当时的人称他为“江东步兵”。有人对他说：“你虽然可以纵情享乐一时，难道就不考虑身后的名声吗？”回答说：“让我有身后的好名声，不如此刻有一杯酒！”

23.21 毕茂世(卓)说：“一手拿蟹腿，一手举酒杯，游在酒池中，足可了此生。”

23.22 贺司空(循)到洛阳去接受任命，作太子舍人，路经吴阊门，在船中弹琴。张季鹰(翰)本来不认识他，先在金阊亭中，听琴声甚为清新，就下船来访贺，继而一起谈论起来，便对贺大为赏识爱悦。问贺：“你要到哪里去？”贺说：“到洛阳赴命，正走在路上。”张说：“我也有事去洛阳，沿路搭船同行。”于是与贺一同起程，根本就没报告家中，家里追问，才知道。

23.23 祖车骑(逖)刚过江时，公庠私府都不丰裕，没有讲究的服饰玩物。王导、庾亮等人一起到祖车骑那里去，忽然看见皮毛长袍一



23.20 Chang Han did as he pleased without restraint. His contemporaries nick-named him the “Juan Chi of East of the Yangtze River.” Someone once asked him, “Do you think it’s all right to do as you please and live for the present moment without making a name for yourself that will live after your death?”

Chang replied, “Making a name for myself after death isn’t as good as one cup of wine right now.”

23.21 Pi Cho used to say, “Holding a crab’s claw in one hand and a cup of wine in the other, paddling and swimming about in a pool of wine—ah! with that I’d be content to spend my whole life!”

23.22 When Ho Hsün was on his way up to Lo-yang from K’uai-chi to take up his post as chamberlain of the imperial grandson Ssu-ma Yü, his boat passed through the Glorious Gate (Ch’ang-men) of Wu Commandery (Soochow). Ho was sitting in the boat playing a seven-stringed zither (*ch’in*). Chang Han had never made his acquaintance before, but when he first heard from his position in the Pavilion of Golden Glory (Chinch’ang t’ing) the notes of the zither sounding so clear and pure, he went down to the boat where Ho was playing, and thereby got to converse with him. In this way they struck up a great friendship and liking for each other. Chang asked, “Where are you bound for?”

Ho replied, “Up to Lo-yang to take up a post. I’m just on my way.”

Chang said, “I have some business in the northern capital, too, so I’ll travel with you on the way.” Thereupon he and Ho set out together. Chang had not notified his family beforehand, and the family found out about it only after pursuing him with inquiries.

23.23 When Tsu Ti fled southward across the Yangtze River, in both his public and private life he was simple and frugal, without fine



### 【原文】

忽见裘袍重叠，珍饰盈列。诸公怪问之，祖曰：“昨夜复南塘一出。”祖于时恒自使健儿鼓行劫钞，在事之人亦容而不问。

23.24 鸿胪卿孔群好饮酒，王丞相语云：“卿何为恒饮酒？不见酒家覆甌布，日月糜烂？”群曰：“不尔。不见糟肉乃更堪久？”群尝书与亲旧：“今年田得七百斛秫米，不了麴蘖事。”

23.25 有人讥周仆射与亲友言戏秽杂无检节。周曰：“吾若万里长江，何能不千里一曲！”

23.26 温太真位未高时，屡与扬州、淮中估客搏蒲，与辄不竞。

### 【今译】

大掾，到处摆满了珍贵的装饰品。王导等人很奇怪而问他，祖说：“昨夜到南塘去了一趟。”祖当时常派勇健青年公开抢劫，负责的官员也容忍而不追究。

23.24 鸿胪卿孔群好喝酒，王丞相（导）对他说：“你为什么总是喝酒呢？没看见酒店盖酒坛的布，年长日久就烂掉吗？”孔群说：“不是这样。没看见用酒糟腌的肉才更经久不坏吗？”孔群曾经给亲朋好友写信说：“今年田里收获了七百斛高粱，不够酿酒用的。”

23.25 有人讥笑周仆射（顗）和亲友言笑戏乐污秽不雅，有失检点节制。周说：“我好比万里长江，怎能不千里而打一个弯呢！”

23.26 温太真（峤）官位尚不高时，屡次和扬州、淮中的客商搏蒲赌博，只要玩总赢不了。曾有一次下了大赌注，玩输了，没办法脱身返



clothing or trinkets. Once when Wang Tao, Yü Liang, and the other gentlemen came in a group to visit Tsu, they were startled to see furs and padded robes piled up in layers and jewels and ornaments laid out in profusion. Finding the situation peculiar, the gentlemen asked him about it. Tsu replied, "Last night we made another raid at Nan-t'ang (a suburb south of Chien-k'ang)." At the time Tsu always had in his employ strong ruffians to beat the drums and carry out raiding and plundering operations. The people in authority, for their part, tolerated it and asked no questions.

23.24 The master of court ceremonials, Kung Ch'ün, was fond of drinking. Chancellor Wang Tao once said to him, "Why are you always drinking? Have you never seen how the cloths used to cover wine jars (*p'ou*) in the wineshops rot away after a few days or months?"

Ch'ün replied, "That's not true. Have you never seen how meat marinated in wine dregs keeps longer than usual?"

Ch'ün once wrote to his relatives and old friends, "From this year's harvest I received a mere seven hundred *hu* of glutinous rice (*shu-mi*), not even enough for fermentation purposes!"

23.25 Someone criticized Chou I for talking and joking with relatives and friends in a crude manner, without restraint or dignity.

Chou rejoined, "I'm like the ten-thousand-*li* Long River (the Yangtze). How could it avoid making at least one turn in a thousand *li*?"

23.26 While Wen Ch'iao's rank was still low, he often played *choupar* (*shu-p'u*) with the merchants on the Chin-huai River in Yang Province, but with them he was always a "noncompetitor." On one occasion he lost everything he had in a gambling defeat and was left without any means of getting back home. Since he was a good friend of Yü Liang, from



### 【原文】

尝一过大输物，戏屈，无因得反。与庾亮善，于舫中大唤亮曰：“卿可赎我？”庾即送直，然后得还。经此数四。

23.27 温公喜慢语，卞令礼法自居。至庾公许，大相剖击，温发口鄙秽，庾公徐曰：“太真终日无鄙言。”

23.28 周伯仁风德雅重，深达危乱。过江积年，恒大饮酒，尝经三日不醒。时人谓之“三日仆射”。

23.29 卫君长为温公长史，温公甚善之。每率尔提酒脯就卫，箕踞相对弥日。卫往温许亦尔。

23.30 苏峻乱，诸庾逃散。庾冰时为吴郡，单身奔亡。民吏皆去，唯郡卒独以小船载冰出钱塘口，篷篠覆之。时峻赏募觅冰，属所在

### 【今译】

回。他和庾亮关系好，在船中大声喊庾亮道：“你能赎我吗？”庾亮立即送去赎金，然后才得以回还。这类情况有过好几次。

23.27 温公(峤)喜欢不严肃地随便讲话，卞令(壺)以言行谨守礼法自处。到庾公(亮)那里，卞对温激烈地揭发批评，温开口尽是粗语脏话，庾公慢腾腾地说：“太真终日没有粗俗的语言。”

23.28 周伯仁(顗)作风品德正派厚重，深明当时危乱的形势。过江多年，总是大肆饮酒，曾经一连三日醉酒不醒。当时人称之为“三日仆射”。

23.29 卫君长(永)做温公(峤)长史，温公对他特别亲近。经常随随便便提着酒和干肉到卫君长那里去，两个人面对面蹲坐饮酒，一喝一整天。卫君长到温公那里去也是这样。

23.30 苏峻以讨伐庾亮为名起兵作乱，庾氏诸兄弟全逃散了。庾冰当时做吴郡内史，只身奔逃。属官和百姓全都逃走了，只有一个郡府的差役独自一人用小船载着庾冰逃出钱塘江口，用粗制芦席遮盖



the middle of the boat where he was he shouted out to Liang in a loud voice, "You'll have to bail me out!"

Liang immediately sent the requisite amount, and after that he got to return home. He went through this sort of thing repeatedly.

23.27 Wen Ch'iao took pleasure in intemperate remarks, whereas Pien K'un always kept himself within the bounds of propriety and law. They once went to Yü Liang's house where they got into a large argument. Every time Wen opened his mouth, the language was vulgar and obscene, but Yü remarked calmly, "Wen Ch'iao never utters a vulgar word the whole day long."

23.28 Chou I's manner and moral power were originally cultivated and dignified, and he had a profound ability to adjust to dangerous and chaotic times. As the years passed, however, after he had crossed the Yangtze River, he became more and more a heavy drinker and would occasionally be sober only for three days at a time. His contemporaries called him the "Three-day Vice-President."

23.29 While Wei Yung was serving as Wen Ch'iao's senior administrator, Wen was very friendly with him, and frequently on the spur of the moment would bring wine and salted dried meat (*fu*) to Wei's house, where they would sit opposite each other all day with legs sprawled apart unceremoniously. When Wei went to Wen's place it was the same.

23.30 At the time of Su Chün's rebellion all the members of the Yü family scattered and fled. Yü Ping, who at the time was serving as grand warden of Wu Commandery, made his escape alone; all his underlings had deserted him. A lone runner of the commandery office single-handedly took Ping in a small boat out through the mouth of the Ch'ieh-tang River, concealing him under some coarse bamboo matting. At the time Su Chün



### 【原文】

搜检甚急。卒舍船市渚，因饮酒醉，还，舞棹向船曰：“何处觅庾吴郡，此中便是！”冰大惶怖，然不敢动。监司见船小装狭，谓卒狂醉，都不复疑。自送过淞江，寄山阴魏家，得免。后事平，冰欲报卒，适其所愿。卒曰：“出自厮下，不愿名器。少苦执鞭，恒患不得快饮酒；使其酒足馀年，毕矣。无所复须。”冰为起大舍，市奴婢，使门内有百斛酒，终其身。时谓此卒非唯有智，且亦达生。

23.31 殷洪乔作豫章郡，临去，都下人因附百许函书。既至石头，

### 【今译】

着他。当时苏峻悬赏捉拿庾冰，命令到处搜索，十分急迫。差役离开船到小洲上买东西，就喝醉了酒。回来，挥舞着船桨对着小船说：“哪里去找庾吴郡，这里面就是！”庾冰大为恐慌，却不敢动。监察的人见船小，地方狭窄，认为差役是发酒疯，完全没有怀疑。送过浙江之后，寄居在会稽山阴魏家，得以脱险。苏峻叛乱平息后，庾冰想报答差役，依他的愿望满足他。差役说：“我出身地位低贱，不愿作官。从小苦于供人役使，一直遗憾不能痛痛快快地喝酒；假使能让我余生有足够的酒喝，就满足了。没有其他什么需求。”庾冰为他造起了宽大的房舍，买了奴婢，让他家中有成百斛的酒，直至他去世。当时的人认为这个差役不仅有智谋，而且又通达人生真谛。

23.31 殷洪乔(美)就任豫章太守，临走，京都人托他捎带一百来封信。到了石头城，他把信全都投到了江水中，于是祷告说：“沉没的



was offering a reward and had instituted a manhunt for Ping, and his orders for the search and investigation of every place where he might be staying were extremely urgent. The runner, leaving the boat moored at a market wharf, had gone ashore for a drink, and came back drunk. Waving his oar in the direction of the boat he said to one of the investigators, "Ya lookin' for Yü Ping? He's right in here!"

Ping was filled with great fear and panic, but dared not move. When the investigator saw how small the boat was, and how narrow its capacity, he figured the runner was just raving drunk, and never gave it another thought. Instead he personally escorted the boat to the opposite shore of the Chih (i. e., the Che) River, where Ping took refuge with the Wei family of Shan-yin Prefecture and so managed to escape.

Later, after the rebellion had been put down, Ping wanted to requite the runner and offered him whatever his heart desired. The man said, "My origins being as humble as they are, I don't want either fame or rank. Ever since I was young I've worked hard at menial jobs like wielding the whip as a charioteer, and I've always felt that I wasn't able to drink to my heart's content. If I could just have enough wine to last the rest of my life, I wouldn't need another thing!"

Ping built a large house for him, purchased male and female slaves, and made sure there were a hundred *hu* of wine on the premises to last till the end of his life. Contemporaries said that the runner not only had wisdom; he had "mastered the meaning of life (*ta-sheng*)."

23.31 When Yin Hsien was appointed grand warden of Yü-chang Commandery, on the eve of his departure to take up his post the people of the capital (Chien-k'ang) took the occasion to entrust him with a hundred or more letters to deliver. After he reached Shih-t'ou he threw them all into





### 【原文】

悉掷水中，因祝曰：“沉者自沉，浮者自浮，殷洪乔不能作致书邮！”

23.32 王长史、谢仁祖同为王公掾，长史云：“谢掾能作异舞。”谢便起舞，神意甚暇。王公熟视，谓客曰：“使人思安丰。”

23.33 王、刘共在杭南，酣宴于桓子野家。谢镇西往尚书墓还，葬后三日反哭。诸人欲要之，初遣一信，犹未许，然已停车；重要，便回驾。诸人门外迎之，把臂便下。裁得脱帻，著帽酣宴。半坐，乃觉未脱衰。

23.34 桓宣武少家贫，戏大输，债主敦求甚切。思自振之方，莫

### 【今译】

尽管沉没，漂浮的尽管漂浮，殷洪乔不能作送信的邮差！”

23.32 王长史(濛)和谢仁祖(尚)同是王公(导)的掾属，长史说：“谢掾会跳奇特的舞蹈。”谢仁祖就跳了起来，神情意志很悠闲。王公仔细地观看，对客人说：“让人想起安丰(王戎)。”

23.33 王裒、刘惔都住在朱雀桥南乌衣巷，一起到桓子野(伊)家畅饮。谢镇西(尚)到谢尚书(裒)的墓地去回来，这是葬后三日奉神主回祖庙。诸位想邀他来饮酒，先派去一人相请，还没答应，但已经把车停了下来；再一次去邀请，就掉转了车头。几个人在门外迎接他，拉着手臂下了车。匆匆忙忙才脱掉帽子，戴着发巾就喝起酒来。直至宴席中间，才发觉没有脱去丧服。

23.34 桓宣武(温)年轻时家境贫困，赌博输了许多钱，债主催逼很急。他想来想去，想不出自救的办法。陈郡的袁耽杰出豪迈，多才多



the water. As he did so he muttered the following incantation:

“Let those that sink sink,  
And those that float float;  
But Yin Hsien never can  
Become a mailman.”

23.32 While Wang Meng and Hsieh Shang were serving together as officers under Wang Tao's administration Wang Meng once remarked, “Officer Hsieh here can perform an unusual dance.”

Hsieh immediately got up and danced, his spirit and mood both utterly composed. Wang Tao watched him intently, then said to the other guests, “Makes a person think of Wang Jung!”

23.33 While Wang Meng and Liu T'an were both living south of the Vermilion Sparrow Pontoon, there was a festive banquet at the home of Huan I. Hsieh Shang was just returning from mourning at the grave of his elder brother P'ou, to observe the rite of “returning to weep” (*fan-k'u*) on the third day after the burial. They wanted to invite Shang to the banquet, so they first dispatched a messenger, but he had not yet consented. He had, however, already halted his carriage, and when they insistently repeated the invitation, he finally turned his carriage around. It was only after they had greeted him at the door, and, steadying his arm, had helped him down from the carriage, that he got to remove his mourning headband and replace it with a cap. The merrymaking and feasting were already in mid-progress before he finally realized he had not yet removed his coarse hempen robe of mourning.

23.34 When Huan Wen was young his family was poor. Once while playing *chaupar* he suffered a huge loss, and his creditor kept demanding payment with extreme insistence. Huan thought over some scheme whereby



### 【原文】

知所出。陈郡袁耽俊迈多能，宣武欲求救于耽。耽时居艰，恐致疑，试以告焉，应声便许，略无嫌吝。遂变服，怀布帽，随温去与债主戏。耽素有艺名，债主就局，曰：“汝故当不办作袁彦道邪？”遂共戏。十万一掷，直上百万数，投马绝叫，傍若无人，探布帽掷对人曰：“汝竟识袁彦道不？”

23.35 王光禄云：“酒正使人人自远。”

23.36 刘尹云：“孙承公狂士，每至一处，赏玩累日，或回至半路却返。”

23.37 袁彦道有二妹：一适殷渊源，一适谢仁祖。语桓宣武云：“恨不更有一人配卿！”

### 【今译】

艺，宣武想向他求救。袁耽当时正居丧，恐怕有所犹豫，就试探着把事情告诉了他，话音刚落，袁随口便应允了，毫无疑惑顾惜。于是换掉了丧服，怀揣布帽，跟着桓温去和债主博戏。袁耽一向就有技艺高超的名气，债主来到赌局前，说：“你当然不可能是袁彦道了？”于是一起玩。十万钱一局，一直增到一百万的大数目，投掷赌具大声喊叫，旁若无人，从怀中掏出布帽投向对方说：“你究竟认识袁彦道不？”

23.35 王光禄(蕴)说：“酒恰能使人人远离自己。”

23.36 刘尹(惔)说：“孙承公(统)是个狂放之士，每到一个地方，都要观赏游玩好多天，有时走上归途，半路上又返回去。”

23.37 袁彦道(耽)有两个妹妹：一个嫁给殷渊源(浩)，一个嫁给谢仁祖(尚)。他对桓宣武(温)说：“遗憾不能再有一个妹妹许配给你！”



he might extricate himself, but did not know how to get out of his dilemma.

Yüan Tan of Ch'en Commandery was a bold and forthright man of many capabilities, so Huan was on the point of seeking help from Tan. But at the time Tan was in mourning for a parent, and Huan, afraid of placing him in a compromising position, broached the problem to him in very tentative terms. Quick as an echo, Tan immediately consented, without the slightest reluctance or hesitation. Thereupon he changed his clothes and tucked his cloth mourning cap in his bosom and followed Huan out to gamble with his creditor.

Tan had a long-standing reputation as a skillful player. As the creditor approached the gaming board, he said, "Now, you can't possibly play the game like Yü an Tan, can you?" Whereupon they played together at one hundred thousand points a throw, and were soon up into the millions. As Tan threw his winning counters (*ma*) down, he would shout at the top of his lungs as though no other person were present. Reaching into his bosom for his cloth cap, he flung it at his opponent with the words, "Now, at last, do you recognize Yüan Tan?"

23.35 Wang Yün said, "Wine is just the thing to make every man naturally remote from the world."

23.36 Liu T'an said, "Sun T'ung is a madman. Whenever he goes anywhere he enjoys himself for days on end, and sometimes on his return he'll get halfway home and then suddenly turn back."

23.37 Yüan Tan had two younger sisters. One, Nü-huang, was married to Yin Hao, and the other, Nü-cheng, to Hsieh Shang. He once said to Huan Wen, "It's a pity I don't have still another sister to make a match with you!"



### 【原文】

23.38 桓车骑在荆州，张玄为侍中，使至江陵，路经阳岐村。俄见一人持半小笼生鱼，径来造船，云：“有鱼欲寄作脍。”张乃维舟而纳之，问其姓字，称是刘遗民。张素闻其名，大相忻待。刘既知张衔命，问：“谢安、王文度并佳不？”张甚欲话言，刘了无停意。既进脍，便去，云：“向得此鱼，观君船上当有脍具，是故来耳。”于是便去。张乃追至刘家。为设酒，殊不清旨，张高其人，不得已而饮之。方共对饮，刘便先起，云：“今正伐获，不宜久废。”张亦无以留之。

23.39 王子猷诣郗雍州，雍州在内，见有毵毵，云：“阿乞那得此

### 【今译】

23.38 桓车骑(冲)做荆州刺史时，张玄任侍中，派他去江陵，沿路经过阳岐村。一会儿见一个人手里拿着半小笼活鱼，径直过来要上船，说：“我有鱼想拜托帮我加工成鱼脍。”张玄就拴上船让他上来，问他姓氏字号，自称是刘遗民(骥之)。张玄早就听说过他的大名。非常高兴地接待他。刘知道张受有使命后，问：“谢安、王文度(坦之)都好吗？”张玄很想和他攀谈，刘遗民完全没有停留的意思。送上鱼脍后，就要走，说：“刚才捕到了这些鱼，看您的船上大概是有加工成脍的用具，所以前来罢了。”于是就走了。张又追到刘遗民家里。刘给他摆了酒，酒不很清静纯正，张崇仰他这个人，不得已而喝了。正在一起对饮，刘便首先起身，说：“今天正在割苇获，不能耽搁太久。”张也没办法挽留他。

23.39 王子猷(徽之)去拜访郗雍州(恢)，雍州在内室，王看见有彩色花纹的细毛毯，说：“阿乞哪里得来的这东西！”就让身旁随从送



23.38 While Huan Ch'ung was governor of Ching Province, Chang Hsüan, who was then serving as personal attendant at court, was sent on a mission to see him in Chiang-ling. On his way, as he passed Yang-ch'i Village (200 *li* downriver from Wu-ch'ang), he suddenly caught sight of a man carrying a small basket half filled with fish. The man came directly over toward Chang's boat and said, "I have some fish here for which I'd like to borrow your utensils to cut them into slices."

Chang accordingly moored the boat and took him in. He asked the man's name, and the man said he was Liu Lin-chih. Since Chang had long heard of his reputation, he welcomed him with great delight. When Liu learned that Chang had been entrusted with a mission from the capital, he asked, "Are Hsieh An and Wang T'an-chih both well?"

Chang wanted very much to keep on talking with him, but Liu had not the slightest intention of staying. As soon as he had finished eating the sliced fish, he started to leave, saying, "Just now I got these fish and observed that there'd probably be utensils for slicing them on board your boat, and it was only for this reason that I came." With that he left. Chang proceeded to follow him all the way to his house, where Liu set out some wine for him. It was of extraordinarily impure quality, but because Chang held Liu's person in high esteem, he had no recourse but to drink it down. While they were drinking, seated opposite each other, Liu was the first to rise, saying, "Right now it's time to cut the rushes(*ti*); I shouldn't let it go any longer." Chang, for his part, had no way of detaining him.

23.39 Wang Hui-chih once went to visit Ch'ih Hui. While Ch'ih was still in the inner part of the house. Wang noticed that he had a small wool rug (*t'âp-təng*) and said to himself, "Where on earth did A-ch'i (Ch'ih Hui) get this thing?" Whereupon he ordered his attendants to send



### 【原文】

物!”令左右送还家。郗出觅之,王曰:“向有大力者负之而趋。”郗无忤色。

23.40 谢安始出西,戏,失车牛,便杖策步归。道逢刘尹,语曰:“安石将无伤?”谢乃同载而归。

23.41 襄阳罗友有大韵,少时多谓之痴。尝伺人祠,欲乞食,往太蚤,门未开。主人迎神出见,问以非时何得在此,答曰:“闻卿祠,欲乞一顿食耳。”遂隐门侧,至晓得食便退,了无忤容。为人有记功:从桓宣武平蜀,按行蜀城阙观宇,内外道陌广狭,植种果竹多少,皆默记之。

### 【今译】

回家去。郗出来找这毛毯,王子猷说:“刚才有大力士背上它跑了。”郗恢并无不悦的神色。

23.40 谢安初到建康,出去游玩,丢了车和驾车的牛,就拄着手杖步行而归。路上遇到刘尹(悛),刘对谢说:“安石大概没有受伤吧?”谢安于是与他同车归来。

23.41 襄阳罗友极有气派,年轻时人们都认为他呆傻。曾经察知有人家祭神,想讨得饭吃,去得太早了,门还没开。主人出门迎神看见他,问他为什么这个时候呆在这里,回答说:“听说你今天设祭,想求一顿饭吃而已。”于是藏身在门边,等天亮后得到食物就走了,毫无惭愧的表情。他生性记忆力极强:跟随桓宣武(温)平定蜀汉以后,巡行蜀帝宫阙殿宇台榭,对于那里内外道路的宽窄、种植果树竹木的多少,



it back to his own house. Ch'ih Hui came out and was looking about for it, Wang said, "Just now there was a big strong man who put it on his back and ran off with it." Ch'ih showed no sign of offense.

23.40 When Hsieh An first came out of retirement and went west to Chien-k'ang, he lost his carriage and ox by gambling, and was returning home on foot leaning on his staff. On the road he ran into Liu T'an, who said to him, "An-shih, are you all right?" Whereupon Hsieh rode back with him.

23.41 Lo Yu of Hsiang-yang possessed great refinement, but when he was young most people called him a fool. Once he attended another person's sacrifice for the purpose of begging for some of the food. He went very early before the gate was open. The host went out to welcome the spirits, and catching sight of him, asked, "Since it's not time yet, what are you doing here?"

Lo replied, "I heard you were holding a sacrifice and wanted to beg for a meal, that's all." Whereupon he ensconced himself by the side of the gate. When dawn came, he took the food and withdrew, without the slightest expression of embarrassment.

As a person he possessed an excellent memory. When he accompanied Huan Wen on the pacification of Shu, he made a tour of inspection of Shu's walls and pylons, observation towers and edifices; the width or narrowness of its streets and crossroads, the abundance or paucity of the fruit trees and bamboos planted along them, were all silently recorded in his memory. Later, when Huan Wen met (the future) Emperor Chien-wen (Ssu-ma Yü) at Li-chou (near Chien-k'ang), Yu was also present. While they talked together about the events that had taken place in Shu, there were also some things left out or forgotten, all of which Yu named in





### 【原文】

后宣武漂洲与简文集，友亦预焉。共道蜀中事，亦有所遗忘，友皆名列，曾无错漏。宣武验以蜀城阙簿，皆如其言，坐者叹服。谢公云：“罗友诘减魏阳元。”后为广州刺史，当之镇，刺史桓豁语令莫来宿，答曰：“民已有前期，主人贫，或有酒饌之费，见与甚有旧。请别日奉命。”征西密遣人察之，至夕乃往荆州门下书佐家，处之怡然，不异胜达。在益州，语儿云：“我有五百人食器。”家中大惊，其由来清，而忽有此物，定是二百五十沓乌椽。

23.42 桓子野每闻清歌，辄唤“奈何！”谢公闻之，曰：“子野可谓一往有深情。”

### 【今译】

全都记在心里。后来宣武在漂洲与简文帝(司马昱)集会，罗友也在其中。一起谈论起李蜀帝宫的情况，都有所遗忘，罗友全都清清楚楚一项一项地说出来，竟无错漏之处。宣武用蜀宫阙簿册检验，全和他说的的一样，在坐的人都赞叹佩服。谢公(安)说：“罗友绝不比魏阳元(舒)差。”后来他作了广州刺史，即将到镇赴任，荆州刺史桓豁对他说，让他晚上来住，罗回答说：“小民已有约会在先，主人家贫，或许有酒肴的破费，对我很有旧情。请允许我改日拜访。”征西将军桓豁暗中派人侦察，到傍晚，竟是到刺史的门生、一个主办文书的佐吏家去，在那里，他那怡悦的样子，不异于在与名流贤达相处。在益州时对儿子说：“我有五百人的餐具。”家里人非常惊讶，他从来清廉，却突然有这么多餐具，一定是指那二百五十件套的黑色食盒。

23.42 桓子野(伊)每逢听到挽歌，就喊“怎么办呢！”谢公(安)听说后，说：“子野可算得一往情深！”



order, without a single mistake or lapse of memory. Huan Wen checked his account against the records of the walls and pylons of Shu, and everything was exactly as he had said. Everyone present acknowledged his prowess with sighs of admiration. Hsieh An exclaimed, "Lo Yu is not a whit inferior to Wei Shu!"

Later Lo was appointed governor of Kuang Province (Kwangtung and Kwangsi). When he was about to go to his post, the governor of Ching Province, Huan Huo spoke to him, inviting him to come that evening and stay overnight. Lo replied, "I already have a prior engagement, but my host is poor, and perhaps has spent money for wine and meat. Visiting with him is based on a very old friendship. Please let me accept your invitation some other day."

Huan Huo secretly dispatched someone to spy on him, and when evening came he actually did go to the home of an assistant clerk in the Ching provincial administration, and stayed there every bit as happily as if his host had been someone of supreme prominence.

While he was in I Province (Szechwan), he said to his sons, "I have a dinner service for five hundred people." Everyone in the family was greatly shocked that Lo, having been so incorrupt in the past, should now suddenly have come into possession of this sort of thing. On investigation it turned out to be two hundred and fifty double sets (*t'a*) of black lacquered nesting boxes (*lei*).

23. 42 Whenever Huan I listened to unaccompanied singing (*ch'ing-ko*), he would always cry aloud, "Alas! What shall I do (*nai-ho*)?"

Hsieh An, hearing him, said, "Tzu-yeh, you're what might be called a man of deep feeling all the way through!"



### 【原文】

23.43 张湛好于斋前种松柏；时袁山松出游，每好令左右作挽歌。时人谓“张屋下陈尸，袁道上行殡”。

23.44 罗友作荆州从事，桓宣武为王车骑集别，友进，坐良久，辞出，宣武曰：“卿向欲咨事，何以便去？”答曰：“友闻白羊肉美，一生未曾得吃，故冒求前耳，无事可咨。今已饱，不复须驻。”了无惭色。

23.45 张麟酒后，挽歌甚凄苦。桓车骑曰：“卿非田横门人，何乃顿尔至致？”

23.46 王子猷尝暂寄人空宅住，便令种竹。或问：“暂住何烦尔？”王啸咏良久，直指竹曰：“何可一日无此君！”

23.47 王子猷居山阴，夜大雪，眠觉，开室命酌酒，四望皎然。因

### 【今译】

23.43 张湛喜好在房前种植松树柏树；当时袁山松出外游玩，常常喜好让身边的人唱挽歌。当时人说“张屋下陈尸，袁道上行殡”。

23.44 罗友任荆州从事时，一次桓宣武（温）为王车骑（洽）聚会饯行，罗友进来，坐了很长时间，告辞而出，宣武说：“你刚才有事情要问，怎么这就走了呢？”回答说：“我听说白羊肉鲜美，有生以来从未吃过，所以冒昧求见罢了，没有什么事情可问。现在已经吃饱，不须再呆下去。”完全没有愧容。

23.45 张麟（湛）饮酒后，唱挽歌唱得很悲伤痛苦。桓车骑（冲）说：“你不是田横的门人，为什么骤然悲伤到这地步？”

23.46 王子猷（徽之）曾经暂借别人的空宅院居住，随即命人种竹子。有人问：“暂时住一住何必如此烦劳？”王啸咏很久，直指竹子说：“怎么能一天没有这位先生！”

23.47 王子猷（徽之）住在山阴，一天夜里下起大雪，一觉醒来，打开房门，叫人斟酒，环视四周，皎然洁白。于是起身徘徊，吟咏左思



23.43 Chang Chan was fond of planting pines and cypresses in front of his study. At the same time, whenever Yüan Shan-sung went out for an excursion, he was always fond of having his companions compose pallbearers' songs (*wan-ko*). Contemporaries used to say, "Chang sets out corpses below his room, and Yüan performs burials along the road."

23.44 While Lo Yu was serving as a clerk in the administration of Ching Province, the governor, Huan Wen, gave a farewell party for Wang Ch'ia. Lo Yu, having come forward next to Huan and sat for a while, finally excused himself to leave. Huan said, "But just now you wanted to consult about something. Why are you leaving so soon?"

Lo replied, "I've heard that the meat of white sheep is delicious, and since all my life I've never gotten to eat any, I made bold to seek a front seat, that's all. I've got nothing to consult about. Now that I've already eaten my fill, there's no further need to stay." He showed not the slightest expression of embarrassment.

23.45 Chang Chan, after a few drinks, used to sing pallbearers' songs (*wan-ko*) with great pathos and poignancy. Huan Ch'ung said to him, "You're not one of T'ien Heng's retainers; how have you suddenly reached such perfection?"

23.46 Wang Hui-chih was once temporarily lodging in another man's vacant house, and ordered bamboos planted. Someone asked, "Since you're only living here temporarily, why bother?" Wang whistled and chanted poems a good while; then abruptly pointing to the bamboos, replied, "How could I live a single day without these gentlemen?"

23.47 While Wang Hui-chih was living in Shan-yin, one night there was a heavy fall of snow. Waking from sleep, he opened the panels of his room, and, ordering wine, drank to the shining whiteness all about



### 【原文】

起彷徨。咏左思《招隐诗》，忽忆戴安道。时戴在剡，即便夜乘小船就之。经宿方至，造门不前而返。人问其故，王曰：“吾本乘兴而行，兴尽而返，何必见戴！”

23.48 王卫军云：“酒正自引人著胜地。”

23.49 王子猷出都，尚在渚下。旧闻桓子野善吹笛，而不相识。遇桓于岸上过，王在船中，客有识之者，云是桓子野，王便令人与相闻，云：“闻君善吹笛，试为我一奏。”桓时已贵显，素闻王名，即便回下车，踞胡床，为作三调。弄毕，便上车去。客主不交一言。

23.50 桓南郡被召作太子洗马，船泊荻渚，王大服散后已小醉，

### 【今译】

的《招隐诗》。忽然思念起戴安道(逵)。当时戴在剡县，当即就乘上小船连夜到他那里去。船行一夜才到达，到了门前却不进去相见，又返回山阴。有人问他这是什么缘故，王说：“我本是乘兴而行，兴尽则返回，为什么一定要见到戴安道呢！”

23.48 王卫军(荟)说：“酒确实把人带到美妙的境地。”

23.49 王子猷(徽之)到京都，船还停在青溪渚。先前就听说桓子野(伊)擅长吹笛，却不认识他。正逢桓子野从岸上经过，王子猷在船里，客人中有认识他的人，说这就是桓子野，王就派人去向他传话说：“听说您擅长吹奏笛子，可否为我吹一吹。”桓子野当时已身贵位显，久闻王子猷大名，立即就转身下车，坐在胡床上，为王吹奏了三只曲子。演奏完，就上车走了。客主二人未曾说一句话。

23.50 桓南郡(玄)被任命为太子洗马，赴任途中，船停泊在荻渚，王大(忱)服散后已有些醉意，前去看望桓南郡。桓为他摆酒，王不



him. Then he got up and started to pace back and forth, humming Tso Ssu's poem, "Summons to a Retired Gentleman" (*Chao yin-shih*). All at once he remembered Tai K'uei, who was living at the time in Shan (south of Shan-yin). On the spur of the moment he set out by night in a small boat to visit him. The whole night had passed before he finally arrived. When he reached Tai's gate he turned back without going in.

When someone asked his reason, Wang replied, "I originally went on the strength of an impulse, and when the impulse was spent I turned back. Why was it necessary to see Tai?"

23.48 Wang Hui once said, "Wine is just the thing which naturally draws a man up and sets him in a transcendent place."

23.49 Wang Hui-chih once came out of retirement to the capital and his boat was still moored by the banks of the Blue-green Stream (*Ch'ing-ch'i*). He had long known that Huan I was skilled at playing the transverse flute (*ti*), but had never made his acquaintance. It happened that Huan was passing by along the shore while Wang was in the boat. One of the passengers, recognizing him, said, "It's Huan I." Wang immediately had someone convey his greetings, saying, "I hear you're skilled at playing the flute. Would you try playing for me once?"

Huan was already distinguished and famous at the time, but since he, too, had long been aware of Wang's reputation, he immediately turned around and dismounted from his carriage, and, sitting informally on a folding stool (*hu-ch'uang*), played three tunes for him. When he had finished playing, he immediately remounted his carriage and departed. Guest and host never exchanged a single word.

23.50 When Huan Hsüan<sup>1</sup> was summoned to the capital to serve as equestrian forerunner to the crown prince (*Ssu-ma Te-tsung*), his boat



### 【原文】

往看桓。桓为设酒，不能冷饮，频语左右令“温酒来”，桓乃流涕呜咽。王便欲去，桓以手巾掩泪，因谓王曰：“犯我家讳，何预卿事！”王叹曰：“灵宝故自达！”

23.51 王孝伯问王大：“阮籍何如司马相如？”王大曰：“阮籍胸中垒块，故须酒浇之。”

23.52 王佛大叹言：“三日不饮酒，觉形神不复相亲。”

23.53 王孝伯言：“名士不必须奇才，但使常得无事，痛饮酒，熟读《离骚》，便可称名士。”

23.54 王长史登茅山，大恸哭曰：“琅邪王伯舆，终当为情死！”

### 【今译】

能饮冷酒，一次次地对身边人指示“温酒来”，桓于是呜咽悲泣。王大见此状就想走，桓用手巾擦去眼泪，然后对王大说：“犯了我的家讳，不干你的事！”王大赞叹道：“灵宝真是旷达！”

23.51 王孝伯(恭)问王大(忱)：“阮籍与司马相如相比如何？”王大说：“阮籍胸中郁结如垒块，因此必须用酒来浇它。”

23.52 王佛大(忱)感叹道：“三天不喝酒，就感到形体与精神不相亲密。”

23.53 王孝伯(恭)说：“名士不一定要有杰出的才华，只要能经常闲着无事，尽兴喝酒，熟读《离骚》，就可以称作名士。”

23.54 王长史(廋)登上茅山，非常悲痛地哭着说：“琅邪王伯舆，最终将为感情而死！”



was moored at Rush Island (Ti-chu, in the Chin-huai River). Wang Ch'en, slightly drunk after having taken a powder, went to visit Huan. Huan set out wine for him, but since he was unable to drink it cold (because of the powder), Huan repeatedly said to his attendants, "Have them warm (*wen*) the wine and bring it back." After doing so, he burst into tears and cried out, choking with grief. At that point Wang got up to leave, but Huan, wiping away his tears with his handkerchief, said to him, "What has my violation of my father's taboo name (*Wen*) got to do with you?" Wang sighed and said, "Ling-pao, you're really and truly free (*ta*)!"

23.51 Wang Kung once asked Wang Ch'en, "How would Juan Chi compare with Ssu-ma Hsiang-ju?" Wang replied, "In Juan Chi's breast it was a rough and rugged terrain (*luai-k'uai*); that's why he needed wine to irrigate it."

23.52 Wang Ch'en sighed and said, "If for three days I don't drink any wine, I feel my body and spirit are no longer intimate with each other."

23.53 Wang Kung said, "A famous gentleman (*ming-shih*) doesn't necessarily have to possess remarkable talent. Merely let a man be perpetually idle and a heavy drinker, and whoever has read the poem, "Encountering Sorrow" (*Li-sao*), can then be called a 'famous gentleman.'"

23.54 As Wang Hsin climbed Mt. Mao, he wept bitterly, saying, "Wang Hsin of Lang-yeh will finally die because of his passions!"





## 简傲第二十四

### 【原文】

24.1 晋文王功德盛大，坐席严敬，拟于王者，唯阮籍在坐，箕踞啸歌，酣放自若。

24.2 王戎弱冠诣阮籍，时刘公荣在坐，阮谓王曰：“偶有二斗美酒，当与君共饮，彼公荣者无预焉。”二人交觞酬酢，公荣遂不得一杯，而言语谈戏，三人无异。或有问之者，阮答曰：“胜公荣者，不得不与饮酒；不如公荣者，不可不与饮酒；唯公荣可不与饮酒。”

24.3 钟士季精有才理，先不识嵇康，钟要于时贤俊之士，俱往寻康。康方大树下锻，向子期为佐鼓排。康扬槌不辍，傍若无人，移时不

### 【今译】

24.1 晋文王(司马昭)功劳大德望高，坐席间人们都非常严肃庄重，好像在君王面前一样。只有阮籍在座中，随便地展足而坐，啸咏歌吟，纵酒狂放，泰然自若。

24.2 王戎年轻时，去拜访阮籍，当时刘公荣(昶)在座，阮对王说：“正好有两斗好酒，应该和你共饮。那公荣，不得参预。”二人你来我往举杯敬酒，公荣终未喝到一杯，而言语谈笑，三人并无不同。有人问这件事，阮籍回答说：“胜过公荣的，不得不和他喝酒；不如公荣的，不能不和他喝酒；只有公荣，可以不和他喝酒。”

24.3 钟士季(会)极有才思，起先不认识嵇康，钟邀请当时才德出众的名流，一起去探访嵇康。嵇康正在大树下打铁，向子期(秀)作助手鼓风吹火。嵇康不停地举槌锻铁，旁若无人，过了很长时间不说



## Chapter 24 Rudeness and Arrogance

24.1 The merit and moral power of Prince Wen of Chin (Ssu-ma Chao) were exceedingly great, and when he sat in any company his majesty and awesomeness were like those of a king. It was only Juan Chi, who, if he were present, would sit with legs sprawled apart, whistling and singing, drinking without restraint, completely self-assured.

24.2 When Wang Jung was a young man of twenty he went to visit Juan Chi. At the time Liu Ch'ang was also present. Juan said to Wang, "I happen to have two dippers of excellent wine which I will drink with you. That fellow, Liu Ch'ang, will not be joining us." Thereupon the two men proceeded to exchange goblets (*shang*) and drink to each other's health, while Liu Ch'ang never got a single cupful (*pei*). Nevertheless, in their conversation and jokes the three men acted quite as if nothing were out of the ordinary.

When someone asked Juan about it, he replied, "If it's someone superior to Liu Ch'ang, I have no choice but to drink with him, or if it's someone inferior to Liu Ch'ang, it's improper not to drink with him. It's only Liu Ch'ang himself with whom it's quite all right not to drink at all."

24.3 Chung Hui was thoroughly equipped with ability and reasoning powers, but he had not previously been acquainted with Chi K'ang. Chung invited some worthy and outstanding gentlemen of the time to go with him to visit K'ang. K'ang was at that moment engaged in forging metal beneath a tree with Hsiang Hsiu assisting him at the bellows. K'ang continued to pound with the hammer without interruption, as if no one else were present. Some time passed without his exchanging a single word, until Chung



### 【原文】

交一言。钟起去，康曰：“何所闻而来？何所见而去？”钟曰：“闻所闻而来，见所见而去。”

24.4 嵇康与吕安善，每一相思，千里命驾。安后来，值康不在，喜出户延之，不入，题门上作“鳳”字而去。喜不觉，犹以为欣。故作“鳳”字，凡鸟也。

24.5 陆士衡初入洛，咨张公所宜诣，刘道真是其一。陆既往，刘尚在哀制中。性嗜酒，礼毕，初无他言，唯问：“东吴有长柄壶卢，卿得种来不？”陆兄弟殊失望，乃悔往。

24.6 王平子出为荆州，王太尉及时贤送者倾路。时庭中有大

### 【今译】

一句话。钟士季起身准备离去，嵇康说：“你听到了什么而来？见到了什么而去？”钟士季说：“听到了所听到的而来，见到了所见到的而去。”

24.4 嵇康和吕安很要好，每当想念的时候，不顾千里之遥，便命人驾车前往。吕安后来拜访嵇康，正赶上嵇康不在家，嵇喜出门接待他，吕安不进门，在门上题了个“鳳”字就离开了。嵇喜未察觉他的用意，还为此很高兴。吕安所以题写“鳳”字，是讽刺嵇喜是“凡鸟”庸才。

24.5 陆士衡(机)刚到洛阳，向张公(华)请教应该拜访的人，刘道真(宝)是其中之一。陆就前去拜见，刘还在服丧期内。他禀性贪酒，叙礼后，其他的话一句没有，只问：“东吴有长把葫芦，你带种子来了吗？”陆氏兄弟非常失望，很后悔去访他。

24.6 王平子(澄)出任荆州刺史，王太尉(衍)以及当世名流去送行的挤满道路。当时庭院里有棵大树，树上有喜鹊窝，平子脱掉衣



finally rose to go. K'ang said, "What had you heard that made you come, and what have you seen that now makes you leave?"

Chung replied, "I came after hearing what I heard, and I'm leaving after seeing what I've seen."

24.4 Chi K'ang was on friendly terms with Lü An. Whenever one of them thought of the other, though he might be a thousand *li* away, he would order his carriage and go to visit him. Later An came once at a time when K'ang was not at home, and K'ang's older brother, Hsi, came out the door to invite him in, but he would not enter. Instead, he wrote the character *feng*, "phoenix," on the door and left. Unaware of his meaning, Hsi still took it as a compliment, done especially for him. The character *feng* (is composed of two parts): *fan-niao* "ordinary bird."

24.5 When Lu Chi first came to Lo-yang from Wu, he consulted Chang Hua about whom he should visit. Liu Pao was one of them. After he had gone to his house, he found Liu was still observing mourning, but since Liu was by nature a lover of wine, when the civilities were ended, the first thing he did, without talking about anything else, was merely to ask, "In eastern Wu I hear there are long-necked bottle gourds (*hu-lu*). You haven't by any chance brought any seeds along with you, have you?"

Lu Chi and his younger brother, Lu Yün, were extraordinarily disappointed, and regretted having gone to see him.

24.6 When Wang Ch'eng went out from Lo-yang to become governor-general of Ching Province, his older brother, Grand Marshal Wang Yen, and other worthies of the time who came to see him off overflowed the roads.

In the courtyard at the time there was a large tree, in the upper branches of which was a magpie's (*ch'üeh*) nest. Taking off his outer garment



### 【原文】

树，上有鹊巢，平子脱衣巾，径上树取鹊子，凉衣拘阂树枝，便复脱去。得鹊子还下弄，神色自若，傍若无人。

24.7 高坐道人于丞相坐，恒偃卧其侧；见下令，肃然改容云：“彼是礼法人。”

24.8 桓宣武做徐州，时谢奕为晋陵，先粗经虚怀，而乃无异常。及桓迁荆州，将西之间，意气甚笃，奕弗之疑。唯谢虎子妇王悟其旨，每曰：“桓荆州用意殊异，必与晋陵俱西矣。”俄而引奕为司马。奕既上，犹推布衣交。在温坐，岸帻啸咏，无异常日。宣武每曰：“我方外司

### 【今译】

服头巾，径直爬上树去取小喜鹊，贴身的内衣挂碍树枝，就又脱掉了。掏到小喜鹊爬下树来玩弄，神色自若，旁若无人。

24.7 高坐道人在丞相(王导)的座席之间，总是在他身旁仰面而卧；见到下令(壶)，就脸色变得严肃起来，说：“那是讲礼法的人。”

24.8 桓宣武(温)作徐州刺史，谢奕当时是晋陵太守，起初不过一起随便谈谈略叙心怀，没有什么特殊的地方。等到桓宣武徙官荆州刺史，即将西去之时，情意特别深厚，谢奕对此没产生疑问。只有谢虎子(据)之妻王氏明白了他的意图，常说：“桓荆州用意很不一般，一定是让晋陵一起到荆州去的了。”不久，推荐谢奕作了司马。谢奕上任后，仍然以贫贱的布衣之交相待。在桓温的座席间，简率不拘、推巾露额、逸然啸咏，与过去没区别。宣武常说：“这是我方外司马。”竟至因



and headcloth, Wang Ch'eng climbed directly up into the tree to fetch the magpie fledglings. When his underclothes (*liang-i*) caught on a branch of the tree, he proceeded to take them off as well. After getting the fledglings, he climbed back down to play with them, his spirit and expression completely self-possessed, as if no one else were present.

24.7 Whenever the monk Kao-tso (Śrīmitra) was among the company at the home of the chancellor, Wang Tao, he would always recline at ease by the chancellor's side. But whenever he saw Pien K'un, he would change his expression to one of great dignity, saying, "There's a man of propriety and law."

24.8 At the same time that Huan Wen was serving as governor of Hsü Province, Hsieh I was grand warden of Chin-ling Commandery within the province. In the past they had generally been on friendly terms, but there had been nothing out of the ordinary. At the time that Huan was transferred to become governor of Ching Province, during the interval before he started westward, his attitude and manner became exceedingly cordial. Hsieh I suspected nothing; it was only Lady Wang (Wang Sui), the wife of his younger brother, Hsieh Chü, who realized his motives in doing so and often said, "Huan Wen's attitude is extraordinarily different from what it was. He must be planning to go west in company with Hsieh I."

Without announcement Huan picked Hsieh as his sergeant-at-arms. After Hsieh had gone up the Yangtze to Ching Province, he still continued the relation they had had as commoners, and in Huan's presence would push back his headband and whistle and chant poems no differently from the way he had done in the old days. Huan often called him "My ultra-mundane (*fang-wai*) sergeant-at-arms."



### 【原文】

马。”遂用酒转无朝夕礼，桓舍入内，奕辄复随去；后至奕醉，温往主许避之。主曰：“君无狂司马，我何由得相见！”

24.9 谢万在兄前，欲起索便器。于时阮思旷在坐，曰：“新出门户，笃而无礼！”

24.10 谢中郎是王蓝田女婿。尝著白纶巾，肩輿径至扬州听事，见王，直言曰：“人言君侯痴，君侯信自痴。”蓝田曰：“非无此论，但晚令耳。”

24.11 王子猷作桓车骑骑兵参军。桓问曰：“卿何署？”答曰：“不知何署，时见牵马来，似是马曹。”桓又问：“官有几马？”答曰：“‘不问马’，何由知其数？”又问：“马比死多少？”答曰：“‘未知生，焉知死！’”

### 【今译】

醉酒发展到不顾常礼，桓温离开他进入内宅，谢奕就跟随着进去。后来一到谢奕喝醉酒，桓温就到公主那里去躲避他。公主说：“您要是没有狂司马，我怎么能见到他！”

24.9 谢万在他的兄长面前，想起身找便器。当时阮思旷（裕）在座，说：“不过一个新兴的门户，如此无礼！”

24.10 谢中郎（万）是王蓝田（述）女婿。曾经戴着白色纶巾，乘坐肩輿一直来到扬州府的大厅，见到王蓝田，只说道：“人们说君侯痴，君侯确实痴。”蓝田说：“并非没有这种评论，只不过就是迟得美名而已。”

24.11 王子猷（徽之）任桓车骑（冲）的骑兵参军。桓问道：“你在哪个官署任职？”回答说：“不知道是什么官署，时常见人牵马来，好像是马曹。”桓又问：“官府中有多少匹马？”回答说：“‘不问马’，怎么能知道马的数目？”又问：“近来马死了多少？”回答说：“‘未知生，焉知死？’”



Later, under the influence of wine, Hsieh became less and less careful about the morning and evening formalities. Whenever Huan retired to his inner quarters Hsieh would always follow him in. Afterward on occasions when Hsieh was drunk, Huan would go to the apartment of his wife, the Princess of Nan-k'ang, to get away from him. His wife said, "If you didn't have that crazy sergeant-at-arms, how would I ever get to see you?"

24.9 Right in front of his older brother, Hsieh An, Hsieh Wan was about to get up and look for the urinal. At the time Juan Yü was among the company and remarked, "Households that have newly become prominent are frank, but without manners."

24.10 Hsieh Wan was the son-in-law of Wang Shu, governor of Yang Province. On one occasion, wearing a white silk kerchief on his head, Hsieh rode in a small sedan chair (*chien-yü*) directly to the governor's reception hall to see Wang Shu, and said to him bluntly, "People say you're a fool, sir. It's true, sir; you really are a fool!" Wang Shu replied, "It's not that people don't say this. It's just that I gained fame late in life, that's all."

24.11 While Wang Hui-chih was serving as Huan Ch'ung's cavalry aide, Huan asked him, "Which office are you in?" Wang replied, "I don't know which office, but since every now and then I see people leading horses in, it seems to be where they take care of horses."

Huan asked him on another occasion, "How many horses are there under your supervision?" Wang replied, "Since Confucius 'didn't ask about the horses,' how should anyone know their number?"

On still another occasion Huan asked, "How many horses have died?" Wang replied, "'Not yet knowing about life, how can one know about death?'"





### 【原文】

24.12 谢公尝与谢万共出西，过吴郡，阿万欲相与共萃王恬许，太傅云：“恐伊不必酬汝，意不足尔。”万犹苦要，太傅坚不回，万乃独往。坐少时，王便入门内，谢殊有欣色，以为厚待己。良久，乃沐头散发而出，亦不坐，仍据胡床，在中庭晒头，神气傲迈，了无相酬对意。谢于是乃还，未至船，逆呼太傅，安曰：“阿螭不作尔。”

24.13 王子猷作桓车骑参军。桓谓王曰：“卿在府久，比当相料理。”初不答，直高视，以手版拄颊云：“西山朝来，致有爽气。”

24.14 谢万北征，常以啸咏自高，未尝抚慰众士。谢公甚器爱

### 【今译】

24.12 谢公(安)曾经和谢万一起到都城建康去，经过吴郡时，阿万想一起到王恬那里去聚一聚，太傅说：“恐怕他不一定招待你，我看不值得这样做。”谢万仍然极力邀他，太傅坚决不改变主意，万于是独自去了。坐了不久，王恬就进门到里面去了，谢显出很高兴的神色，以为将热情地招待自己。过了很长时间，却是洗了头披散着头发出来了，也不在席间落座，就坐在胡床上，在庭院中晒晾头发，神气傲慢凌人，完全没有招待应酬他的意思。谢万于是就回来了，还没到船边，迎面大声呼喊太傅，谢安说：“阿螭不做作而虚以应酬罢了。”

24.13 王子猷(徽之)任桓车骑(冲)的参军。桓对王说：“你在本官府为时已久，近期将照顾提拔你。”王根本不回答，只把眼睛望着高处，用手版拄着面颊说：“西山的早晨，送来清爽的气息。”

24.14 谢万北征前燕时，常常以啸咏显示自己高贵，从不体恤众将士。谢公(安)很器重爱护谢万，心里却明白他一定失败，就和他一



24. 12 Hsieh An once went out of retirement with his younger brother, Hsieh Wan, westward (from the Eastern Mountains to Chien-k'ang). As they were passing through Wu Commandery (Soochow), Hsieh Wan wanted them to go together to visit the grand warden, Wang T'ien, at his home. Hsieh An said, "I'm afraid he won't necessarily entertain us. You're just not important enough."

Wan continued insistently to demand that they go, but An was adamant in refusing to turn back. In the end Wan went alone. After he had sat for a while, Wang proceeded to retire into his inner quarters. Hsieh appeared extraordinarily pleased, supposing that his host was about to treat him generously. After a long while Wang finally came back out with his hair newly washed and spread it out to dry. Again he did not stop to sit down, but continued to rest on a folding stool (*hu-ch'uang*) in the central courtyard drying his hair in the sun. His spirit and manner were proud and contemptuous, and he had not the slightest intention of entertaining his visitor.

At this point Hsieh finally withdrew. Before he had reached the boat he shouted out from a distance for Hsieh An. An said to him, "A-li (Wang T'ien) just doesn't do that sort of thing."

24. 13 While Wang Hui-chih was serving as Huan Ch'ung's aide, Huan said to him, "You've been in my headquarters a long time now. It's time we got together and put your affairs in order."

Wang at first made no answer, but merely looked high in the air and pressed his hand-board (*shou-pan*) against his cheek. Finally he said, "Ever since morning the Western Hills certainly have had a lively air about them!"

24. 14 When Hsieh Wan went on the northern expedition (against



### 【原文】

万，而审其必败，乃俱行，从容谓万曰：“汝为元帅，宜数唤诸将宴会，以说众心。”万从之。因召集诸将，都无所说，直以如意指四坐云：“诸君皆是劲卒！”诸将甚忿恨之。谢公欲深著恩信，自队主将帅以下，无不身造，厚相逊谢。及万事败，军中因欲除之。复云：“当为隐士。”故幸而得免。

24.15 王子敬兄弟见郗公，蹑履问讯，甚修外生礼。及嘉宾死，皆著高屐，仪容轻慢。命坐，皆云：“有事不暇坐。”既去，郗公慨然曰：“使嘉宾不死，鼠辈敢尔！”

### 【今译】

起出征，乘方便的时候对谢万说：“你作为元帅，应该经常叫诸位将领来宴会，从而使大家悦服。”谢万接受了他的意见，于是召集各位将领，什么话都没说，只是用如意指着四座说：“诸位都是精壮的兵士！”众将领非常愤恨他。谢公想多施恩宠信任，从部队主帅以下的大小将领，没有不亲自去看望的，诚恳地表示谦恭的歉意。等到谢万兵败后，军中人士就想杀掉他。又说“应当看隐士的面子”。因而谢万幸免一死。

24.15 王子敬(献之)兄弟去见舅父郗公(愔)，足登履而恭谨问候，很注重做外甥的礼仪。等嘉宾(郗超)死后，去见郗公时全穿着高齿木屐，神态傲慢。让他们坐，都说：“有事没功夫坐。”走后，郗公感慨道：“假使嘉宾不死，鼠辈哪敢这样！”



Former Yen in 358) he constantly demonstrated his superiority by whistling and chanting poems, and never showed any consideration for his officers or men. His elder brother, Hsieh An, highly respected and loved Wan, but sensing that Wan would surely be defeated, he accompanied him on the expedition. Very casually he said to Wan, "Since you're the supreme commander, you should invite your generals to banquets now and then to cheer their morale."

Wan followed his advice and forthwith called together all the generals, but said nothing whatsoever to them, except to point toward those seated about him with his *ju-i* baton and remark, "You gentlemen are all stalwart foot soldiers (*tsu*)." The generals were highly incensed and resented him all the more for this. Hsieh An, wishing to make some profound demonstration of kindness and trust, went in person to every one, from the divisional commanders on down, to express his earnest apologies on behalf of his brother. After Hsieh Wan was defeated, the rank and file wanted to use the occasion to get rid of him, but at the same time they said, "We should spare him for Hsieh An's sake." Thus by good fortune he escaped with his life.

24. 15 Whenever Wang Hsien-chih and his younger brother Hui-chih went to visit their maternal, uncle, Ch'ih Yin, they always wore leather shoes (*liu*), and in their greeting were most careful to observe the etiquette proper to maternal nephews. But after Yin's son, Ch'ih Ch'ao, died they always wore wooden clogs (*chi*), and their deportment and manners were contemptuous and rude. When Ch'ih asked them to be seated, they would always say, "We're busy and haven't any time to sit."

Once, after they had left, Yin said with deep feeling, "If Ch'ao hadn't died, those rats wouldn't dare act like that!"



### 【原文】

24.16 王子猷尝行过吴中，见一士大夫家极有好竹，主已知子猷当往，乃洒埽施設，在听事坐相待。王肩舆径造竹下，讽啸良久，主已失望，犹冀还当通。遂直欲出门。主人大不堪，便令左右闭门，不听出。王更以此赏主人，乃留坐，尽欢而去。

24.17 王子敬自会稽经吴，闻顾辟疆有名园，先不识主人，径往其家。值顾方集宾友酣燕，而王游历既毕，指麾好恶，傍若无人。顾勃然不堪曰：“傲主人，非礼也；以贵骄人，非道也。失此二者，不足齿之

### 【今译】

24.16 王子猷(徽之)曾经外出路过吴地，看到一位士大夫家有大片上好的竹林，主人已经知道子猷将会来赏竹，就洒扫庭除准备酒食，在大厅中坐等。王乘肩舆径直来到竹林下，讽啸很久，主人已很失望，可仍然希望还会转来通问。王竟然只想直接出门去。主人实在不能忍受，就让手下人关门，不让他出去。王反而因主人忿而挡驾之举而赏识他，于是留坐，尽情欢乐而去。

24.17 王子敬(献之)从会稽出来经过吴郡，听说顾辟疆家有一座有名的园林，本来并不认识主人，就径直到他家去了。碰上顾辟疆正在宴请宾客朋友畅饮，而王子敬参观游览完毕之后，对园林的优劣指点评说，旁若无人。顾辟疆气愤得无法忍受，说：“在主人面前自高自傲，是非礼的行为；以身份高贵而盛气凌人，是无道义的行为。无礼无道的人，是不足挂齿的粗人罢了。”于是把他身边的随从赶出门去。



24. 16 Wang Hui-chih was once traveling through Wu Commandery (Soochow), when he noticed that at the home of a certain gentleman and great officer there were some extremely fine bamboos. The owner already knew that Hui-chih would be going by and for this reason had watered and swept, and prepared food and drink, and was sitting in his reception hall waiting for him.

Wang went by in a small sedan chair (*chien-yü*) directly to a spot beneath the bamboos, where he intoned poems and whistled for a long while. The host, already disappointed, was still hopeful that on his way back they might make contact, but after a while Wang was on the point of going directly out the gate. His host would not tolerate it at all, but ordered his attendants to bolt the gate and not let him out. Through this means Wang gained a better appreciation of his host, and in the end remained to sit and enjoy himself thoroughly before leaving.

24. 17 Once when Wang Hsien-chih was passing through Wu Commandery on his way to K'uai-chi, he heard that Ku Pi-chiang had a famous garden there. Although he had previously never been acquainted with the owner, he went directly to his house. It happened that Ku was just then entertaining guests and friends with food and drink, but Wang wandered about at will through the garden, and, when he had finished, pointed around to indicate its good and bad features, just as if no one else were present.

Ku, suddenly losing his patience, said, "To be inconsiderate of one's host is impolite, but to presume on one's noble birth to be insolent toward others is downright immoral. Anyone who fails on both counts isn't fit to be classified as a human being—he's just a northern boor (*ts'ang*), that's all!" And with that he drove Wang's attendants out the gate. Wang, alone



**【原文】**

伧耳。”便驱其左右出门。王独在輿上，回转顾望，左右移时不至。然后令送著门外，怡然不屑。

**【今译】**

王独自坐在轿子上，四面顾盼，等了很长时间随从们不来侍候。然后顾才命人把他送到门外，王却是一副安适自得毫不在乎的样子。

in the sedan chair, was turning this way and that (looking for his attendants). Ku, observing that the attendants after a long time had still not returned, later ordered someone to escort Wang outside the gate. Through it all Wang remained carefree and unconcerned.







## 排调第二十五

### 【原文】

25.1 诸葛瑾为豫州，遣别驾到台，语云：“小儿知谈，卿可与语。”连往诣恪，恪不与相见。后于张辅吴坐中相遇，别驾唤恪：“咄咄郎君！”恪因嘲之曰：“豫州乱矣，何咄咄之有？”答曰：“君明臣贤，未闻其乱。”恪曰：“昔唐尧在上，四凶在下。”答曰：“非唯四凶，亦有丹朱。”于是一坐大笑。

25.2 晋文帝与二陈共车，过唤钟会同载，即驱车委去。比出，已远。既至，因嘲之曰：“与人期行，何以迟迟？望卿遥遥不至。”会答曰：

### 【今译】

25.1 诸葛瑾做豫州牧时，派遣别驾从事入朝，并对他说：“我儿子很善谈，你可去和他聊聊。”别驾接连去拜访诸葛恪，恪不见他。后来在张辅吴（昭）家中相遇，别驾呼唤恪为：“咄咄郎君！”恪趁机嘲讽他说：“豫州乱了，还咄咄什么！”回答道：“君明臣贤，没听说那里乱。”恪说：“过去唐尧在上，尚有那不服控制的四个部族首领。”回答道：“不只有四个凶人，也还有个不肖的丹朱。”这时在座的人都大笑起来。

25.2 晋文帝（司马昭）和陈骞、陈泰同乘一车，路过钟会门前喊他同车而行，然后立即疾速驾车弃之而去。等他出来，车已走远。当他到达后，就嘲笑他道：“与别人相约同行，为什么如此迟缓？眼看着



## Chapter 25 Taunting and Teasing

25.1 While Chu-ko Chin was serving as governor of Yü Province (southern Honan), and was about to send his lieutenant-governor to the court (at Lo-yang), he said to him, "My little son knows how to converse; you may talk with him." The lieutenant-governor went several times to visit Chin's son, K'o, but K'o refused to see him. Later they met by chance at a gathering at the home of Chang Chao, where the lieutenant-governor cried out to K'o, "Tut! tut! young master!"

Hearing this, K'o teased him, saying, "Yü Province has risen in revolt! Why the 'tut! tut!'"?

The lieutenant-governor replied, "The governor is enlightened, and his subjects worthy. I haven't heard of any revolt."

K'o said, "In antiquity, even when the Sage-king Yao was on the throne, the Four Ill-Omened Ones (*ssu-hsiung*) were among his subjects."

The lieutenant-governor retorted, "It wasn't only the Four Ill-Omened Ones. So was (Yao's idiot son) Tan Chu!" At this the whole company roared with laughter.

25.2 "Emperor Wen" of Chin (Ssu-ma Chao) was riding in the same carriage with the two Ch'ens (Ch'en Ch'ien and Ch'en T'ai). As he passed by Chung Hui's place, he called out to invite him to ride with them, then immediately drove the carriage off, leaving him behind. By the time Chung had come out, the carriage was already far away. After Chung had caught up with them, the "Emperor" teased him, saying, "When I made an appointment with you to travel, why did you dilly-dally so? I kept



### 【原文】

“矫然懿实，何必同群！”帝复问会：“皋繇何如人？”答曰：“上不及尧、舜，下不逮周、孔，亦一时之懿士。”

25.3 钟毓为黄门郎，有机警，在景王坐燕饮。时陈群子玄伯、武周子元夏同在坐，共嘲毓。景王曰：“皋繇何如人？”对曰：“古之懿士。”顾谓玄伯、元夏曰：“君子周而不比，群而不党。”

25.4 嵇、阮、山、刘在竹林酣饮，王戎后往，步兵曰：“俗物已复来败人意！”王笑曰：“卿辈意亦复可败邪？”

25.5 晋武帝问孙皓：“闻南人好作《尔汝歌》，颇能为不？”皓正

### 【今译】

你在遥遥远处而迟迟不到。”钟会回答说：“我矫然出众，懿美充实，何必与你们同群！”文帝又问钟会：“皋繇是怎样的人？”回答说：“前不如尧、舜，后不及周公、孔子。只是一代懿德之士。”

25.3 钟毓任黄门侍郎，机敏警觉，在景王（司马师）那里饮宴。当时陈群的儿子玄伯（陈泰）、武周的儿子元夏（武陔）都在座，他们一起调笑钟毓。景王说：“皋繇是什么样的人？”回答说：“是古代懿美之人。”又回头对玄伯、元夏说：“君子周而不比，群而不党。”

25.4 嵇康、阮籍、山涛、刘伶在竹林畅饮，王戎后到，阮步兵说：“俗物竟然来败坏人的意兴！”王戎笑着说：“你们这样人的意兴也是能够败坏的吗？”

25.5 晋武帝（司马炎）问孙皓：“听说南方人喜欢作《尔汝歌》，你能够作吗？”孙皓正在饮酒，于是举杯向晋武帝劝酒说道：“昔与汝为



looking for you, but you were far, far away (*yao-yao*) and never came.”

Chung Hui replied, “Martial (*chiao*), virtuous (*i*), and true (*shih*), why should I have to keep company with the crowd (*ch'ün*)?”

Again the “Emperor” asked Hui, “What sort of man was Kao Yu?”

Hui replied, “He didn’t come up to the Sage-kings Yao and Shun at the top of the scale, nor did he compare with the Duke of Chou and Confucius at the bottom, but for all that, he was the most virtuous (*i*) knight of his entire age.”

25.3 Chung Yü served as a palace attendant and possessed a quick wit. One time he was present at a banquet in the house of Prince Ching of Chin (Ssu-ma Shih). At the time Ch'en Ch'ün's son, T'ai, and Wu Chou's son, Kai, were with him among the company, and were both teasing Yü.

Prince Ching said, “What sort of man was Kao Yu?”

Yü replied, “A virtuous (*i*) knight of antiquity.” Then, turning around, he said to Ch'en T'ai and Wu Kai, “A gentleman is ‘all-embracing (*chou*) and impartial’; he ‘keeps company with all men (*ch'ün*), and joins no factions (*tang*).’”

25.4 Chi K'ang, Juan Chi, Shan T'ao, and Liu Ling were in the Bamboo Grove drinking and were well in their cups when Wang Jung arrived later. Juan Chi said, “Here comes this vulgar fellow again to spoil our mood.”

Laughing, Wang replied, “Do you mean to say your mood is something that can be spoiled?”

25.5 (After the conquest of Wu in 280) Emperor Wu of Chin (Ssu-ma Yen) asked the last Wu ruler, Sun Hao, “I hear you southerners like to sing ‘you-your’ songs (*erh-ju ko*). Could you sing one for us?”



### 【原文】

饮酒，因举觞劝帝而言曰：“昔与汝为邻，今与汝为臣。上汝一杯酒，令汝寿万春！”帝悔之。

25.6 孙子荆年少时欲隐，语王武子“当枕石漱流”，误曰“漱石枕流”。王曰：“流可枕，石可漱乎？”孙曰：“所以枕流，欲洗其耳；所以漱石，欲砺其齿。”

25.7 头责秦子羽云：“子曾不如太原温颺，颍川荀寓，范阳张华，士卿刘许，义阳邹湛，河南郑诩。此数子者，或饕吃无宫商，或尪陋希

### 【今译】

邻，今与汝为臣。上汝一杯酒，令汝寿万春！”武帝后悔如此和他调笑。

25.6 孙子荆(楚)年轻时想去隐居，对王武子(济)说“将枕石漱流”，错讲成“漱石枕流”。王说：“流水可以枕，石头能够漱吗？”孙说：“枕流，是为了要洗耳朵；漱石，是为了要磨砺牙齿。”

25.7 秦子羽的头颅责怪子羽道：“你竟然不如太原温颺、颍川荀寓、范阳张华、宗正卿刘许、义阳邹湛、河南郑诩。这几位先生，有的口吃，说话没有节奏韵律；有的瘦弱丑陋，很少言语；有的矫揉造作，善弄



Hao was just in the midst of drinking, and therefore raised his cup to pledge a toast to the emperor, singing,

“Formerly your (*ju*) neighbor,

Now your minister.

To you (*ju*) a cup of wine;

May you live a myriad springs!”

The emperor regretted having asked him.

25.6 When Sun Ch’u was young he wanted to become a recluse. Speaking of it once to Wang Chi, he intended to say, “I’ll pillow my head on the rocks and rinse my mouth in the streams.” Instead, he said by mistake, “I’ll rinse my mouth with rocks and pillow my head on the streams.”

Wang asked, “Are streams something you can pillow on, and rocks something you can rinse with?”

Sun replied, “My reason for pillowing on streams is to ‘wash my ears,’ and my reason for rinsing with rocks is to ‘sharpen my teeth’ (*li-ch’ih*).”

25.7 (In Chang Min’s poetic essay) “Ch’in Tzu-yü’s Head Reproaches Him” (*T’ou Tse Chin Tzu-yü*) are the words:

“You’ve never been the equal of

Wen Yung of T’ai-yüan (Shansi),

Or Hsün Yü of Ying-ch’uan (Honan),

Or Chang Hua of Fan-yang (Hopei),

Or Liu Hsü, the imperial clan officer,

Or Tsou Chan of I-yang (Honan),

Or Cheng Hsü of Ho-nan (Honan).



### 【原文】

言语，或淹伊多姿态，或讷啐少智谥，或口如含胶饴，或头如巾齿杵，而犹以文采可观，意思详序，攀龙附凤，并登天府。”

25.8 王浑与妇钟氏共坐，见武子从庭过，浑欣然谓妇曰：“生儿如此，足慰人意。”妇笑曰：“若使新妇得配参军，生儿故可不啻如此。”

25.9 荀鸣鹤、陆士龙二人未相识，俱会张茂先坐。张令共语，以其并有大才，可勿作常语。陆举手曰：“云间陆士龙。”荀答曰：“日下

### 【今译】

姿态取悦于人；有的喜欢喧哗，而缺少才智；有的口中像含着胶糖，言语甜蜜；有的尖头小脸，就像戴着巾幘的捣齿杵。然而他们仍凭其文采，能说会道，思想意图表达得审慎有序，从而攀龙附凤，全都到朝廷做了官。”

25.8 王浑和妻子钟氏一起坐着，看见武子（王济）从庭前经过，王浑高兴地对妻子说：“生儿子能这样，足以安慰人心。”妻子笑着说：“假使新妇能够配给参军（王浑），生了儿子本来可以不只是如此。”

25.9 荀鸣鹤（隐）与陆士龙（云）二人不相识，一起在张茂先（华）座上相会。张让二人一起论谈，因为他们都有大才，可以不作寻常的言论。陆士龙举起手说：“云间陆士龙。”荀鸣鹤回答道：“日下荀



Among these gentlemen

One (Wen Yung) stammers and stutters out of tune,

Another (Hsün Yü), sick and ugly, rarely speaks.

One (Chang Hua), lacking manners, is overstocked with airs,

Another (Liu Hsü), foulmouthed, is short on wit.

The mouth of one (Tsou Chan) seems stuffed with syrup,

The head of another (Cheng Hsü) looks like a kerchiefed drug  
pestle.

Still, since their writings are readable,

And their thoughts both clear and orderly,

They climbed on dragons, flew with phoenixes,

And all together mounted Heaven's hall.

25.8 Wang Hun and his wife, Lady Chung (Chung Yen), were once sitting together when they saw their son Wang Chi passing through the courtyard. With a pleased expression, Hun said to his wife, "That you have borne us a son like this is enough to put my mind at ease."

Laughing, his wife replied, "If I'd gotten to marry your younger brother Wang Lun, the sons I'd have borne would definitely not have been merely like this!"

25.9 Hsün Yin and Lu Yün had previously not been acquainted with each other. When the two met at a gathering in the home of Chang Hua, Chang had them converse together. Since he considered them both to have unusual ability, he forbade them to use the ordinary words of greeting. Lu Yün therefore raised his hand and said, "Lu Shih-lung here, the 'Gentleman-Dragon among the Clouds' (*Yün-chien Shih-lung*)."

Hsün Yin responded, "Hsün Ming-ho here, the 'Crying Crane beneath the Sun' (*jih-hsia Ming-ho*)."





### 【原文】

荀鸣鹤。”陆曰：“既开青云，睹白雉：何不张尔弓，布尔矢？”荀答曰：“本谓云龙騃騃，定是山鹿野麋，兽弱弩强，是以发迟。”张乃抚掌大笑。

25.10 陆太尉诣王丞相，王公食以酪。陆还遂病。明日与王笈云：“昨食酪小过，通夜委顿。民虽吴人，几为伧鬼。”

25.11 元帝皇子生，普赐群臣。殷洪乔谢曰：“皇子诞育，普天同庆。臣无勋焉，而猥颁厚赉。”中宗笑曰：“此事岂可使卿有勋邪！”

25.12 诸葛令、王丞相共争姓族先后，王曰：“何不言葛、王，而云王、葛？”令曰：“譬言驴马，不言马驴，驴宁胜马邪？”

### 【今译】

鸣鹤。”陆士龙说：“青云开后，眼见白雉，为什么不张开你的弓，搭上你的箭？”荀答道：“本来以为是威武强壮的云龙，可却是山鹿野麋，兽弱小而弩力强，所以箭发迟缓。”张茂先于是拍手大笑。

25.10 陆太尉(阮)去拜访王丞相(导)，王公给他吃奶酪。陆回去就病了。第二天给王公写信说：“昨日奶酪稍微吃多了些，通宵困苦不堪。我虽然是吴人，却险些做了北方的死鬼。”

25.11 元帝(司马睿)的皇子出世，遍赐群臣。殷洪乔(美)谢恩说：“皇子诞生，普天同庆。臣无功勋，却多取厚赏。”中宗笑道：“这件事岂能让你有功劳呢！”

25.12 诸葛令(恢)与王丞相(导)一起争论姓氏排列的先后，王说：“为什么不说葛、王，却说王、葛呢？”诸葛令说：“比如只说驴马，不说马驴，驴难道就比马强吗？”



Lu continued, "Since you've opened up the blue clouds (*ch'ing-yün*) and spied the white pheasant (*pai-chih*), why don't you stretch your bow and fit your arrow to the string?"

Hsün replied, "I originally supposed it was a 'dragon in the clouds,' 'spirited and strong' (*g'jwi-g'jwi*), but now it turns out to be only a deer on the mountain' (*shan-lu*), an 'elaphure in the wild' (*yeh-mi*). The quarry is weak and the crossbow strong, so I'm reluctant to shoot." At this Chang clapped his hands and laughed aloud.

25.10 Lu Wan once went to visit Chancellor Wang Tao, who fed him some curds (*lao*). After Lu had returned home he proceeded to get sick. The following morning he wrote Wang a note, saying, "Yesterday I ate a little too many curds and was in critical condition all night. Though I'm a native of Wu, I came very near to becoming a northern (*ts'ang*) ghost!"

25.11 When Emperor Yüan's (Ssu-ma Jui) son Ssu-ma Yü was born, he made presentations all around to his ministers. In expressing his thanks, Yin Hsien said, "The birth of an imperial son is cause for the whole realm to rejoice together. But since your servant earned no merit in the matter, he doesn't presume to hope for such a generous gift."

Laughing, the emperor said, "In a matter of this kind how could I have let you earn any merit?"

25.12 Chu-ko Hui and Chancellor Wang Tao were once arguing together about the order of precedence of their respective surnames. Wang said, "Why is it people don't say 'Ko and Wang,' but always 'Wang and Ko'?"

Chu-ko Hui retorted, "It's just like their saying 'donkeys and horses,' rather than 'horses and donkeys,' Does that mean donkeys are better than horses?"



### 【原文】

25.13 刘真长始见王丞相，时盛暑之月，丞相以腹熨弹棋局，曰：“何乃洵？”刘既出，人问见王公云何，刘曰：“未见他异，唯闻作吴语耳。”

25.14 王公与朝士共饮酒，举琉璃碗谓伯仁曰：“此碗腹殊空，谓之宝器，何邪？”答曰：“此碗英英，诚为清彻，所以为宝耳。”

25.15 谢幼舆谓周侯曰：“卿类社树，远望之，峨峨拂青天；就而视之，其根则群狐所托，下聚溷而已。”答曰：“枝条拂青天，不以为高；群狐乱其下，不以为浊。聚溷之秽，卿之所保，何足自称！”

25.16 王长豫幼便和令，丞相爱恣甚笃。每共围棋，丞相欲举行，

### 【今译】

25.13 刘真长(悛)初次见到王丞相(导)，当时正值盛暑季节，丞相用腹部熨贴在弹棋盘上，说：“怎么这样凉？”刘出来后，有人问见到王公怎么样，刘说：“没有见到其他特别，只听到他口讲吴语罢了。”

25.14 王公(导)与朝中官吏一起饮酒，举起琉璃碗对伯仁(周顗)说：“此碗腹中空空，说它是宝器，为什么呢？”回答说：“这碗精美，特别清澈，所以成为宝贝。”

25.15 谢幼舆(鯤)对周侯(顗)说：“你像棵社树，远远望去，高高耸立上拂青天；走近一看，那根部则是群狐寄身之所，下面堆积着污秽之物罢了。”回答说：“枝条拂青天，我不认为高；群狐乱其下，我不认为浊。堆积着的污秽的粪便，是你的东西，哪里值得自夸！”

25.16 王长豫(悦)幼年就温顺乖巧，丞相(王导)喜爱娇惯得厉害。常常一起下围棋，丞相落子之后又要拿起重走，长豫按着他手指



25.13 When Liu T'an saw Chancellor Wang Tao for the first time it was at the height of the summer months. The chancellor, pressing his abdomen against a pellet chessboard, remarked, "Ah! how cool (*ho nai ch'eng*)!"

After Liu had left, someone asked him, "Now that you've seen Wang Tao, what do you think of him?"

Liu replied, "I didn't observe any other special accomplishments, except merely to hear him talk in the Wu dialect, that's all."

25.14 Wang Tao was once drinking together with the other courtiers. Raising a colored glass (*liu-li*) bowl, he said to Chou I, "The belly of this bowl is extraordinarily empty, yet it's called a precious vessel. Why?"

Chou replied, "This bowl is lustrous and luminous, genuinely clear and translucent. That's the only reason it's precious."

25.15 Hsieh K'un said to Chou I, "You're like a sacred tree (*she-shu*). When seen from a distance, towering majestically, it brushes the blue sky. But when one comes in for a closer look, its roots turn out to be the lair of foxes, and underneath there's accumulated filth and nothing more."

Chou replied, "The fact that its branches brush the sky is no indication that it's high, and the fact that foxes have fouled up its lower part is no indication that it's unclean. The pollution of 'accumulated filth' is what you yourself are harboring. Why bother to boast about yourself?"

25.16 When Wang Yüeh was young he was affable and well-mannered, and his father, Chancellor Wang Tao, loved and doted on him with the utmost affection. They often played encirclement chess (*wei-ch'i*) together. Once, when the chancellor was on the point of making a move,



### 【原文】

长豫按指不听。丞相笑曰：“诎得尔，相与似有瓜葛。”

25.17 明帝问周伯仁：“真长何如人？”答曰：“故是千斤犗特。”王公笑其言。伯仁曰：“不如卷角特，有盘辟之好。”

25.18 王丞相枕周伯仁膝，指其腹曰：“卿此中何所有？”答曰：“此中空洞无物，然容卿辈数百人。”

25.19 干宝向刘真长叙其《搜神记》。刘曰：“卿可谓鬼之董狐。”

25.20 许文思往顾和许，顾先在帐中眠，许至，便径就床角枕共语。既而唤顾共行，顾乃命左右取衾上新衣，易己体上所著。许笑曰：“卿乃复有行来衣乎？”

25.21 康僧渊目深而鼻高，王丞相每调之。僧渊曰：“鼻者，面之

### 【今译】

不让。丞相笑着说：“岂能这样，我与你好像还有点瓜葛吧。”

25.17 晋明帝(司马绍)问周伯仁(颙)：“真长(刘惔)是怎样的人？”回答说：“本是一头千斤重的犗牛。”王公(导)笑他说的话。伯仁说：“不如犄角卷曲的牝牛，有折旋进退皆如乘者之意的优点。”

25.18 王丞相(导)枕在周伯仁(颙)的膝上，指着他的肚子说：“你这里面有什么东西？”回答说：“这里面空洞无物，然而可容纳几百个你这样的人。”

25.19 干宝向刘真长(惔)介绍他的《搜神记》。刘真长说：“你可以算是鬼神的董狐。”

25.20 许文思到顾和那里去，顾原在帐中睡觉，许到了，就径直凑到床上枕着角枕一起说话。接着叫顾一起去散步，顾于是让身边的人取衣架上的新衣，替换下穿在身上的衣服。许笑着说：“你竟然还有出门专用的衣服吗？”

25.21 康僧渊眼窝深鼻梁高，王丞相(导)经常以此调笑他。僧



Wang Yüeh pressed down his fingers and would not let him. Laughing, the chancellor said, "How do you get to do that? It seems we have a 'melon-creeper relationship' (*kua-ko*) with each other!"

25.17 Emperor Ming (Ssu-ma Shao) once asked Chou I, "What sort of person is Liu T'an?"

Chou replied, "Of course he's a gelded bull weighing a thousand catties (*chin*)." Wang Tao guffawed at his answer, so Chou continued, "Not as attractive, to be sure, as a curly-horned cow, pirouetting round and round."

25.18 Chancellor Wang Tao was once propping his head on Chou I's knees. Pointing to Chou's belly, he said, "What have you got in there?"

Chou replied, "In here is an empty cavern with nothing in it. However, there's room for several hundred of you fellows."

25.19 Kan Pao was relating to Liu T'an the contents of his "Record of the Search for Spirits" (*Sou-shen chi*). Liu said to him, "You're what might be called the Tung Hu of the ghostly world."

25.20 Hsü Tsao once went to Ku Ho's house. Until that moment Ku had been asleep within the bed curtains. On his arrival, Hsü went straight over to the pillow at the corner of the bed to talk with him. Presently he invited Ku to go out walking with him. Ku thereupon ordered his servants to fetch new clothes from the table (*chi*), and changed into them from those he was wearing.

Laughing, Hsü said, "Do you mean to say you have walking clothes, too?"

25.21 K'ang Seng-yüan's eyes were deep-set and his nose high. Chancellor Wang Tao often teased him about it. Seng-yüan replied,



### 【原文】

山；目者，面之渊。山不高则不灵，渊不深则不清。”

25.22 何次道往瓦官寺礼拜甚勤，阮思旷语之曰：“卿志大宇宙，勇迈终古。”何曰：“卿今日何故忽见推？”阮曰：“我图数千户郡，尚不能得；卿乃图作佛，不亦大乎？”

25.23 庾征西大举征胡，即成行，止镇襄阳。殷豫章与书，送一折角如意以调之。庾答书曰：“得所致，虽是败物，犹欲理而用之。”

25.24 桓大司马乘雪欲猎，先过王、刘诸人许。真长见其装束单急，问：“老贼欲持此何作？”桓曰：“我若不为此，卿辈亦那得坐谈？”

### 【今译】

渊说：“鼻子，是脸上的山岳；眼睛，是脸上的深潭。山不高就没神灵，潭不深就不清澈。”

25.22 何次道(充)到瓦官寺顶礼膜拜甚是精勤，阮思旷(裕)对他说：“你的志向大于宇宙，勇气超越往古。”何说：“你今天为什么忽然推崇起我来？”阮说：“我想作个统治几千户的郡守，尚且不能实现；你竟然想成佛，不是很了不起吗？”

25.23 庾征西(翼)大张旗鼓北征胡人，出发后，部队驻扎在襄阳止而不前。殷豫章(美)给他写了封信，送了一只折角的如意来调笑他。庾复信说：“收到给我的东西，虽然是损坏了的东西，我仍然想加以治理而使用。”

25.24 桓大司马(温)趁大雪天气要去打猎，先到王濛、刘惔等人处探望。真长看他一身戎装，问：“老家伙这身打扮要干什么？”桓说：“我如果不征战，你们这些人又怎么能坐以清谈？”



“The nose is the face’s mountain,  
And the eyes its pools (*yüan*),  
If the mountain’s not high, it has no power,  
Or the pool’s not deep, they are not clear.”

25.22 Ho Ch’ung used to go to the Wa-kuan Temple where he performed rites and worshipped with fervent devotion. Juan Yü once said to him, “Your ambition is greater than all space and time (*yü-chou*), and your valor traverses the ages.”

Ho asked, “And to what do I owe this sudden accolade from you today?”

Juan replied, “I’m aiming at becoming grand warden of a commandery of several thousand households, and still haven’t been able to achieve it. But you’re aiming at becoming a buddha. Don’t you call that great?”

25.23 (In 343) Yü I had started on a large-scale expedition against the Hu barbarians (Shih Hu of Later Chao). But after he had formed his battle lines, he stopped short and stationed his men at Hsiang-yang.

Yin Hsien sent him a letter enclosing an “as-you-wish” baton (*ju-i*) with one corner broken off, to tease him.

Yü replied with another letter, stating, “I received what you sent. Although it’s a damaged object, I still intend to repair and use it.”

25.24 Huan Wen, taking advantage of a fall of snow, was about to go hunting, but before doing so he dropped by the houses of Wang Meng, Liu T’an, and the other conversationalists. When Liu T’an saw him dressed so lightly and severely, he asked, “You old rascal (*lao-tsei*), what are you going to do in this outfit?”

Huan retorted, “If I didn’t do this, then how in blazes could you fellows get to sit around and talk?”





### 【原文】

25.25 褚季野问孙盛：“卿国史何当成？”孙云：“久应竟。在公无暇，故至今日。”褚曰：“古人‘述而不作’，何必在蚕室中！”

25.26 谢公在东山，朝命屡降而不动。后出为桓宣武司马，将发新亭，朝士咸出瞻送。高灵时为中丞，亦往相祖。先时多少饮酒，因倚如醉，戏曰：“卿屡违朝旨，高卧东山，诸人每相与言：‘安石不肯出，将如苍生何！’今亦苍生将如卿何？”谢笑而不答。

25.27 初，谢安在东山居布衣时，兄弟已有富贵者，翕集家门，倾动人物。刘夫人戏谓安曰：“大丈夫不当如此乎？”谢乃捉鼻曰：“但恐

### 【今译】

25.25 褚季野(裒)问孙盛：“你的国史什么时候可以完成？”孙说：“早就应当完成。居公务无闲暇，所以拖到现在。”褚说：“古人‘述而不作’，何必一定要处于蚕室之中！”

25.26 谢公(安)在东山隐居，朝廷多次征召都不应命。后来出任桓宣武(温)司马，将从新亭出发，朝廷官吏都到那里去送行。高灵(崧)当时任御史中丞，也前去给他饯行。此前已多少喝了些酒，于是倚恃有醉意，开玩笑道：“你多次违逆朝廷旨意，高卧东山，众人常常互相说：‘安石不肯出山，要把百姓怎么样呢！’如今该是百姓将把你怎么样呢？”谢安笑而不作答。

25.27 当初，谢安在东山做平民时，兄弟当中已经有富贵的，凝聚着整个家族，社会人士亦为之倾倒。刘夫人开玩笑对谢安说：“大丈



25.25 Ch'u P'ou once asked Sun Sheng, "When will your history of the dynasty be completed?"

Sun replied, "It should have been finished long ago, but in public life I've no leisure, so it's dragged on until now."

Ch'u said, "The ancients 'transmitted, but did not create.' What's the necessity of being in the 'silkworm chamber' (*ts'an-shih*)?"

25.26 While Hsieh An was living in the Eastern Mountains, orders from the court summoning him to the capital to take office came down frequently, but he never moved. Later he came out of retirement to become Huan Wen's sergeant-at-arms. As he was about to set out from Hsin-t'ing (a suburb of Chien-k'ang), the courtiers all came out to give him a farewell party.

Kao Sung, who was then serving as junior censor, also went to bid him farewell. Earlier Kao had had a few drinks and took advantage of the fact to act as if he were drunk. Teasing Hsieh, he said, "You often disregarded the will of the court and remained in lofty retirement in the Eastern Mountains. At the time, whenever anyone talked about it, they would always say, 'If Hsieh An is unwilling to come out of retirement, what's to be done about the people?' But now I'm wondering, what will the people do about *you*?" Hsieh laughed, but did not answer.

25.27 At first while Hsieh An was living in the Eastern Mountains as a commoner, some of his older and younger brothers had already become wealthy and honorable. Whenever there was a gathering of the various branches of the family it always created quite a stir among the populace.

An's wife, Lady Liu, teased him, saying, "Shouldn't a great man like you be like this too?"



### 【原文】

不免耳。”

25.28 支道林因人就深公买印山，深公答曰：“未闻巢、由买山而隐。”

25.29 王、刘每不重蔡公。二人尝诣蔡语，良久，乃问蔡曰：“公自言何如夷甫？”答曰：“身不如夷甫。”王、刘相目而笑曰：“公何处不如？”答曰：“夷甫无君辈客。”

25.30 张吴兴年八岁，亏齿，先达知其不常，故戏之曰：“君口中何为开狗窦？”张应声答曰：“正使君辈从此中出入。”

25.31 郝隆七月七日出日中仰卧，人问其故，答曰：“我晒书。”

25.32 谢公始有东山之志，后严命屡臻，势不获已，始就桓公司

### 【今译】

夫不应当这样吗？”谢就捏着鼻子说：“只怕不免于如此罢了。”

25.28 支道林(遁)通过别人向深公(竺法深)买岬山，深公回答说：“没听说巢父、许由买山隐居的。”

25.29 王濛、刘惔常常不尊重蔡公(谡)。二人曾经到蔡那里去聊天，谈了很久，于是问蔡说：“您自己说您与夷甫(王衍)相比如何？”回答说：“我不如夷甫。”王、刘二人相视而笑说：“您什么地方不如他？”回答说：“夷甫没有你们这样的客人。”

25.30 张吴兴(玄之)八岁时，门齿掉了，前辈知道他不寻常，故意取笑他说：“您口中为什么开个狗洞？”张应声回答说：“正是要让你们这类人从这当中出入。”

25.31 郝隆七月七日那天到太阳下仰面而卧，有人问他这是干什么，回答说：“我晒肚子里的书。”

25.32 谢公(安)起初有隐居东山的志向，后来皇帝的诏命屡次下达，形势不允许他坚持下去，开始就任桓公(温)司马。这时有人送



Holding his nose, Hsieh replied, "My only fear is that I shan't escape it, that's all."

25. 28 The monk Chih Tun through an intermediary once approached the monk Chu Ch'ien to purchase Yang Mountain from him. Chu Ch'ien sent back the answer, "I never heard of Ch'ao Fu or Hsü Yu purchasing a mountain for their hermitage."

25. 29 Wang Meng and Liu T'an never had any respect for Ts'ai Mo. The two men once went to Ts'ai's place to converse, and after a long while finally asked him, "How would you rate yourself in comparison with Wang Yen?"

Ts'ai replied, "I'm not the equal of Wang Yen."

Wang and Liu glanced at each other and smiled, then they asked, "In what respect aren't you his equal?"

Ts'ai replied, "Wang Yen was spared ever having guests like you."

25. 30 When Chang Hsüan-chih was in his eighth year one of his front teeth was missing. An older person, knowing he was an unusual child, once made a point of teasing him about it and asked, "Why have you opened that doggie gate in your mouth?"

Quick as a flash Chang answered, "Just to let people like you go in and out!"

25. 31 On the seventh day of the seventh month Hao Lung went out in the sun and lay on his back. When people asked what he was doing, he replied, "I'm sunning my books."

25. 32 Hsieh An originally had the determination to live as a recluse in the Eastern Mountains. But later stringent orders from the court kept coming, and, unable any longer to protect himself, he finally went to take up his post as Huan Wen's sergeant-at-arms. At the time someone made



### 【原文】

马。于时人有饷桓公药草，中有远志。公取以问谢：“此药又名小草，何一物而有二称？”谢未即答。时郝隆在坐，应声答曰：“此甚易解。隐在山中则为远志，出于山外则为小草。”谢甚有愧色。桓公目谢而笑曰：“郝参军此过乃不恶，亦极有会。”

25.33 庾园客诣孙监，值行，见齐庄在外，尚幼，而有神意。庾试之曰：“孙安国何在？”即答曰：“庾稚恭家。”庾大笑曰：“诸孙大盛，有儿如此。”又答曰：“未若诸庾之翼翼。”还语人曰：“我故胜，得重唤奴父名。”

25.34 范玄平在简文坐，谈欲屈，引王长史曰：“卿助我！”王曰：

### 【今译】

给桓公一些草药，其中有远志。桓公拿起来问谢公：“这味药又名小草，为什么一种东西有两种称谓？”谢公没有立即回答。当时郝隆在座，应声回答说：“这很容易解释。隐在山中则为远志，出于山外则为小草。”谢公显出极为羞愧的神色。桓公看着谢安笑着说：“郝参军这个解释不错，也很有趣。”

25.33 庾园客(爰之)去拜访孙监(盛)，正逢他外出不在家，看见齐庄(孙放)在门外，年纪还小，神情意态却不凡。庾园客试探他说：“孙安国在哪里？”立即回答说：“庾稚恭(翼)家。”庾大笑道：“诸位孙氏很兴盛，有这样的儿子。”齐庄又回答说：“不如庾家各位之翼翼。”回家对别人说：“我确实赢了，我能够重复叫那家伙父亲的名字。”

25.34 范玄平(汪)在简文帝(司马昱)座席间，谈玄中要被击败，



Huan a present of some medicinal herbs, among which was some *yüan-chih* (“far-reaching determination”). Huan took some and asked Hsieh, “This medicine is also called *hsiao-ts’ao* (“small grass”). How is it that the same thing has two names?”

Hsieh did not have time to answer before Hao Lung, who was present at the time, answered in a flash, “That’s easy to explain. When you’re living as a recluse it’s ‘far-reaching determination,’ and when you’re out in public life it’s ‘small grass.’”

Hsieh An appeared extremely embarrassed at this. But Huan Wen, glancing at him, laughed and said, “This statement by Aide-de-camp Hao isn’t bad at that, and, you’ll have to admit, it’s extremely apt.”

25.33 Yü Yüan-chih once went to visit Sun Sheng (Sun An-kuo). On the way he happened to catch sight of Sun’s son, Fang, outside. Fang was still young, but he possessed a quick wit. By way of testing him, Yü asked, “Where’s your father, Sun An-kuo?”

Quick as a flash, the boy replied, “At the house of your father, Yü Chih-kung (Yü I).”

Yü laughed aloud and said, “The Suns are pretty prosperous (*sheng*), to have a boy like you!”

Sun Fang snapped back, “It’s not equal to the luxuriant luxuriance (*iək-iək*) of the Yüs!”

After Sun Fang had returned home he told everybody, “I certainly won, since I got to repeat his old man’s name twice!”

25.34 Fan Wang was once at a gathering in the home of Emperor Chien-wen (Ssu-ma Yü) and was on the point of being defeated in a conversation bout. Pulling Wang Meng by the hand, he begged, “You help me!” Wang replied, “This isn’t the kind of thing that can be helped even



## 【原文】

“此非拔山力所能助。”

25.35 郝隆为桓公南蛮参军。三月三日会，作诗，不能者罚酒三升。隆初以不能受罚，既饮，揽笔便作一句云：“媿隅跃清池。”桓问：“媿隅是何物？”答曰：“蛮名鱼为媿隅。”桓公曰：“作诗何以作蛮语？”隆曰：“千里投公，始得蛮府参军，那得不作蛮语也！”

25.36 袁羊尝诣刘恢，恢在内眠未起。袁因作诗调之曰：“角枕粲文茵，锦衾烂长筵。”刘尚晋明帝女，主见诗不平，曰：“袁羊，古之遗狂！”

25.37 殷洪远答孙兴公诗云：“聊复放一曲。”刘真长笑其语拙，

## 【今译】

拉王长史说：“你帮我！”王长史说：“这不是拔山之力所能救助的事。”

25.35 郝隆任桓公(温)南蛮校尉参军。三月三日祓禊宴饮聚会，作诗，作不出者罚酒三升。郝隆开始因作不出受了罚，喝完酒，拿起笔就写了一句道：“媿隅跃清池。”桓公问：“媿隅是什么？”回答说：“蛮人称鱼为媿隅。”桓公说：“作诗为什么用蛮语？”郝隆说：“千里投奔您来，才得到蛮府参军，怎么能不用蛮语呢！”

25.36 袁羊(乔)有一次去拜访刘恢，刘恢在内室睡觉还没起床。袁羊写诗戏弄他说：“角枕粲文茵，锦衾烂长筵。”刘恢妻是晋明帝女，公主见诗愤慨不满，说：“袁羊是古代放荡狂人之后！”

25.37 殷洪远(融)答孙兴公(绰)的诗道：“聊复放一曲。”刘真长(愔)嘲笑他的语言拙劣，问道：“您想要怎么放？”殷洪远道：“檣腊



by the 'strength that uproots mountains' !”

25. 35 While Hao Lung was serving as Huan Wen's aide to the Commandant of the Southern Man barbarians, there was a gathering on the third day of the third month, at which everyone composed poems. Whoever was unable to do so paid a forfeit by drinking three dipperfuls of wine.

At first Lung was unable to compose anything and paid the forfeit. But after drinking the three dipperfuls, he seized a brush and wrote the words:

“The *chü-yü* leaps in the clear pool.”

Huan Wen asked, “What on earth is a *chü-yü*?” Lung replied, “The Man barbarians call ‘fish’ *chü-yü*.”

Huan asked, “Who ever heard of using the Man language to compose poetry?”

Lung replied, “I came a thousand *li* to serve under Your Excellency's command, and only got to be an aide in the Man-barbarian headquarters, so how can I avoid using the Man language?”

25. 36 Yüan Ch'iao once went to visit Liu Hui. At the time Hui was in an inner room sleeping, and had not yet gotten up, so Yüan composed the following poem to tease him:

“The horn-graced pillow gleams on the patterned pad;

The broidered cover shines on the extended mat.”

Liu had married the daughter of the Chin Emperor Ming ( Ssu-ma Shao ), the Princess of Lu-ling. When the princess saw the poem, she remarked with some pique, “That Yüan Ch'iao is a madman left over from a bygone age!”

25. 37 Yin Jung responded to a poem of Sun Ch'o with the words,

“So now again I'll imitate a song. . .”





### 【原文】

问曰：“君欲云那放？”殷曰：“榆腊亦放，何必其枪铃邪？”

25.38 桓公既废海西，立简文，侍中谢公见桓公，拜，桓惊笑曰：“安石，卿何事至尔？”谢曰：“未有君拜于前，臣立于后。”

25.39 郗重熙与谢公书，道：“王敬仁闻一年少怀问鼎，不知桓公德衰？为复后生可畏？”

25.40 张苍梧是张凭之祖，尝语凭父曰：“我不如汝。”凭父未解所以，苍梧曰：“汝有佳儿。”凭时年数岁，敛手曰：“阿翁！讵宜以子戏父！”

25.41 习凿齿、孙兴公未相识，同在桓公坐。桓语孙：“可与习参

### 【今译】

鼓也可以击节奏乐，何必一定是那金石演奏的音乐呢？”

25.38 桓公(温)废黜海西公(司马奕)以后，扶立简文帝，侍中谢公(安)见到桓公，跪拜，桓惊讶地笑着说：“安石，你为什么至于这样？”谢说：“没有君在前跪拜，臣却站在后面的道理。”

25.39 郗重熙(昙)给谢公(安)写信，说：“王敬仁(修)听说有一个青年心怀问鼎之意，不知道是桓公(温)的道德衰败，还是后生可畏？”

25.40 张苍梧(镇)是张凭的祖父，曾经对张凭的父亲说：“我不如你。”凭父不理解为什么这样说，苍梧说：“你有个好儿子。”张凭当时只有几岁，拱手言道：“阿翁！怎么可以用儿子戏弄父亲！”

25.41 习凿齿与孙兴公(绰)不认识，一同在桓公(温)家做客。



Liu T'an, laughing at the awkwardness of his wording, asked, "Just what is it you want to imitate?"

Yin replied, "I'll even imitate his 'slippity-slops' (*d ap-lâp*). Why must it only be his 'tingally-lings' (*ts'iang-lieng*)?"

25.38 After Huan Wen had deposed the Duke of Hai-hsi (Ssu-ma I), and established Emperor Chien-wen (Ssu-ma Yü), the deposed emperor's personal attendant, Hsieh An, had an interview with Huan, at which he prostrated himself before him. Huan was startled and said with a laugh, "An-shih, what are you doing, going to such lengths?"

Hsieh replied, "I've never seen a case where the ruler prostrated himself (*pai*) in front, while his minister stood upright (*li*) behind."

25.39 Ch'ih T'an once wrote a letter to Hsieh An in which he referred to Wang Hsiu in the following terms: "I hear there is a certain young man who is cherishing ideas of 'inquiring about (the size and weight of) the tripods (*wen-ting*).' I don't know if this is a case of 'Duke Huan's virtue declining,' or of the 'later generation which is to be held in awe.'"

25.40 Chang Chen was the grandfather of Chang P'ing. One time he said to P'ing's father, "I'm no match for you."

Before P'ing's father had quite understood the reason for the remark, Chang Chen went on, "You have a fine son."

P'ing, who was only a few years of age at the time, pressing his hands together, said, "Grandpa, is it fair to use a son to poke fun at his father?"

25.41 Hsi Tso-ch'ih (a native of Hsiang-yang in the south) and Sun Ch'o (whose family hailed from T'ai-yüan in the north) had not previously known each other. Both were present at a gathering of Huan Wen's staff. Huan said to Sun, "You may converse with my aide, Hsi Tso-ch'ih."



### 【原文】

军共语。”孙云：“蠢尔蛮荆，敢与大邦为讎！”习云：“薄伐獫狁，至于太原。”

25.42 桓豹奴是王丹阳外生，形似其舅，桓甚讳之。宣武云：“不恒相似，时似耳。恒似是形，时似是神。”桓逾不说。

25.43 王子猷诣谢万，林公先在坐，瞻瞩甚高。王曰：“若林公须发并全，神情当复胜此不？”谢曰：“唇齿相须，不可以偏亡。须发何关于神明！”林公意甚恶，曰：“七尺之躯，今日委君二贤。”

25.44 郗司空拜北府，王黄门诣郗门拜云：“应变将略，非其所长。”骤咏之不已。郗仓谓嘉宾曰：“公今日拜，子猷言语殊不逊，深不

### 【今译】

桓公对孙兴公说：“可与习参军一起交谈。”孙说：“那愚蠢的蛮荆，胆敢和大邦做对！”习说：“讨伐獫狁，到达太原。”

25.42 桓豹奴(嗣)是王丹阳(混)的外甥，长得很像他的舅舅，桓豹奴很忌讳这个。宣武(桓温)说：“不是什么时候都像，是有时像而已。经常像的是外形，有时像的是神情。”桓豹奴更加不高兴。

25.43 王子猷(徽之)去拜访谢万，林公(支道林)先已在座，神情傲慢，眼光很高。王说：“如果林公胡须和头发都很齐全，神情将会比这样强不？”谢说：“唇齿互相依赖，不能有一方偏废。胡须头发与神明有何干系！”林公神色很难看，说：“我七尺之躯，今天交给二位贤人去褒贬了。”

25.44 郗司空(愔)当年被任命为北府督将，王黄门(徽之)到郗家去拜贺，说：“应变将略，非其所长。”反复不停地诵咏这句话。郗仓(融)对嘉宾(郗超)说：“父亲今日拜官，子猷的言语太不恭顺，实在不



Sun began (quoting “Songs”, No. 178) :

“Stupid the southern boors of Ching  
Who dare oppose a mighty state. ”

Hsi countered (quoting “Songs”, No. 177) :

“In punishing the northern hordes (Hsien-yün) ,  
Our troops have come to T'ai-yüan town. ”

25.42 Huan Ssu was Wang Hun's nephew on his mother's side (*wai-sheng*), and in his physical features resembled his uncle, a fact which was exceedingly distasteful to him. His paternal uncle, Huan Wen, said, “You don't resemble him all the time, but only occasionally. A constant resemblance is a physical matter, whereas an occasional resemblance is spiritual. ”

Huan Ssu was more displeased than ever.

25.43 Wang Hui-chih once went to visit Hsieh Wan. The monk Chih Tun was already present among the company and was looking about him with extreme haughtiness. Wang remarked, “If Chih Tun's beard and hair were both intact, would his spirit and mood be even more impressive than they are now?”

Hsieh replied, “Lips and teeth are necessary to each other, and one can't do without either of them, but what have the beard and hair do with the spirit and intelligence?”

Chih Tun, his mood and expression showing extreme displeasure, said: “My seven-foot body is this day at the service of you two worthies!”

25.44 When Ch'ih Yin was appointed to the northern headquarters as governor-general of Hsü Province, Wang Hui-chih went up to the Ch'ih family gate and called out, “‘The strategy of adaptation to change is not his forte' !” He kept intoning it over and over without stopping.



### 【原文】

可容。”嘉宾曰：“此是陈寿作诸葛评，人以汝家比武侯，复何所言！”

25.45 王子猷诣谢公，谢曰：“云何七言诗？”子猷承问，答曰：“昂昂若千里之驹，汎汎若水中之鳧。”

25.46 王文度、范荣期俱为简文所要，范年大而位小，王年小而位大。将前，更相推在前，既移久，王遂在范后。王因谓曰：“簸之扬之，糠粃在前。”范曰：“洮之汰之，沙砾在后。”

25.47 刘遵祖少为殷中军所知，称之于庾公，庾公甚忻然，便取为佐。既见，坐之独榻上，与语。刘尔日殊不称，庾小失望，遂名之为

### 【今译】

能容忍。”嘉宾说：“这句话是陈寿对诸葛亮的评语，人家把你父亲比作诸葛武侯，还有什么可说的！”

25.45 王子猷(徽之)去拜访谢公(安)，谢说：“什么是七言诗？”子猷听到提问，回答道：“昂昂若千里之驹，汎汎若水中之鳧。”

25.46 王文度(坦之)、范荣期(启)一起被简文帝(司马昱)邀请，范荣期年龄大而职位低，王文度年龄小而职位高。即将谒见，两人相互推让请对方在前面，推让很久之后，王终于走在范的后面。王于是说道：“簸之扬之，糠粃在前。”范说：“淘之汰之，沙砾在后。”

25.47 刘遵祖(爰之)年轻时受到殷中军(浩)的赏识，向庾公(亮)称赞荐举他，庾公很高兴，就选用为僚属。见面后，让他坐在尊贵的独榻上，和他谈话。刘遵祖这天的表现很不称意，庾有点失望，于是



Yin's son, Ch'ih Jung, said to his brother, Ch'ao, "Father was just appointed to his post today, and for Wang Hui-chih to talk like this is extraordinarily impudent, not to say absolutely intolerable."

Ch'ih Ch'ao replied, "What he's repeating is Ch'en Shou's criticism of Chu-ko Liang. When someone compares the head of your family to Chu-ko Liang, what more can you say?"

25.45 Wang Hui-chih once went to visit Hsieh An. Hsieh asked him, "What is meant by a 'seven-word poem'?"

By way of reply, Hui-chih quoted the lines (from the *Ch'u-tz'u*):

"Is it better to be spirited and proud like a colt  
of a thousand *li*,

Or to drift aimlessly about like a duck  
in the midst of a pond?"

25.46 Wang T'an-chih and Fan Ch'i were once summoned simultaneously by Emperor Chien-wen (Ssu-ma Yü). Fan was older but lower in rank, while Wang was younger but higher in rank. As they were about to go in, each more and more insistently urged the other to go first.

After this had gone on for some time, Wang finally ended up behind Fan, where he quipped, "Winnow it and toss it; the chaff and unripened kernels fall in front."

Fan retorted, "Sift it and wash it; the sand and gravel remain behind."

25.47 When Liu Yüan-chih was young he was recognized by Yin Hao, who praised him to Yü Liang. Yü Liang was extremely pleased and proceeded to take him on as an assistant. After he had greeted him, he had him sit on a single couch (*tu-t'a*) while he conversed with him. That day Liu failed conspicuously to come up to expectations, and Yü, somewhat disappointed, finally named him "Yang Hu's crane."



### 【原文】

“羊公鹤”。昔羊叔子有鹤善舞，尝向客称之，客试使驱来，氄氄而不肯舞，故称比之。

25.48 魏长齐雅有体量，而才学非所经。初宦当出，虞存嘲之曰：“与卿约法三章：谈者死，文笔者刑，商略抵罪。”魏怡然而笑，无忤于色。

25.49 郗嘉宾书与袁虎，道戴安道、谢居士云：“恒任之风，当有所弘耳。”以袁无恒，故以此激之。

25.50 范启与郗嘉宾书曰：“子敬举体无饶纵，掇皮无余润。”郗答曰：“举体无余润，何如举体非真者？”范性矜假多烦，故嘲之。

25.51 二郗奉道，二何奉佛，皆以财贿。谢中郎云：“二郗谄于

### 【今译】

称他为“羊公鹤”。从前，羊叔子（祐）有一只鹤很善跳舞，曾经向客人称赞它，客人试着让人把它赶来，却牵拉着羽毛不肯跳舞。因此称他为“羊公鹤”以相比附。

25.48 魏长齐（颢）胸怀宽阔有度量，但读书致学他却不擅长。初次做官将要出任时，虞存嘲笑他说：“和你约法三章：清谈玄理者处死，舞文弄墨者受刑，品鉴人物者抵罪。”魏长齐愉悦地笑笑，没有不满意的神色。

25.49 郗嘉宾（超）写信给袁虎（宏），说戴安道（逵）、谢居士（敷）说：“有恒心、负责到底的作风，该有所弘扬啊。”因为袁宏缺少持之以恒的意志，所以用这句话来调侃他。

25.50 范启给郗嘉宾（超）的信中说：“子敬（王献之）通体没有丰腴的地方，去了皮就没有什么润泽的东西。”郗嘉宾回答说：“全身没有丰润之处，与全身没有真东西相比怎么样？”范启禀性矜持做作得厉害，因此讥讽他。

25.51 郗愔、郗昙信奉道教，何充、何准信奉佛教，全都用了大量



Previously, Yang Hu had a crane which was skilled at dancing. One time Yang praised it to a guest, but after the guest arrived, when Hu tried to drive it forward, it made a flurry of feathers but would not dance. This is why Yü Liang compared Liu Yüan-chih to the crane.

25.48 Wei I had always possessed a magnanimous nature, but literary ability and scholarship were not among his accomplishments. On his first appointment to public office, as he was about to set out for his post, Yü Ts'un teased him, saying, "I'll make a 'three-point pact' with you: for 'pure conversationalists,' death; for writers and essayists, mutilation; and for estimators of character, penalties to match their crimes."

Wei Laughed good-humoredly, with no trace of resentment in his face.

25.49 Ch'ih Ch'ao wrote a letter to Yüan Hung characterizing Tai K'uei and Hsieh Fu as follows: "Those whose manner is constant and responsible should have their reputations published abroad, and no others." Ch'ih considered Yüan himself to be inconstant, and therefore took this means to needle him.

25.50 Fan Ch'i wrote a letter to Ch'ih Ch'ao in which he said, "Wang Hsien-chih has no forgiveness or tolerance anywhere in his body. Lift up his skin, and underneath you will find no extra generosity."

Ch'ih Ch'ao wrote back, "How can not having any extra generosity anywhere in his body compare with not being real anywhere in his body?"

Fan Ch'i was by nature specious and unreal, full of affectations. This is why Ch'ih Ch'ao ridiculed him.

25.51 The two Ch'ih's (Ch'ih Yin and Ch'ih T'an) were devotees of the Tao, while the two Hos (Ho Ch'ung and Ho Chun) were devotees of the Buddha. Both made large contributions of money to gain merit. Hsieh





### 【原文】

道，二何佞于佛。”

25.52 王文度在西州，与林法师讲，韩、孙诸人并在坐，林公理每欲小屈。孙兴公曰：“法师今日如著弊絮在荆棘中，触地挂阂。”

25.53 范荣期见郗超俗情不淡，戏之曰：“夷、齐、巢、许一诣垂名，何必劳神苦形、支策据梧邪？”郗未答，韩康伯曰：“何不使游刃皆虚？”

25.54 简文在殿上行，右军与孙兴公在后。右军指简文语孙曰：“此啖名客。”简文顾曰：“天下自有利齿儿。”后王光禄作会稽，谢车骑

### 【今译】

财物。谢中郎(万)说：“二郗谄谀于道，二何献媚于佛。”

25.52 王文度(坦之)在扬州府，和林法师(支遁)谈玄，韩康伯(伯)、孙兴公(绰)等人都在座，林公的论理常遇到小挫折，孙兴公说：“法师今天像是穿了破丝絮走在荆棘之中，随处遭牵掣挂碍。”

25.53 范荣期(启)见郗超世俗之情不减，戏弄他说：“伯夷、叔齐、巢父、许由一下子名垂千古，何必如此费尽心思劳苦身体，疲倦不堪地拄着打鼓棒倚靠在梧桐树上呢？”郗超没有回答，韩康伯(伯)说：“为什么不使刀刃完全在虚无中行走呢？”

25.54 简文帝(司马昱)在大殿上走，右军(王羲之)和孙兴公(绰)跟在后面。右军指着简文帝对孙兴公说：“这位是啖名客。”简文回过头说道：“天下本来有齿牙坚利的人。”后来王光禄(蕴)作会稽郡



Wan remarked, "The two Ch'ih's pay court to the Tao, while the two Hos fawn on the Buddha."

25.52 While Wang T'an-chih was in the western provincial headquarters at Chiang-ning (seat of the governor of Yang Province), he once held a debate with Chih Tun. Han Po, Sun Ch'o, and the others were all present. Chih Tun's argument frequently suffered minor reverses, whereupon Sun Ch'o remarked, "Today the dharma master is like a man wearing a tattered padded coat in a briar patch; everywhere he touches he gets snagged."

25.53 Fan Ch'i, observing that Ch'ih Ch'ao's worldly sentiments were not sufficiently bland (*tan*), made sport of him, saying, "Po I and Shu Ch'i, Ch'ao Fu and Hsü Yu, all have had their reputations come down unbroken to the present day. Did they have to labor their spirits and toil their bodies like Shih K'uang 'adjusting the bridges of his zither,' or Hui-tzu 'leaning on his desk'?"

Ch'ih had not yet answered, when Han Po interposed, "Why not (be like the cook, Pao Ting, and just) let your 'roving blade' (move freely in places that are) all empty?"

25.54 (The future) Emperor Chien-wen (Ssu-ma Yü) was once walking in the upper part of the palace. Wang Hsi-chih and Sun Ch'o were behind him. Pointing at Emperor Chien-wen, Wang said to Sun, "Here's a man who chews on fame (*tan-ming k'o*)."

Turning back, Emperor Chien-wen said, "Naturally there are in the realm fellows with sharp teeth (*li-ch'ih erh*)."

Later when Wang Yün became governor of K'uai-chi Principality, Hsieh Hsüan came out of the capital as far as Ch'ü-o to give him a farewell party. Wang Yün's son, Wang Kung, who had just quit his post as privy



### 【原文】

出曲阿祖之，王孝伯罢秘书丞，在坐，谢言及此事，因视孝伯曰：“王丞齿似不钝。”王曰：“不钝，颇亦验。”

25.55 谢遏夏月尝仰卧，谢公清晨卒来，不暇著衣，跣出屋外，方蹶履问讯，公曰：“汝可谓‘前倨而后恭’。”

25.56 顾长康作殷荆州佐，请假还东。尔时例不给布帆，顾苦求之，乃得。发至破冢，遭风大败。作笺与殷云：“地名破冢，真破冢而出，行人安稳，布帆无恙。”

25.57 苻朗初过江，王咨议大好事，问中国人物及风土所生，终无极已，朗大患之。次复问奴婢贵贱，朗云：“谨厚有识中者乃至十万；

### 【今译】

守，谢车骑（玄）到曲阿为他送行，当时王孝伯（恭）免秘书丞升转中书郎，也在座，谢车骑谈到此事，于是看着孝伯说：“王丞齿牙似乎不钝。”王说：“不钝，略微试了试。”

25.55 夏令的一天，谢遏（玄）正仰卧而睡，谢公（安）清晨突然来到，他来不及穿衣服，光着脚跑到屋外来，才穿上鞋施礼问候，谢公说：“你可以说是‘前倨后恭’。”

25.56 顾长康（恺之）任殷荆州（仲堪）僚属，请假东还。那时依惯例不供给帆船，顾长康极力请求，才得到。船行至破冢，遭遇大风，布帆破坏得很厉害。顾写信笺给殷仲堪说：“地名为破冢，我们真是破冢而出，行人安安稳稳，帆船安然无恙。”

25.57 苻朗刚过江来，王咨议（肃之）非常好多事，询问中原有才德名望的人和风物特产，问个没完没了，苻朗很厌烦他。接着又问奴婢的贵贱，朗说：“恭谨朴实有识见的价可至十万；无知识做奴婢问的，



councillor, was also present. During the conversation Hsieh mentioned this incident, and as he did so cast a glance at Wang Kung, saying, "Your teeth, too, seem not to have been dull, eh?"

Wang replied, "They're not dull; I've had some experience of that."

25.55 One summer day Hsieh Hsüan was lying stretched out on his back, when his uncle, Hsieh An, arrived unexpectedly, early in the morning. Hsüan had no time to put on his clothes, but dashed out of the room barefooted before getting into his shoes and offering salutations. Hsieh An observed, "Your behavior might be called 'first rude, and afterward respectful,' eh?"

25.56 While Ku K'ai-chih was serving as Yin Chung-k'an's assistant, when the latter was governor of Ching Province, he requested a leave of absence to return east (to K'uai-chi). At that time the regulations governing such cases did not provide for the use of cloth sails. Ku insistently demanded to have one, and after finally succeeding, set out on his journey down the Yangtze. When he had gotten as far as Broken Tomb Island, he ran into a windstorm and suffered heavy damages. In a note to Yin Chung-k'an he wrote, "The place is named Broken Tomb, and it really was an escape by breaking out of the tomb! The traveler is safe and sound, and the cloth sail intact."

25.57 When Fu Lang first crossed the Yangtze River, Wang Suchih, who was an enormously curious person, kept asking him about personalities in the Central States, and about local products and customs there, without stopping.

Fu Lang got very annoyed with him, and the next time when he started again to ask about the price of male and female slaves, Lang replied, "The diligent and attentive ones with some intelligence cost up to a hundred



### 【原文】

无意为奴婢问者，止数千耳。”

25.58 东府客馆是版屋，谢景重诣太傅，时宾客满中，初不交言，直仰视云：“王乃复西戎其屋。”

25.59 顾长康啖甘蔗，先食尾。人问所以，云：“渐至佳境。”

25.60 孝武属王珣求女婿，曰：“王敦、桓温磊砢之流，既不可复得；且小如意，亦好豫人家事，酷非所须。正如真长、子敬比，最佳。”珣举谢混。后袁山松欲拟谢婚，王曰：“卿莫近禁裔！”

25.61 桓南郡与殷荆州语次，因共作了语。顾恺之曰：“火烧平

### 【今译】

只要数千钱罢了。”

25.58 扬州府的客馆是木板屋。谢景重(重)去拜访太傅(司马道子)，当时宾客满座，谢不和人交谈一句，只抬头仰视道：“会稽王竟然让他的客馆成了西戎的房舍。”

25.59 顾长康(恺之)吃甘蔗，先从尾部吃起。有人问这是为什么，说：“渐至佳境。”

25.60 晋孝武帝(司马曜)嘱托王珣为女儿择婿，说：“王敦、桓温有奇才异能之辈，已不可再得，而且稍一得意，就好干预别人的家事，实在不是我所需要的女婿。只要和真长、子敬差不多的，最理想。”王珣举荐了谢混。后来袁山松打算与谢家联姻，王珣说：“你不要靠近皇帝占有的东西！”

25.61 桓南郡(玄)与殷荆州(仲堪)谈话之间，随着话题，一起作起“了语”联句。顾恺之说：“火烧平原无遗燎。”桓南郡说：“白布缠



thousand cash, but the brainless ones who keep asking slavish and servile questions only bring a few thousand and no more. ”

25.58 The reception hall of the Eastern Villa was a room paneled with wooden boards. Hsieh Chung once went there to visit the grand tutor, Ssu-ma Tao-tzu, at a time when it was filled with guests. From the first Hsieh exchanged words with no one, but only stared up at the ceiling and said, “I see Your Highness has now ‘Western-barbarianized’ (Hsi-Jung) his room. ”

25.59 Whenever Ku K'ai-chih chewed sugarcane (*kan-che*) he would always start at the tip [and work toward the middle]. When anyone asked his reason, he would reply, “By slow degrees I enter the realm of delight. ”

25.60 Emperor Hsiao-wu (Ssu-ma Yao) entrusted Wang Hsün with the task of finding a husband for his daughter, the Princess of Chin-ling, saying, “Persons in the massive boulder category, like Wang Tun and Huan Wen, are no longer to be found. Furthermore, persons who, when things start to go their way, also like to meddle in the affairs of other families are definitely not needed. Someone just like Liu T'an or Wang Hsien-chih would be the best. ”

Hsün recommended Hsieh Hun.

Afterward, when Yüan Shan-sung wanted to contract a marriage with the Hsiehs, Wang Hsün said to him, “Don't you dare come near the ‘forbidden meat slice’ (*chin-lüan*)!”

25.61 Huan Hsüan was once playing a game of “sequences” (*yii-tz'u*), and everyone was composing verses with the rhyme/topic *liäu*, “ended. ” Ku K'ai-chih began:

“Flames devour the level plain, and leave no trace unburned. ”  
(*liäu*)



### 【原文】

原无遗燎。”桓曰：“白布缠棺竖旒旐。”殷曰：“投鱼深渊放飞鸟。”次复作危语。桓曰：“矛头淅米剑头炊。”殷曰：“百岁老翁攀枯枝。”顾曰：“井上辘轳卧婴儿。”殷有一参军在坐，云：“盲人骑瞎马，夜半临深池。”殷曰：“咄咄逼人！”仲堪眇目故也。

25.62 桓玄出射，有一刘参军与周参军朋赌，垂成，唯少一破。

刘谓周曰：“卿此起不破，我当挞卿。”周曰：“何至受卿挞？”刘曰：“伯

### 【今译】

棺竖旒旐。”殷荆州说：“投鱼深渊放飞鸟。”接着又作“危语”联句。桓说：“矛头淅米剑头炊。”殷说：“百岁老人攀枯枝。”顾说：“井上辘轳卧婴儿。”殷荆州有一个参军在座，说：“盲人骑瞎马，夜半临深池。”殷荆州说：“这实在是咄咄逼人！”因为殷仲堪瞎了一只眼睛。

25.62 桓玄到靶场射箭，刘参军与周参军为一组赌射，再中一箭就可获胜。刘对周说：“你这一发不中，我就鞭挞你。”周说：“何至于挨你打？”刘说：“伯禽那么高贵，尚且免不了鞭笞，何况是你！”周没有



Huan continued:

“With white clothes wrap the coffin round, and by it  
plant the banners.” (*d' iäu*)

Yin added:

“Throw the fish into the deep; release the flying bird.” (*tieu*)

Next they continued, using the rhyme/topic *ngjwię*, “dangerous.”

Huan Hsüan began:

“Poised on a spear point, rice is washed, and on a  
sword point steamed.” (*ts'wię*)

Yin continued:

“An old man of a hundred years climbs up a withered branch.”

(*tsię*)

Ku added:

“Upon the windlass (*lu-lu*) o'er the well there lies  
an infant child.” (*ńzi*)

One of Yin's aides who was present chimed in:

“Blind man astride a sightless horse at midnight  
brinks the deep abyss.” (*đ'ię*)

“Hear! Hear!” cried Yin, “You're getting too close to home!” This was because Yin Chung-k'an was squint-eyed (*miao-mu*).

25.62 Huan Hsüan once went out to practice archery. He had an aide named Liu and another aide named Chou who paired off to compete with each other. As the contest drew toward completion they lacked but one hit.

Liu said to Chou, “If you don't make a hit this time, I'll flog you.”

Chou replied, “How has it come to the point of taking a flogging from you?”





### 【原文】

禽之贵，尚不免挞，而况于卿！”周殊无忤色。桓语庾伯鸾曰：“刘参军宜停读书，周参军且勤学问。”

25.63 桓南郡与道曜讲《老子》，王侍中为主簿，在坐。桓曰：“王主簿可顾名思义。”王未答，且大笑。桓曰：“王思道能作大家儿笑。”

25.64 祖广行恒缩头。诣桓南郡，始下车，桓曰：“天甚晴朗，祖参军如从屋漏中来。”

25.65 桓玄素轻桓崖，崖在京下有好桃，玄连就求之，遂不得佳者。玄与殷仲文书以为嗤笑曰：“德之休明，肃慎贡其楛矢。如其不尔，篱壁间物亦不可得也。”

### 【今译】

一点不满意的神色。桓玄对庾伯鸾（鸿）说：“刘参军应停止读书，周参军还要努力学习。”

25.63 桓南郡（玄）和道曜讲论《老子》，王侍中（楨之）任主簿，在座。桓说：“王主簿可以看着自己名字思考道的真谛。”王没有回答，只是大笑。桓说：“王思道能作大家子弟笑。”

25.64 祖广走路总是缩着头。去拜访桓南郡（玄），刚下车，桓说：“天气相当晴朗，祖参军好像是从漏雨的屋里来。”

25.65 桓玄一向看不起桓崖（修）。桓崖在京城有良种桃子，桓玄一次次向他求取，终没有得到好的。桓玄给殷仲文写信，以这件事嘲笑他说：“德行美好清明，边远的肃慎族也会贡奉他的特产楛矢。如果不是这样，就会连宅院里最寻常的东西也得不到。”



Liu said, "If even a man as noble as Po-ch'in didn't escape a flogging, how much less should you?"

Chou showed not the slightest sign of feeling insulted. Huan remarked to Yü Hung, "Aide-de-camp Liu should quit reading books, and Aide-de-camp Chou should apply himself a bit more to his studies."

25.63 Huan Hsüan was discussing the *Lao-tzu* with the monk Tao-yao, while Wang Chen-chih, who was serving as Huan's supervisor of records, was also present. Huan said, "Supervisor Wang, here, may regard his own baby name, and think of its meaning."

Wang had not yet answered, but began to guffaw loudly. Huan added, "Wang Ssu-tao is 'Thinking of the Way,' so he's able to laugh like a big boy."

25.64 When Tsu Kuang walked he always drew in his head. One time he went to visit Huan Hsüan, and as he first got down from his carriage, Huan said, "The sky is extremely clear and bright, but Aide-de-camp Tsu seems to be coming from a room with a leaky roof (*wu-lou*)."

25.65 Huan Hsüan had always despised his cousin, Huan Hsiu. While Hsiu was living at the capital he owned a fine peach tree, and Hsüan frequently went to his place to ask for peaches, but in the end he never got any good ones. Hsüan wrote a letter to Yin Chung-wen in which he made sport of Huan Hsiu, saying, "When the 'virtue of the ruler is prosperous and enlightened,' the distant Su-shen tribes send as tribute their thornwood (*hu*) arrows. But when this is not the case, then even things that grow between one's own fence and wall are unobtainable."



## 轻诋第二十六

### 【原文】

26.1 王太尉问眉子：“汝叔名士，何以不相推重？”眉子曰：“何有名士终日妄语！”

26.2 庾元规语周伯仁：“诸人皆以君方乐。”周曰：“何乐？谓乐毅邪？”庾曰：“不尔，乐令耳。”周曰：“何乃刻画无盐，以唐突西子也？”

26.3 深公云：“人谓庾元规名士，胸中柴棘三斗许！”

26.4 庾公权重，足倾王公。庾在石头，王在冶城坐，大风扬尘，王以扇拂尘曰：“元规尘污人。”

26.5 王右军少时甚涩讷。在大将军许，王、庾二公后来，右军便起欲去，大将军留之，曰：“尔家司空、元规，复可所难？”

### 【今译】

26.1 王太尉(衍)问其子眉子(王玄)：“你叔父是个名士，为什么你不推重他？”眉子说：“哪里有名士整天胡言乱语的？”

26.2 庾元规(亮)对周伯仁(顗)说：“众人都把你和乐氏相比。”周说：“哪个乐氏？说的是乐毅吗？”庾说：“不是他，是乐令(广)罢了。”周说：“怎么竟然为了刻画无盐，而冒犯西施呢？”

26.3 深公(竺道潜)说：“人们认为庾元规(亮)是名士，可是他胸中隐藏的荆棘大约有三斗之多！”

26.4 庾公(亮)权势很重，足以压倒王公(导)。庾驻扎在石头，王在冶城中坐，大风吹来，扬起尘土，王用扇子拂去尘土说：“元规的尘土把人弄脏。”

26.5 王右军(羲之)年轻时很不善于讲话。在大将军(王敦)那里坐，王导、庾亮二公后来来了，右军就起身要走，大将军留他，说：“是你家的司空和元规，又有什么可为难的？”



## Chapter 26 Contempt and Insults

26.1 The grand marshal, Wang Yen, once asked his son, Wang Hsüan, "Your uncle, Wang Ch'eng, is a famous gentleman. Why is it you don't admire or respect him?"

Hsüan replied, "Who ever heard of a famous gentleman who spends the whole day talking nonsense?"

26.2 Yü Liang once said to Chou I, "Everyone compares you to Yüeh." Chou asked, "Which Yüeh? Are you referring to Yüeh I?"

"No," replied Yü, "Just Yüeh Kuang."

Chou said, "Why carve and paint the woman of Wu-yen to make her come up to Hsi Shih?"

26.3 The monk Chu Ch'ien said, "People call Yü Liang a famous gentleman—him with three *tou* or more of faggots and brambles in his breast!"

26.4 Yü Liang's power and dignity were sufficient to overthrow Wang Tao. While Yü was at Shih-t'ou, Wang was once present at a party in Yeh-ch'eng. A strong wind started to raise the dust, and Wang, whisking it away with his fan, said, "Yü Liang's dust is contaminating me!"

26.5 When Wang Hsi-chih was young he suffered from a severe impediment in his speech. One time when he was at the home of the generalissimo, Wang Tun, Wang Tao and Yü Liang came in later, and Wang Hsi-chih immediately got up to leave. The generalissimo detained him, saying, "It's only the director of works from your own family and Yü Liang. What objection can you possibly have to them?"



### 【原文】

26.6 王丞相轻蔡公，曰：“我与安期、千里共游洛水边，何处闻有蔡充儿？”

26.7 褚太傅初渡江，尝入东，至金昌亭，吴中豪右燕集亭中。褚公虽素有重名，于时造次不相识别。敕左右多与茗汁，少著粽，汁尽辄益，使终不得食。褚公饮讫，徐举手共语云：“褚季野。”于是四坐惊散，无不狼狈。

26.8 王右军在南，丞相与书，每叹子侄不令，云：“虎狔、虎犊，还其所如。”

26.9 褚太傅南下，孙长乐于船中视之。言次及刘真长死，孙流涕，因讽咏曰：“人之云亡，邦国殄瘁。”褚大怒，曰：“真长平生，何尝相

### 【今译】

26.6 王丞相(导)很看不起蔡公(谡)，他说：“我和安期(王承)、千里(阮瞻)一起遨游在洛水边时，何曾听说过有蔡充的儿子？”

26.7 褚太傅(裒)过江不久，曾东至吴郡，来到金昌亭，吴县的豪强大族正在金昌亭中宴饮聚会。褚公虽然早就有显赫的名声，当时匆忙中没有认出来，就吩咐侍者多给他茶水，少放蜜渍瓜果，茶汁饮尽就立即添上，让他始终吃不到杯中之果。褚公喝完茶，慢慢举手施礼道：“我是褚季野。”于是在座的人都受惊四散，无不显出一副狼狈的样子。

26.8 王右军(羲之)在南边江州，丞相(王导)给他写信，常叹息子侄不够卓越，说：“虎狔、虎犊，恰如其名。”

26.9 褚太傅(裒)乘船南下，孙长乐(绰)到船中去看望他。言谈之间说到刘真长(惔)的死，孙流下泪来，接着讽咏道：“人之云亡，邦国殄瘁。”褚太傅大怒，说：“真长在世时，何曾特别看重过你，你今天



26.6 Chancellor Wang Tao belittled Ts'ai Mo, saying, "When I used to go on outings with Wang Ch'eng and Juan Chan by the shores of the Lo River, where did anyone ever hear of any son of Ts'ai K'o?"

26.7 When Ch'u P'ou had newly crossed the Yangtze River, he was once entering the east and came to the Chin-ch'ang Pavilion in Wu. Various prominent persons from the area of Wu were gathered for a banquet in the pavilion. Although in the past Ch'u P'ou had enjoyed an honorable reputation, at the time, since he was traveling in haste, he was not recognized or singled out. They instructed the waiters to give him a great deal of hot tea (*ming-chih*), but to put very few rice dumplings wrapped in bamboo leaves (*tsung*) into the liquid. As soon as he finished drinking the tea they would immediately add more, so that in the end he never got to eat his fill.

After Ch'u had finished drinking (the tea), he nonchalantly raised his hand and announced to the company, "My name is Ch'u P'ou." At this the whole banquet broke up in alarm and everyone was thrown into confusion.

26.8 While Wang Hsi-chih was in the south, whenever Chancellor Wang Tao wrote him a letter he would always sigh in disappointment over his sons and nephews (*chih*). "Hu-t'un, Tiger-piglet (Wang P'eng-chih), and Hu-tu, Tiger-calf (Wang Piao-chih)," he wrote, "are turning out to be just like (their names)."

26.9 Once when Ch'u P'ou was descending southward (toward the capital), Sun Ch'o saw him on board the boat, and in the course of their conversation they touched on Liu T'an's death. Sun wept profusely and took the occasion to chant the words (from the "Songs"):

"With this man's passing (*wang*),



### 【原文】

比数，而卿今日作此面向人！”孙回泣向褚曰：“卿当念我。”时咸笑其才而性鄙。

26.10 谢镇西书与殷扬州，为真长求会稽，殷答曰：“真长标同伐异，侠之大者。常谓使君降阶为甚，乃复为之驱驰邪？”

26.11 桓公入洛，过淮泗，践北境，与诸僚属登平乘楼，眺瞩中原，慨然曰：“遂使神州陆沈，百年丘墟，王夷甫诸人不得不任其责！”袁虎率尔对曰：“运自有废兴，岂必诸人之过？”桓公愀然作色，顾谓四坐曰：“诸君颇闻刘景升不？有大牛重千斤，啖刍豆十倍于常牛，负重致

### 【今译】

却在人前作出这副面孔！”孙停止哭泣，对褚太傅说：“你该怜悯我。”当时人们都笑他有才学却禀性鄙俗。

26.10 谢镇西(尚)写信给殷扬州(浩)，为真长(刘惔)要求会稽郡之职，殷回答说：“真长标同伐异，是狭隘表现最为突出的人。我常常认为您对真长谦恭接纳已经过分了，难道您竟然还要为他奔走效力吗？”

26.11 桓公(温)进兵洛阳，经过淮河、泗水，到达北部地区，和众僚属登上大船的船楼，眺望中原，感慨地说道：“终于使中原沦陷，长久变成荒丘废墟，王夷甫(衍)等人不能不承担这个责任！”袁虎(宏)不加思索地回答说：“国运本来就有废立兴衰，哪里一定是这些人的过错？”桓公神色变得很严峻，环顾在座的人说：“各位听说过刘景升的一些事吗？他有一头大牛重千斤，吃起草料来，是一般牛的十倍；载重远行，竟然不如一头瘦弱的母牛。魏武帝进入荆州，把它宰杀了犒赏士



The state has suffered sorely.”

Ch'u, becoming very angry, replied, “In his whole life, when was Liu T'an ever compared with you? And yet now you're presenting this pose toward other people!”

Holding back his tears, Sun said to Ch'u, “You should remember me (too, when I'm gone)!” His contemporaries all laughed at him for being so talented, yet at the same time so vulgar by nature.

26.10 (Ca. 346) the General Governing the West, Hsieh Shang, wrote a letter to Yin Hao, who was then governor of Yang Province, requesting the governorship of K'uai-chi Principality on Liu T'an's behalf.

Yin replied, “Liu T'an is the biggest of all the swashbucklers (*hsia*), who promotes the interests of those who agree with him and is vindictive against those who disagree. I've often thought you've degraded yourself excessively [to be with him].”

26.11 When Huan Wen marched toward Lo-yang, he crossed to the north by way of the Huai and Ssu rivers. Climbing to the turret of his ship (*p'ing-ch'eng lou*) with his subordinate officers, he looked out over the Central Plain, and with deep feeling said, “For causing the Sacred Land to be engulfed (by barbarians) and to lie waste for a hundred years, Wang Yen and those about him can't escape bearing the blame!”

His aide-de-camp, Yüan Hung, answered him forthrightly, “Fate naturally brings its falls and rises; why was it necessarily the fault of Wang Yen and those about him?”

Coloring angrily, Huan Wen turned about and said to all who were present, “Have you gentlemen ever heard of Liu Piao? He owned a large ox weighing a thousand cattles. It ate ten times as much fodder and beans as ordinary oxen, but when it came to bearing heavy burdens or traveling





### 【原文】

远，曾不若一羸犍。魏武入荆州，烹以飧士卒，于时莫不称快。”意以况袁。四坐既骇，袁亦失色。

26.12 袁虎、伏滔同在桓公府，桓公每游燕，辄命袁、伏。袁甚耻之，恒叹曰：“公之厚意，未足以荣国士，与伏滔比肩，亦何辱如之！”

26.13 高柔在东，甚为谢仁祖所重。既出，不为王、刘所知。仁祖曰：“近见高柔大自敷奏，然未有所得。”真长云：“故不可在偏地居，轻在角觴中为人作议论。”高柔闻之，云：“我就伊无所求。”人有向真长学此言者，真长曰：“我寔亦无可与伊者。”然游燕犹与诸人书：“可要安固。”安固者，高柔也。

26.14 刘尹、江彪、王叔虎、孙兴公同坐，江、王有相轻色。彪以

### 【今译】

兵，当时没有人不叫好的。”意思是用这头牛来比况袁虎。在座的人都很惊骇，袁虎也吓得变了脸色。

26.12 袁虎(宏)、伏滔一同在桓公(温)官署里任职，桓公每逢游乐宴饮，就让袁、伏一起陪同。袁虎感到很不光彩，常常叹息道：“公的深厚情意，不足以使国士感到荣耀，让我和伏滔比肩同列，还有什么耻辱比这更甚的呢！”

26.13 高柔在会稽，很受谢仁祖(尚)器重。到京城后，不受王濛、刘惔赏识。仁祖说：“近来见高柔极力自陈奏进，却毫无成效。”真长说：“所以不能在偏僻地区居住，随随便便在角落里作人发议论。”高柔听说这话，说：“我投奔他没有什么希求。”有人向刘真长学说这句话，真长说：“我确实也没有什么可以给他的。”然而有游乐宴饮之类的事，仍然给各位写信：“可以邀约安固。”安固，就是高柔。

26.14 刘尹(惔)、江彪、王叔虎(彪之)、孙兴公(绰)坐在一起，



long distances, it wasn't even the equal of a sick calf. When Ts'ao Ts'ao invaded Ching Province he cooked the ox to feast his officers and men. At the time everyone expressed delight." Huan's intention was to make an analogy with Yüan Hung. Everyone present was frightened, and even Yüan himself turned pale.

26. 12 Yüan Hung and Fu T'ao were serving together on Huan Wen's staff. Every time Huan had an outing or a banquet, he would always refer to them as "Yüan- Fu". Yüan felt extremely insulted by this, and often complained to Huan, saying, "Your Excellency's generous intentions are still not sufficient to bring glory to the officers of state. As long as I'm placed shoulder to shoulder with Fu T'ao, what disgrace is equal to this?"

26. 13 While Kao Jou was in retirement in the east he was held in very great esteem by Hsieh Shang. But after he came out to the capital, he was not recognized by either Wang Meng or Liu T'an. Hsieh Shang said, "Recently I've seen Kao Jou writing memorials in large numbers, but so far he's gotten no results."

Liu T'an replied, "Naturally he can't live in an out-of-the-way place, and without any rank in his little corner (*kâk-n'ziak*), write proposals and treatises for other people."

When Kao Jou heard of it, he said, "I had nothing to ask from him." Someone repeated his remark to Liu T'an, who said, "Indeed, I, too, have nothing to offer him." However, whenever he was going to an outing or a banquet, he would always write to his hosts, "You may invite the magistrate of An-ku." The magistrate of An-ku was Kao Jou.

26. 14 Liu T'an, Chiang Pin, Wang Piao-chih, and Sun Ch'o were once seated together at a party. Chiang and Wang had mutually contemptuous expressions on their faces. Chiang made a threatening gesture with



### 【原文】

手歛叔虎云：“酷吏！”词色甚强。刘尹顾谓：“此是瞋邪？非特是丑言声、拙视瞻。”

26.15 孙绰作《列仙商丘子赞》曰：“所牧何物？殆非真猪。悦遇风云，为我龙摅。”时人多以为能。王蓝田语人云：“近见孙家儿作文，道‘何物真猪’也。”

26.16 桓公欲迁都，以张拓定之业。孙长乐上表谏此议甚有理。桓见表心服，而忿其为异。令人致意孙云：“君何不寻《遂初赋》，而强知人家国事！”

26.17 孙长乐兄弟就谢公宿，言至款杂。刘夫人在壁后听之，具

### 【今译】

江、王之间表现出互相轻视的神色。江彪用手提持着王叔虎说：“酷吏！”声调和神色都很强硬。刘尹扭过头对他说：“这是瞋怒吧？不只是难听的言词、声调，僵硬的神态。”

26.15 孙绰作《列仙商丘子赞》说：“放牧的是什么？大概并非是猪。假使遇到风云，会帮助我像龙一样腾跃而起。”当时人大都认为他有才能。王蓝田（述）对人说：“最近见到孙家小儿作文，说什么‘何物真猪’呀。”

26.16 桓公（温）想迁都洛阳，来扩展开拓疆土、安定国家的事业。孙长乐（绰）上表，谏阻桓公迁都之议，论述得颇有道理。桓公看了表中心服膺，却又恨他提出异议。让人向孙传达他的意思说：“您为什么不去追寻《遂初赋》，却竭力干预别人的国家大事！”

26.17 孙长乐（绰）兄弟到谢公（安）家住宿，言谈极其空洞芜杂。刘夫人在屋壁后面听，这些话全听见了。谢公第二天回内室，问



his hand toward Wang and shouted, "You rapacious clerk!" His tone and expression were both extremely harsh.

Liu T'an, looking around at Chiang, asked, "Is this real anger, and not just the *sound* of ugly words or the *sight* of boorish looks?"

26.15 When Sun Ch'o composed the "Eulogy to Master Shang-ch'iu" in his "Eulogies on the Immortals" (*Lieh-hsien tsan*), he wrote:

"What he is herding—what are they?

They seem almost to be not real pigs.

If they should meet with wind or clouds,

They'd soar like dragons in the sir."

The majority of his contemporaries thought it was a capably written piece of verse, but Wang Shu said to the others, "Recently I saw a composition by the son of the Sun family in which he asked, 'What are they?' Well, they were real pigs."

26.16 (In 362) Huan Wen wanted to have the capital moved back to Lo-yang, in order to promote the work of enlarging and pacifying the empire. Sun Ch'o sent up a memorial warning against such a move in which the argumentation was extremely reasonable.

When Huan saw the memorial, he mentally accepted it, but at the same time was angry with Sun for disagreeing with him. He sent someone to convey his thoughts to Sun, saying, "Why don't you reread your own 'Poetic Essay on Fulfilling My Original Resolve' (*Sui-ch'u fu*), instead of forcing your way into other people's and the state's affairs?"

26.17 Sun Ch'o and his older brother Sun T'ung once went to Hsieh An's house to spend the night, and their conversation on this occasion was extremely miscellaneous and trivial. Hsieh's wife, Lady Liu, was behind



### 【原文】

闻其语。谢公明日还，问昨客何似，刘对曰：“亡兄门未有如此宾客。”谢深有愧色。

26.18 简文与许玄度共语，许云：“举君亲以为难。”简文便不复答，许去后而言曰：“玄度故可不至于此。”

26.19 谢万寿春败后还，书与王右军云：“惭负宿顾。”右军推书曰：“此禹、汤之戒。”

26.20 蔡伯喈睹睐笛椽，孙兴公听妓振且摆折。王右军闻，大嗔曰：“三祖寿乐器，虺瓦吊孙家儿打折。”

26.21 王中郎与林公绝不相得。王谓林公诡辩，林公道王云：“著膩颜恰，縗布单衣，挟《左传》，逐郑康成车后。问是何物尘垢囊？”

### 【今译】

昨天的客人怎么样？刘夫人回答说：“我亡兄家里没有这样的宾客。”谢非常惭愧。

26.18 简文帝(司马昱)与许玄度(询)一起谈话，许说：“君亲之间择其一，我觉得很困难。”简文就不予回答，许玄度离去后说道：“玄度本来可以不至于如此。”

26.19 谢万寿春大败后返回，写信给王右军(羲之)说：“很惭愧辜负了您平素对我的关怀期望。”右军推开信说：“这是禹、汤自罪一类的做法！”

26.20 蔡伯喈(邕)用竹椽制作的笛子，孙兴公(绰)听任歌妓敲打把它摆弄断了。王右军(羲之)听说，大怒道：“三代相传的乐器，摔瓦吊一样，被孙家儿打断了！”

26.21 王中郎(坦之)和林公(支遁)极不投合。王认为林公诡辩，林公评论王道：“戴着垢腻的白帽，穿着粗葛布单衣，挟着《左传》，追在郑康成的车后。请问这是什么装尘垢的囊袋呀？”



the wall listening and heard everything they said. The next day, on returning (from escorting the Sun brothers home), Hsieh asked his wife, "What did you think of last night's guests?"

Lady Liu replied, "In my late elder brother's home (Liu T'an) there were never any guests like these." Hsieh appeared deeply embarrassed.

26.18 (The future) Emperor Chien-wen (Ssu-ma Yü) was once conversing with Hsü Hsün. Hsü said, "Let's discuss the problem of the conflict between loyalty to ruler or parent," whereupon Emperor Chien-wen made no further response. After Hsü had left, he said, "Hsü Hsün certainly should not have gone so far as this!"

26.19 After Hsieh Wan's defeat at Shou-ch'un, he wrote a letter to Wang Hsi-chih in which he said, "I'm ashamed to have betrayed your former kindness."

Pushing the letter aside, Wang said, "This was the self-admonition of the sage-kings, Yü and T'ang!"

26.20 A transverse flute (*ti*) which Ts'ai Yung had once made from a bamboo rafter which had caught his eye, Sun Ch'o allowed a female dancer to brandish about and break. On hearing of it, Wang Hsi-chih cried out in great indignation, "A priceless musical instrument which has been a family heirloom for three generations, that blankety-blank idiot son of the Sun family has smashed and broken!"

26.21 Wang T'an-chih did not get on at all with the monk Chih Tun. Wang called Chih a "specious sophist", and Chih characterized Wang with the words, "Wearing a greasy cap and tattered cloth single robe, with a copy of the 'Tso Commentary' tucked under his arm, chasing along behind Cheng Hsüan's carriage—I ask you, what sort of dust-and-filth bag is he, anyhow?"



### 【原文】

26.22 孙长乐作王长史谏云：“余与夫子，交非势利。心犹澄水，同此玄味。”王孝伯见曰：“才士不逊，亡祖何至与此人周旋！”

26.23 谢太傅谓子侄曰：“中郎始是独有千载。”车骑曰：“中郎衿抱未虚，复那得独有？”

26.24 庾道季谄谢公曰：“裴郎云：‘谢安谓裴郎乃可不恶，何得为复饮酒！’裴郎又云：‘谢安目支道林如九方皋之相马，略其玄黄，取其俊逸。’”谢公云：“都无此二语，裴自为此辞耳。”庾意甚不以为好，因陈东亭《经酒垆下赋》。读毕，都不下赏裁，直云：“君乃复作裴氏

### 【今译】

26.22 孙长乐(绰)写哀悼王长史(濛)的谏文说：“我与先生，非势利之交。心若澄澈之水，同此玄妙的旨趣。”王孝伯(恭)看了说：“才士太不谦逊，亡祖怎么会与此人交往！”

26.23 谢太傅(安)对子侄们说：“中郎(谢万)才是千百年来独一无二。”车骑(谢玄)说：“中郎襟怀傲慢，又怎么能算是独一无二？”

26.24 庾道季(龢)告诉谢公(安)道：“裴郎(启)说：‘谢安认为裴郎确实不错，怎么能够再喝酒！’裴郎又说：‘谢安品评支道林如九方皋相马，忽略它是黑是黄，看中它的精神出众不同凡俗。’”谢公说：“完全没有这两句话，裴氏自己杜撰的这些言辞罢了。”庾道季心中很不以为然，于是陈述王东亭(珣)的《经酒垆下赋》。读完赋，谢全不给



26.22 Sun Ch'o composed an obituary for Wang Meng, which went,

“I together with the Master—  
A friendship not for power or gain.  
Our hearts were pure as limpid water,  
As we shared this mystic flavor.”

When Wang Meng's grandson, Wang Kung, saw it, he remarked, “The talented gentleman is immodest. Why would my late grandfather ever have had any dealings with this man?”

26.23 Hsieh An once said to his sons and nephews, “It's only Hsieh Wan of whom it can be said, He's one in a thousand years.”

Hsieh Hsüan said, “The feelings Wan carries in his bosom aren't yet sufficiently humble; how does he alone get to have such a reputation?”

26.24 With a knowing air Yü Ho said to Hsieh An, “P'ei Ch'i relates in his ‘Forest of Conversations’ (YL) that Hsieh An said of P'ei Ch'i, ‘P'ei's not a bad fellow; what need is there anymore to drink wine?’ And in another passage P'ei says that Hsieh An characterized Chih Tun, saying, ‘He's like Chiu-fang Kao and his judging of horses. Chiu-fang paid no attention to whether the horses were black or brown, but picked them for their spirit and endurance.’”

Hsieh An replied, “I never made either one of those statements. P'ei himself just made them up out of whole cloth, that's all!”

Yü's mood was considerably dampened by this, and accordingly he recited for Hsieh Wang Hsün's “Poetic Essay on Passing Beneath Master Huang's Wineshop” *Ching Huang-kung chiu-lu-hsia fu*.

When he had finished reading it, Hsieh said absolutely nothing either in praise or criticism of the work, but merely remarked, “So you're now a





### 【原文】

学!”于此《语林》遂废。今时有者,皆是先写,无复谢语。

26.25 王北中郎不为林公所知,乃著论《沙门不得为高士论》,大略云:“高士必在于纵心调畅。沙门虽云俗外,反更束于教,非情性自得之谓也。”

26.26 人问顾长康:“何以不作洛生咏?”答曰:“何至作老婢声!”

26.27 殷散、庾恒并是谢镇西外孙,殷少而率悟,庾每不推。尝俱诣谢公,谢公熟视殷,曰:“阿巢故似镇西。”于是庾下声语曰:“定何似?”谢公续复云:“巢颊似镇西。”庾复云:“颊似,足作健不?”

26.28 旧目韩康伯:将肘无风骨。

### 【今译】

予赏裁,只说:“您竟然作裴氏学问!”从此《语林》就废置了。如今时而见到的,全是在此前的抄本,没有谢安的话。

26.25 王北中郎(坦之)不被林公(支遁)赏识,于是写作论文《沙门不得为高士论》,大略的意思是:“志行高洁之士必然处于随其心意自然舒畅的状况下。沙门虽是处于世俗之外,反而更要受教规的约束,不是本性的自我适意。”

26.26 有人问顾长康(恺之):“为什么不学洛阳书生吟咏?”回答说:“干嘛要学老婢妇的声音!”

26.27 殷颢、庾恒都是谢镇西(尚)的外孙,殷小时候就坦率、聪明,庾往往不推许他。曾经一起去拜访谢公(安),谢公仔细观察殷颢,说:“阿巢确实像镇西。”于是庾恒小声说道:“到底哪儿像?”谢公继续说:“巢的脸颊像镇西。”庾又说:“脸颊像,足以成为强者吗?”

26.28 旧时品评韩康伯(伯)为臂肘肥硕,软塌塌没有风采。



scholar of Mr. P'ei, eh?"

From this time on the "Forest of Conversations" fell into disrepute. Any copies still in existence today were all made previous to this incident, and even these no longer include any conversations attributed to Hsieh An.

26.25 Wang T'an-chih was not recognized by Chih Tun, and accordingly composed a treatise on "Why a Śramana is not Capable of Becoming an Eminent Gentleman" (*Sha-men pu-to wei kao-shih lun*), the general outline of which maintained that an eminent gentleman always lives in a state of mental freedom, harmonious and joyful, while the śramana, although claiming to be beyond earthly ties, is, on the contrary, more than ever in bondage to his doctrine and cannot be said to be fully self-possessed in his feelings and disposition.

26.26 Someone asked Ku K'ai-chih, "Why don't you ever chant poems in the manner of the scholars of Lo-yang (*Lo-sheng yung*)?"

Ku replied, "Why should I make a noise like an old slave woman?"

26.27 Yin Chi and Yü Heng were both grandsons on their mothers' side of Hsieh Shang. Yin was quick-witted from his youth, but Yü never appreciated him. One time they both went to visit Hsieh An. An stared intently at Yin Chi and then said, "A-ch'iao, you certainly resemble your grandfather, Hsieh Shang."

At this Yü muttered in a low voice, "How does it turn out that he resembles him?"

Hsieh An continued, "Ch'iao's cheeks are like Hsieh Shang's."

Yü said, "If his cheeks resemble Hsieh Shang's, is that enough to be proud of?"

26.28 An old characterization of Han Po went, "Seize his elbow, and there's no character or bone (*feng-ku*)."



### 【原文】

26.29 苻宏叛来归国，谢太傅每加接引。宏自以有才，多好上人，坐上无折之者。适王子猷来，太傅使共语。子猷直熟视良久，回语太傅云：“亦复竟不异人。”宏大惭而退。

26.30 支道林入东，见王子猷兄弟，还，人问：“见诸王何如？”答曰：“见一群白颈乌，但闻唤哑哑声。”

26.31 王中郎举许玄度为吏部郎，郗重熙曰：“相王好事，不可使阿讷在坐头。”

26.32 王兴道谓谢望蔡霍霍如失鹰师。

26.33 桓南郡每见人不快，辄嗔云：“君得哀家梨，当复不蒸食不？”

### 【今译】

26.29 苻宏逃离秦而来归降晋国，谢太傅（安）常常接待他。苻宏自认为有才华，经常好居人之上，座上客人没有能折服他的。恰巧王子猷（徽之）来，太傅让他们一起交谈。子猷只是仔细看了他半天，回复太傅说：“也竟然不异于他人。”苻宏十分惭愧地退了出去。

26.30 支道林（遁）到会稽去，见到了王子猷（徽之）兄弟，回来，有人问：“见王氏各位怎么样？”回答说：“看见一群白脖子的乌鸦，只听到叫唤哑哑的声音。”

26.31 王中郎（坦之）举荐许玄度（询）任吏部郎，郗重熙（昙）说：“相王喜欢多事，不能让阿讷在他身边。”

26.32 王兴道（和之）说谢望蔡（琰）躁动不安的样子像是丢失了鹰的鹰师。

26.33 桓南郡（玄）每当看见别人办事能力低，不爽快，就生气地说：“您得到哀家梨，该不会蒸了吃吧？”



26.29 After Fu Hung had rebelled against the Later Ch'in and returned his allegiance to the Chin, the grand tutor, Hsieh An, often entertained him. Hung fancied himself to have ability, and in most cases enjoyed getting the better of other people. On one occasion there was no one present who could break him, but it happened that Wang Hui-chih arrived, and the grand tutor had them converse together. Wang merely stared at him for a long time, then, turning, said to the grand tutor, "He, too, in the end is no different from the others." Fu withdrew in great embarrassment.

26.30 When the monk Chih Tun entered the east, he went to see Wang Hui-chih and his brothers. After his return to Chien-k'ang someone asked him, "After seeing the Wangs, what do you think of them?" Chih replied, "I saw a flock of white-necked crows (*pai-ching wu*) and heard nothing but the sound of their loud caw-cawing."

26.31 When Wang T'an-chih recommended Hsü Hsün to be appointed a clerk in the Board of Civil Office, Ch'ih T'an said, "The chancellor-prince (Ssu-ma Yü) is a lover of gossip (*hao-shih*); don't let Hsü Hsün get to sit at the head of the company."

26.32 Wang Ho-chih once said of Hsieh Yen, "He's as nervous and fidgety (*yuâk-yuâk*) as a falconer who's lost his falcon."

26.33 When Huan Hsüan saw someone who was not quick-witted, he would always say angrily, "I suppose if you got some pears from the Ai family, you'd cook them before eating, wouldn't you?"



## 假谲第二十七

### 【原文】

27.1 魏武少时，尝与袁绍好为游侠。观人新婚，因潜入主人园中，夜叫呼云：“有偷儿贼！”青庐中人皆出观，魏武乃入，抽刃劫新妇。与绍还出，失道，坠枳棘中，绍不能得动。复大叫云：“偷儿在此！”绍逡迫自掷出，遂以俱免。

27.2 魏武行役，失汲道，军皆渴，乃令曰：“前有大梅林，饶子，甘酸可以解渴。”士卒闻之，口皆出水。乘此得及前源。

27.3 魏武常言：“人欲危己，己辄心动。”因语所亲小人曰：“汝怀刃密来我侧，我必说‘心动’，执汝使行刑，汝但勿言其使，无他，当厚相

### 【今译】

27.1 魏武(曹操)年轻时，曾经和袁绍一起喜好学游侠。去观看人家结婚，于是潜入主人家花园中，夜里呼叫道：“有小偷儿！”青庐里的人都出来察看，魏武于是进去，抽出刀来劫持新娘子。和袁绍退出时，迷失道路，坠入多刺的枳棘之中，袁绍动不得。魏武又大叫道：“偷儿在此！”袁绍惊慌急迫中竟自己跳了出来，于是二人才免于被抓获。

27.2 魏武(曹操)行军途中，找不到取水的地方，军士们都口渴难忍，于是他传令说：“前面有一大片梅林，结果很多，又甜又酸可以解渴。”士兵们听了以后，口中全涌出口水来。乘这个机会得以赶到前面有水源的地方。

27.3 魏武(曹操)曾经说：“如果有人想要危害我，我就心跳得厉害。”于是对他一个亲近侍从说：“你怀中揣把刀偷偷到我身边来，我一定会说‘心跳得厉害’，捉住你送去行刑，你只要不说是我指使你干的，



## Chapter 27 Guile and Chicanery

27.1 When Ts'ao Ts'ao was young he used to be fond of playing the knight-errant (*yu-hsia*) with Yüan Shao. Observing that a certain man had just taken a wife, they took advantage of the situation to steal into the courtyard of the groom's house and during the night's festivities shouted out, "There's a kidnapper about!"

As the people inside the "blue-green hut" (*ch'ing-lu*) all rushed out to look, Ts'ao Ts'ao entered, and drawing his sword seized the bride and made off with her. Reemerging together with Yüan Shao, they lost their way and landed in a bramble patch, from which Shao was unable to extricate himself. Ts'ao thereupon shouted again in a loud voice, "The kidnapper is here!"

In a desperate panic Shao wrenched himself free, and in this way they both escaped.

27.2 Once while Ts'ao Ts'ao was on campaign he lost the way to a water supply and the three armies were all suffering from thirst. At this point he issued the order: "Ahead is a large grove of plum trees, loaded with fruit. The sweet-sour juice may serve to quench your thirst."

When the officers and men heard this their mouths all began to water, and by this means they were able to reach a spring which lay ahead of them.

27.3 Ts'ao Ts'ao used to say, "Whenever anyone wants to threaten me, I always feel a presentiment of it in my heart." Accordingly he said to one of his underlings with whom he was intimate, "Hide a dagger in your bosom and come stealthily to my side. I will, of course, say that I feel a



### 【原文】

报。”执者信焉，不以为惧。遂斩之，此人至死不知也。左右以为实，谋逆者挫气矣。

27.4 魏武常云：“我眠中不可妄近，近便斫人，亦不自觉，左右宜深慎此！”后阳眠，所幸一人窃以被覆之，因便斫杀。自尔每眠，左右莫敢近者。

27.5 袁绍年少时，曾遣人夜以剑掷魏武，少下，不著。魏武揆之，其后来必高。因帖卧床上，剑至果高。

27.6 王大将军既为逆，顿军姑孰。晋明帝以英武之才，犹相猜惮，乃著戎服，骑巴骶马，赍一金马鞭，阴察军形势。未至十余里，有一

### 【今译】

不会有其他什么事，一定重重地报答你。”那侍从相信他的话，并不感到害怕。终于把他杀了，这人至死不知道是怎么回事。身边的人信以为真，图谋背逆的人也泄气了。

27.4 魏武(曹操)曾说：“在我睡眠时不可随便靠近，靠近，我会砍人，自己也不知道，你们大家应当特别当心这件事！”后来他佯装睡觉，他宠幸的一个人悄悄给他盖被子，于是就给砍死了。从此他每次睡觉，身边的人没有敢走近的。

27.5 袁绍年少时，曾经派人在夜间用剑击刺魏武(曹操)，剑稍微低了一点，没刺着。魏武估计，下面一剑必定会高。于是紧紧贴卧在床上，剑刺过来果然高了。

27.6 王大将军(敦)叛逆，把军队屯驻在姑孰。晋明帝(司马绍)虽然英武有才略，仍然疑惧他，于是穿上军装，骑上巴骶快马，带着金柄马鞭，暗中去侦察军营的形势。距那里还有十余里的地方，有一



presentiment in my heart and have you seized and punished. But for your part, don't say a word about having been asked to do it, and nothing more will come of it. What's more, I'll reward you generously."

When the man was seized he was completely confident, supposing there was nothing to be afraid of, and as a result he was decapitated. Until the moment of his death this man was unaware of what was happening. But Ts'ao Ts'ao's subordinates thought it was all real, and those who were plotting rebellion suppressed their feelings.

27.4 Ts'ao Ts'ao used to say, "No one may make a false move toward me while I'm asleep, or I'll immediately knife him without even realizing what I've done. All you attendants had better be extremely cautious about this."

Some time later he was feigning sleep when a person who was in his favor stealthily placed a coverlet over him, whereupon Ts'ao immediately knifed her to death. From this time on, whenever Ts'ao Ts'ao was asleep, none of his attendants dared approach him.

27.5 When Yüan Shao was young he once dispatched a man by night to thrust a two-edged sword (*chien*) at Ts'ao Ts'ao (through the bed curtains). The thrust was a little low and failed to hit the mark. Ts'ao calculated that the next one would surely be higher, and therefore lay face down on the bed. When the sword struck again, it was, as expected, too high.

27.6 After the generalissimo, Wang Tun, had begun his rebellion, he bivouacked his troops at Ku-shu. The Chin emperor Ming (Ssu-ma Shao), even though he possessed valor and martial ability, was still suspicious and fearful of Wang's intentions. Accordingly, donning his armor and riding a Pa-tsung (Szechwan) horse, he took in his hand a present of a gold horsewhip, and secretly went to investigate the position and strength of Wang's troops.





### 【原文】

客姥居店卖食，帝过愒之，谓姥曰：“王敦举兵图逆，猜害忠良，朝廷骇惧，社稷是忧。故劬劳晨夕，用相规察。恐形迹危露，或致狼狈，追迫之日，姥其匿之！”便与客姥马鞭而去，行敦营匝而出。军士觉，曰：“此非常人也！”敦卧心动，曰：“此必黄须鲜卑奴来！”命骑追之。已觉多许里，追士因问向姥：“不见一黄须人骑马度此邪？”姥曰：“去已久矣，不可复及。”于是骑人息意而反。

27.7 王右军年减十岁时，大将军甚爱之，恒置帐中眠。大将军尝先出，右军犹未起，须臾钱凤入，屏人论事，都忘右军在帐中，便言逆

### 【今译】

个客居老妇在店中卖饮食，明帝过去休息，对老妇说：“王敦发兵谋逆，猜忌迫害忠臣良将，朝廷惊骇危惧，国家的命运实在令人耽心。为此我不辞辛苦，不分早晚，来窥视侦察他。恐怕我的行迹败露，也许会很狼狈。在我被追逼的时候，老人家一定掩蔽我！”于是把金马鞭给了老妇人就离去了，围绕王敦军营走了一圈后出来。兵士觉察，说：“这不是一般的人！”王敦睡卧中心跳起来，说：“这一定是黄胡须的鲜卑奴来了！”命令骑兵去追赶。已相去好多里路，追逐的兵士于是问刚才那位老妇人：“没看见一个黄胡须的人骑马从此经过吗？”老妇人说：“走了好久了，追不上了。”于是骑兵打消了追逐的念头返回了。

27.7 王右军(羲之)年纪不到十岁时，大将军(王敦)非常喜爱他，常把他放在自己的床帐中睡觉。一次大将军先起床出帐，右军还没起，一会儿钱凤进来，屏退他人议论事情，完全忘了右军还睡在帐中，



Ten or more *li* before he reached Wang's camp, there was an old woman innkeeper who kept a rest station and eating place. As the emperor passed by he stopped to rest, and said to the old woman, "Wang Tun has raised an army to plot rebellion, and suspicion and harm will befall all loyal and good subjects. The court is frightened and alarmed, and the gods of soil and grain are in trouble. So I've been working morning and night to spy on him, and I'm afraid my person and movements might possibly be detected, or that something may go awry. In the event of my being pursued, would you be so good as to conceal me?" Whereupon he presented the old woman innkeeper with the horsewhip and departed.

He traveled on to Tun's camp, made a tour through it, and then went out. Some of the officers noticed him and remarked, "This is no ordinary man!" Wang Tun, who was lying asleep, felt a sudden presentiment in his heart, and awaking said, "This must be the brown-bearded Hsien-pei slave who's come here!" Whereupon he ordered some horsemen to pursue him.

Already aware [the intruder] was several *li* ahead of them, the pursuing officers accordingly asked the old woman, "You haven't by any chance seen a brown-bearded man riding a horse past here, have you?"

The old woman answered, "He left long ago. You couldn't possibly catch up with him." Whereupon the horsemen gave up the thought of further pursuit and turned back.

27.7 When Wang Hsi-chih was under ten years old, his uncle, the generalissimo, Wang Tun, was extremely fond of him, and frequently had him sleep within his own bed curtains.

One morning the generalissimo had gotten out of bed first before Hsi-chih had gotten up. A short while later Ch'ien Feng entered the room and



### 【原文】

节之谋。右军觉，既闻所论，知无活理，乃阳吐污头面被褥，诈熟眠。敦论事造半，方忆右军未起，相与大惊曰：“不得不除之。”及开帐，乃见吐唾从横，信其实熟眠，于是得全。于时称其有智。

27.8 陶公自上流来赴苏峻之难，令诛庾公，谓必戮庾，可以谢峻。庾欲奔窜则不可，欲会恐见执，进退无计。温公劝庾诣陶，曰：“卿但遥拜，必无他，我为卿保之。”庾从温言诣陶，至便拜，陶自起止之，

### 【今译】

就谈起背逆的计谋。右军醒来，听见了他们谈论的事情，心知没有活命的希望，于是佯装呕吐搞脏头面被褥，假作熟睡。王敦事情商议到中途，才想起右军还未起床，两人相互大惊道：“不能不杀掉他。”等到打开帐子，就看见他呕吐纵横的样子，相信他确实在熟睡，于是得以保全性命。当时的人称赞他有智谋。

27.8 陶公(侃)从上游赶来解救苏峻叛乱造成的朝廷危难，命令杀掉庾公(亮)，认为只有杀掉庾，才可使苏峻退兵。庾想逃跑是不可能，想去会晤又怕被捕，进退两难。温公(峤)劝庾去拜见陶公，说：“你尽管远远地下拜，一定不会有其他什么事，我为你担保。”庾公听从温公的话去拜访陶公，一到便下拜，陶亲自起身阻止他，说：“庾元规哪



the two men started to discuss business. Forgetting all about the fact that Hsi-chih was still inside the bed curtains, Wang Tun proceeded to talk about his plot to rebel.

Hsi-chih woke up, and after he heard what they were discussing, he realized there was no prospect of escaping alive. Accordingly he gagged and vomited, soiling his face and bedclothes, then feigned a deep sleep.

Wang Tun was already half-through discussing his business before he remembered that Hsi-chih had not yet gotten up when with a shock of alarm he cried, "There's no help for it but to put him out of the way!" But when he opened the curtains and saw the vomit spread in all directions, he believed that Hsi-chih really was in a deep sleep and thereby the boy's life was preserved. At the time people praised Wang Hsi-chih for his sagacity.

27.8 T'ao K'an, having come down from the upper reaches of the Yangtze River to the aid of the capital during the troubles over Su Chün, ordered the execution of Yü Liang, saying, "It's necessary to sacrifice Yü Liang in order to mollify Su Chün."

If Yü had wanted to take refuge or hide somewhere it would have been impossible, or if he had wanted to meet T'ao K'an face to face, he was afraid he would be apprehended, and he was in a quandary whether to go forward or backward. Wen Ch'iao urged Yü to go and visit T'ao K'an, saying, "Just prostrate yourself (*pai*) before him from a distance, and nothing further will come of it; I guarantee it for you."

Yü Liang followed Wen's advice and went to see T'ao. As soon as he arrived he prostrated himself. T'ao himself got to his feet and stopped him, saying, "For what reason is Yü Yüan-kuei prostrating himself before T'ao Shih-heng?"

When Yü had finished he again made his way down to the lowest seat.



### 【原文】

曰：“庾元规何缘拜陶士衡？”毕，又降就下坐，陶又自要起同坐。坐定，庾乃引咎责躬，深相逊谢，陶不觉释然。

27.9 温公丧妇。从姑刘氏家值乱离散，唯有一女，甚有姿慧。姑以属公觅婚，公密有自婚意，答云：“佳婿难得，但如峤比，云何？”姑云：“丧败之余，乞粗存活，便足慰吾余年，何敢希汝比。”却后少日，公报姑云：“已觅得婚处，门地粗可，婿身名宦尽不减峤。”因下玉镜台一枚。姑大喜。既婚，交礼，女以手披纱扇，抚掌大笑曰：“我固疑是老奴，果如所卜。”玉镜台，是公为刘越石长史，北征刘聪所得。

### 【今译】

有拜陶士衡之理？”行礼毕，庾又降身到下位落坐，陶又亲自起身邀他同坐。坐定后，庾就引咎自责，诚恳而谦恭地认错，陶不知不觉消除了对庾的怨气。

27.9 温公(峤)死了妻子。堂姑刘家遭逢战乱而流离失散，只有一个女儿，很有姿色又很聪明。姑母托付温公给寻一门亲事。温公私下里有自己娶她的意思，回答说：“佳婿难以寻觅，只像我这样的，怎么样？”姑母说：“遭丧乱而侥幸不死，只求马马虎虎活下去，就足以抚慰我的晚年了，哪里敢希求像你这样的人。”过后几天，温公报告姑母说：“已经找到人家了，门第还可以，女婿的名声官位都不比我差。”于是送了一个玉镜台作为聘礼。姑母十分高兴。结婚行了交拜礼后，新娘用手拨开纱扇，拍手大笑道：“我本来就猜疑是你这老东西，果然如我所料。”玉镜台，是温公做刘越石(琨)长史时，北征刘聪的战利品。



Again T'ao himself demanded that he come up and sit with him. After he was seated, Yü finally confessed his faults and blamed himself and made his profound apologies. Quite unconsciously T'ao found himself becoming generous and forgiving.

27.9 Wen Ch'iao had lost his wife. The family of his paternal aunt (*tsung-ku*), Lady Liu, because of the disorders of the times, had broken up and scattered. There was only one daughter left, very beautiful and intelligent, and the aunt entrusted Wen Ch'iao with the task of finding her a suitable husband. Wen, who had secret designs on marrying the girl himself, replied, "A good son-in-law is hard to find. But how would someone be who was merely like me?"

His aunt said, "[ Our family, ] already the battered remains of loss and devastation, is only looking for some crude means of survival, something adequate to comfort me for my remaining years. How could I presume to hope for someone like you?"

Wen then withdrew, and after a few days announced to his aunt, "I've already found a matrimonial candidate. As far as his fame and official status are concerned, the son-in-law is in no way inferior to myself." So saying, he deposited an engagement present of a jade mirror stand (*ching-t'ai*). His aunt was utterly delighted.

After the wedding and the exchange of bowing, the girl pushed aside the silk fan with her hand, clapped her palms together, and laughed aloud, saying, "I suspected all along that it was you, you old rascal! It turned out just the way I expected!"

The jade mirror stand had come into Wen Ch'iao's possession while he was serving as Liu K'un's senior administrator, during the northern expedition against Liu Ts'ung (in A. D. 314).



### 【原文】

27.10 诸葛令女，庾氏妇，既寡，誓云不复重出。此女性甚正强，无有登车理。恢既许江思玄婚，乃移家近之。初诳女云：“宜徙于是。”家人一时去，独留女在后。比其觉，已不复得出。江郎莫来，女哭詈弥甚；积日渐歇。江彪暝入宿，恒在对床上。后观其意转帖，彪乃诈厌，良久不悟，声气转急。女乃呼婢云：“唤江郎觉！”江于是跃来就之，曰：“我自是天下男子，厌何预卿事而见唤邪？既尔相关，不得不与人语。”女默然而惭，情义遂笃。

27.11 愍度道人始欲过江，与一伧道人为侣。谋曰：“用旧义往江东，恐不办得食。”便共立“心无义”。既而此道人不成渡。愍度果

### 【今译】

27.10 诸葛令(恢)的女儿，是庾家的媳妇，寡居后，发誓说不再改嫁。这个女子性格很端正刚强，绝无登车出嫁的可能。诸葛恢已经向江思玄(彪)许婚，于是把家迁到江家附近。起初诳骗女子说：“应该搬到那里。”家里的人同时走了，只留女子在后头。等到她察觉，已经出不来了。江郎傍晚过来，女子哭骂得很凶；几天下来渐渐停歇。江彪晚上进来歇宿，总是在对面床上。后来观察她的心情渐渐平静了，彪就装作梦魇，好久不醒，而且声音气息越来越急促。女子就叫婢女说：“把江郎唤醒！”江于是跳起到她身边来，说：“我本是一个普通男人，梦魇与你何干却呼唤我呢？既然如此关心我，不能不和我说话。”女子默然无语而心中羞愧，二人情义于是深厚起来。

27.11 愍度和尚起初想过江去，与一个北方和尚结伴而行。商量说：“凭旧义到江东去，恐怕得不到饭吃。”于是一起创立“心无义”说。后来这个和尚没能渡江。愍度果然讲了多年“心无义”。以后有



27.10 Chu-ko Hui's daughter, Wen-piao, was the wife of Yü Hui. After she became a widow she vowed that she would never again leave her home in marriage. Now this girl's nature was extremely proper and firm, and there was no prospect of ever getting her to set foot again in a wedding carriage. But since Chu-ko Hui had promised her in marriage to Chiang Pin, he moved the family to be near the Chiangs. At that time, tricking his daughter, he had announced, "It's time to move," whereupon all the members of the family left at once, leaving the daughter behind alone. When she woke up to what had happened, it was already too late for her to leave.

When Chiang Pin came that evening the girl cried and carried on at great length, but after several days she gradually subsided, Chiang Pin then came in after dark to spend the night, but still remained on the opposite bed. Later, observing that her mood was growing calmer, Pin at length feigned a nightmare, not awaking for a long while as his cries and gasps became more and more agitated. Finally the girl called for her slave girl and said, "Call to Mr. Chiang and wake him up!"

At this Chiang leaped up and came over to her, saying, "I am just a man of the world. As for my nightmares, what have they to do with you that I should be wakened? But now that you are so concerned about me, you can't very well avoid talking with me." The girl was silent and ashamed, and after this her feelings and attitude grew more and more affectionate.

27.11 When the monk Chih Min-tu was about to flee southward across the Yangtze River, he had as his companion a northern (*ts'ang*) monk. Min-tu plotted with him, saying, "If we go to the land east of the river with nothing but the old theory, I'm afraid we'll never manage to eat." So together they concocted the "Theory of Mental Nonexistence" (*hsin-wu i*).





### 【原文】

讲义积年。后有伧人来，先道人寄语云：“为我致意愍度，无义那可立？治此计权救饥尔，无为遂负如来也！”

27.12 王文度弟阿智，恶乃不翅，当年长而无人与婚。孙兴公有一女，亦僻错，又无嫁娶理，因诣文度，求见阿智。既见，便阳言：“此定可，殊不如人所传，那得至今未有婚处！我有一女，乃不恶，但吾寒士，不宜与卿计，欲令阿智娶之。”文度欣然而启蓝田云：“兴公向来，忽言欲与阿智婚。”蓝田惊喜。既成婚，女之顽黠，欲过阿智。方知兴公之诈。

### 【今译】

北方人过来，先前那个和尚捎话说：“替我致意愍度，‘心无义’说怎能成立？想出这一计谋为了暂且解救饥饿而已，不要因此而辜负如来佛啊！”

27.12 王文度(坦之)的弟弟阿智(王处之)，愚顽恶劣得不得了，年龄已大而无人肯与他结亲。孙兴公(绰)有一个女儿，也是乖邪悖理，并且没有出嫁的希望。孙于是就去拜访文度，要求见见阿智。见面后，便虚妄地说：“这人确实可以，完全不像人们所传言的那样，怎么至今没有娶亲的对象！我有一个女儿，还不错，只是我一个寒士，不适宜和你提此事，我想让阿智娶她。”文度高兴地告诉蓝田(王述)说：“兴公刚才来过，忽然谈及想与阿智结亲。”蓝田十分惊喜。成婚后，女子那冥顽愚妄不讲道义的行为，要超过阿智。这才知道兴公的欺诈。



As it turned out, this northern monk never succeeded in crossing the river, but Min-tu actually expounded on the theory in the south for many years.

Later another northern monk came south to whom the former monk had entrusted the following message: "Ask Min-tu for me, 'How can the Theory of Nonexistence be established?' We concocted this scheme as an expedient to save ourselves from starvation and nothing more. Don't go on with it; otherwise you'll be betraying the Tathāgata."

7. 12 The ugliness of Wang T'an-chih's younger brother, Wang Ch'u-chih, was unsurpassed. Even by the time he was grown no one had offered to make any marriage contract with him.

Sun Ch'o had a daughter, A-heng, who was also mean and perverse. She, too, had no prospect of marriage. Accordingly, Sun went to visit Wang T'an-chih and asked to see Ch'u-chih.

After he had seen him, he proceeded to dissimulate, saying, "It turns out this man is perfectly all right, after all. He's not at all like what people have said about him. How could it have happened that until now no marriage has ever been arranged for him? Now I have a daughter, who, when all's said and done, isn't at all bad. But for an insignificant and impoverished gentleman (*han-shih*) like me it wouldn't be proper to make any arrangement with you. I wish you would have Ch'u-chih marry the girl."

Wang T'an-chih was delighted, and notified his father, Wang Shu, saying, "Sun Ch'o has just now come and out of the blue says he wants a wedding contract with Ch'u-chih."

Wang Shu was both surprised and pleased. It was only after the wedding had taken place and the girl's obstinacy and garrulousness were well on the way to surpassing Ch'u-chih's own that they realized how Sun Ch'o had taken them in.



### 【原文】

27.13 范玄平为人好用智数，而有时以多数失会。尝失官居东阳，桓大司马在南州，故往投之。桓时方欲招起屈滞，以倾朝廷，且玄平在京，素亦有誉。桓谓远来投己，喜跃非常。比入至庭，倾身引望，语笑欢甚。顾谓袁虎曰：“范公且可作太常卿。”范裁坐，桓便谢其远来意。范虽实投桓，而恐以趋时损名，乃曰：“虽怀朝宗，会有亡儿瘞在此，故来省视。”桓怅然失望，向之虚伫，一时都尽。

27.14 谢遏年少时，好著紫罗香囊，垂覆手，太傅患之，而不欲伤其意。乃谲与赌，得即烧之。

### 【今译】

27.13 范玄平(注)为人好用谋略心计，而有时竟因为心计太多而失掉机会。曾经丢官后住在东阳，桓大司马(温)在姑孰，特地前往投奔他。桓温当时正想招揽起用那些屈处下位久不得升迁的人，来倾覆朝廷，况且玄平在京城，一贯声誉很高。桓认为他远道而来投奔自己，喜悦兴奋不同寻常。等他到了庭前，桓探着身子伸着脖子望着，谈笑之间高兴得很。回头对袁虎(宏)说：“范公暂且可以作太常卿。”范才入坐，桓就感谢他远来相投之意。范虽然的确确是来投奔桓温，却又怕因趋奉时势之嫌而损害名声，就说：“我虽有意来拜见您，也是恰有亡儿埋葬在这里，所以来看看。”桓大失所望，刚才那虚心以待的样子，即刻都没了。

27.14 谢遏(玄)年少时，喜欢佩带紫罗香囊，悬挂覆手。太傅(谢安)对此很担忧，却不想伤害他的感情。于是就设诡计和他赌这些东西，赢到手后立即烧掉了。



27.13 Fan Wang as a person was fond of utilizing sagacious devices, but occasionally through excessive devising, he came to grief. It happened once that after being dismissed from office, he was living in Tung-yang Commandery. The grand marshal, Huan Wen, was then stationed in Nan-chou, so Fan went there intending to throw in his lot with him. At the time Huan was just on the point of summoning the malcontented and the frustrated to arms with a view to overthrowing the court. Moreover, while Fan Wang was living in the capital he had from the beginning always had a fine reputation. Huan supposed that Fan had come so great a distance just to throw in his lot with himself, and his happiness knew no bounds.

When Fan entered the hall, Huan's whole body was stretched taut with anticipation, and he talked and laughed with great delight. Turning around he remarked to his secretary, Yüan Hung, "Lord Fan for the time being can serve as minister grand ordinary."

Fan had no sooner seated himself than Huan thanked him for his kindness in coming so great a distance. But although Fan had indeed intended to throw in his lot with Huan, he nevertheless became apprehensive that if he catered to the trend of the times he might lose his reputation, so in the end he replied, "Although I cherish this audience, it happens that my deceased son is secretly buried hereabouts, and it's for this reason that I've come to visit his grave." Huan was visibly disappointed. All his former humility and deference in one moment came to an abrupt end.

27.14 When Hsieh Hsüan was young he was fond of wearing a fragrant sachet of purple silk gauze dangling over his hand. His uncle, the grand tutor, Hsieh An, disliked it, but did not want to hurt his feelings, so as a ruse he gambled with him, and, winning the sachet, immediately burned it.



## 黜免第二十八

### 【原文】

28.1 诸葛宏在西朝，少有清誉，为王夷甫所重，时论亦以拟王。后为继母族党所谗，诬之为狂逆。将远徙，友人王夷甫之徒诣槛车与别，宏问：“朝廷何以徙我？”王曰：“言卿狂逆。”宏曰：“逆则应杀，狂何所徙！”

28.2 桓公入蜀，至三峡中，部伍中有得猿子者，其母缘岸哀号，行百余里不去，遂跳上船，至便即绝。破视其腹中，肠皆寸寸断。公闻之怒，命黜其人。

28.3 殷中军被废，在信安，终日恒书空作字。扬州吏民寻义逐之。窃视，唯作“咄咄怪事”四字而已。

### 【今译】

28.1 诸葛宏在西晋，年轻时就有美好的声誉，受到王夷甫（衍）的器重，当时的舆论也把他和王相比。后来被继母的同族亲属谗言陷害，诬蔑他是狂逆。即将流放到边远地方，朋友王夷甫等人到囚车边与他告别。诸葛宏问：“朝廷为什么流放我？”王夷甫说：“说你狂妄叛逆。”宏说：“叛逆就应该杀，狂妄为什么流放！”

28.2 桓公（温）进入巴蜀，到达三峡之中，军队中有人捉到一只小猿，那母猿沿着江岸悲哀地号叫，跟着船走了一百多里不肯离去，最后跳到船上来，一到船上立刻就死了。剖开母猿的肚子一看，肠子全一寸一寸地断裂了。桓公听说后很愤怒，命令罢免捕猿人的职务。

28.3 殷中军（浩）被罢官废为庶人，住在信安县，整天总是对空书写文字。扬州的官吏和百姓因仰慕他而追随他来到信安。他们偷偷观察，原来只写“咄咄怪事”四个字而已。



## Chapter 28 Dismissal from Office

28.1 At the time of the Western Chin court, when he was a young man, Chu-ko Hung had a reputation for purity, and was held in honor by Wang Yen. Contemporary character estimates even compared him with Wang. Later he was slandered by members of the faction of his stepmother's family, who accused him of being "insane and seditious." On the eve of his banishment to a distant place, his friends, all followers of Wang Yen, went to visit him in prison to bid him farewell. Hung asked, "Why is the court banishing me?"

Wang replied, "They say you're 'insane and seditious.'"

Hung said, "If I'm seditious, then I should be killed; and if insane why should I be banished?"

28.2 As Huan Wen entered Shu and had come into the midst of the Three Gorges, someone in the ranks captured a baby gibbon (*yilan*). Its dam, clinging to the bank and crying pitifully, followed for over a hundred *li* and would not go away. Finally she leaped onto the boat and on landing immediately expired. When they tore her open and looked into her abdomen they found her entrails all cut, inch by inch. When Huan Wen heard of it he was furious, and ordered the man dismissed.

28.3 After Yin Hao had been dismissed and was living in Hsin-an, all day long he kept writing characters in the air. Officials and commoners of Yang Province, remembering his past favors while he was governor, followed him about secretly and observed him, discovering that he was writing only the four characters, *to-to kuai-shih*, "Tut! Tut! What a strange business!" and nothing else.



### 【原文】

28.4 桓公坐有参军椅蒸薤，不时解，共食者又不助，而椅终不放。举坐皆笑。桓公曰：“同盘尚不相助，况复危难乎？”敕令免官。

28.5 殷中军废后，恨简文曰：“上人著百尺楼上，僮梯将去。”

28.6 邓竟陵免官后赴山陵，过见大司马桓公。公问之曰：“卿何以更瘦？”邓曰：“有愧于叔达，不能不恨于破甑。”

28.7 桓宣武既废太宰父子，仍上表曰：“应割近情，以存远计。若除太宰父子，可无后忧。”简文手答表曰：“所不忍言，况过于言。”宣武又重表，辞转苦切。简文更答曰：“若晋室灵长，明公便宜奉行此诏；

### 【今译】

28.4 桓公(温)宴席上有一个参军用筷子夹蒸薤，蒸薤粘结在一起一时分解不开；一起共餐的人又不帮忙，筷子终于粘住拔不出来。在座的人都笑起来。桓公说：“同盘共餐尚且不肯相互帮助，何况遇有危难呢？”下令免去一起就餐的人的职务。

28.5 殷中军(浩)被废黜以后，怨恨简文帝(司马昱)说：“把人送到百尺高的楼上之后，又把梯子撤走了。”

28.6 邓竟陵(遐)被革职罢官后去参加简文帝(司马昱)葬礼，并探望大司马桓公(温)。桓公问他：“您怎么更瘦了呢？”邓说：“和叔达相比深感惭愧，我不能不遗憾打破了甑。”

28.7 桓宣武(温)已经废黜了太宰司马晞父子，继而上表说：“应该割断亲情，以确保长远大计。如果除掉太宰父子，可以无后顾之忧。”简文帝(司马昱)亲笔批复表奏说：“所言已为我不忍言，更何况要做超过了言语的事。”宣武又重新上表，言辞更加激烈急迫。简文



28.4 During a banquet at Huan Wen's place a certain aide-de-camp picked up (*chi*) boiled shallots (*hsieh*) with his chopsticks to eat, but they did not immediately break apart. Those who were eating with him, moreover, offered no assistance, and he kept holding them without letting go, so that the whole company roared with laughter.

Huan Wen said, "If people don't even assist each other while eating from the same platter, how much less would they do so in danger or distress?" Whereupon he ordered that (those who had not helped) be dismissed from office.

28.5 After Yin Hao had been dismissed he harbored resentment against the future Emperor Chien-wen (Ssu-ma Yü), saying, "He lifted me up and set me on a hundred-foot tower, and then shouldered the ladder and made off with it."

28.6 After Teng Hsia had been dismissed from office he went to visit the imperial tombs. On his way he saw the grand marshal, Huan Wen, who asked him, "Why have you grown so much thinner?"

Teng replied, "I feel ashamed before Meng Min; I can't help being regretful over the broken pot."

28.7 After Huan Wen had deposed the grand minister, Ssu-ma Hsi, and his son, Ssu-ma Tsung, he proceeded to send up a memorial, stating, "It is fitting to cut off one's closer sentiments in order to preserve long-range plans. If we get rid of the grand minister and his son, we may be spared later regrets."

Emperor Chien-wen (Ssu-ma Yü) responded to the memorial in his own hand, "I have not the heart even to speak of the matter, much less go beyond words." Huan Wen continued to send up further memorials whose language grew successively more insistent and stringent. Chien-wen finally





### 【原文】

如大运去矣，请避贤路。”桓公读诏，手战流汗，于此乃止。太宰父子远徙新安。

28.8 桓玄败后，殷仲文还为大司马咨议，意似二三，非复往日。大司马府听前有一老槐，甚扶疏。殷因月朔，与众在听，视槐良久，叹曰：“槐树婆娑，无复生意！”

28.9 殷仲文既素有名望，自谓必当阿衡朝政。忽作东阳太守，意甚不平。及之郡，至富阳，慨然叹曰：“看此山川形势，当复出一孙伯符。”

### 【今译】

帝再次批复道：“如果晋国祚广远绵长，明公就应该奉行这诏命；如果晋祚大运已去，我让路给贤者。”桓公读了诏书，手打颤脸冒汗，至此才罢休。太宰父子被远远地流放到新安郡。

28.8 桓玄失败以后，殷仲文又回来做大司马刘裕的咨议参军，似乎有点心神不定，不像往日那样了。大司马府的厅堂前有一棵老槐树，枝叶繁茂分披。殷仲文依月朔惯例，与众人会集于大厅上，眼望着槐树看了很久，叹息道：“槐树分披弛纵的样子，毫无挺拔上进的生机！”

28.9 殷仲文既然一贯有名望，自认为一定会辅佐帝王主持国政。忽然被任命为东阳太守，心中很不服气。等去郡赴职，抵达富阳时，感慨地叹道：“看此地的山川形势，该会再出一个孙伯符。”



replied, If the House of Chin is to remain vital and enduring, then Your Excellency should obey this rescript. But if the great mandate has passed from Us, then We request to make way for a more worthy man. ”

When Huan read the rescript his hands trembled and the sweat poured down his face. After that he desisted. The grand minister and his son were exiled to distant Hsin-an (western Chekiang).

28. 8 After Huan Hsüan's defeat, his personal attendant, Yin Chung-wen, returned to the capital to become consulting aide to the grand marshal, Liu Yü. His mood appeared different—no longer what it was in days gone by. In front of the reception hall of the grand marshal's headquarters there was an ancient locust tree (*huai*) with very luxuriant foliage. On the occasion of the first of the month Yin was in the reception hall with all the others and looked intently at the tree for a long while. Sighing, he said, “The locust tree is declining; it no longer has the will to live. ”

28. 9 Since Yin Chung-wen had in the past possessed both fame and prestige, he himself thought that he would surely become a pillar of state in the court administration (after Huan Hsüan's fall in A. D. 404), but instead he was unexpectedly made grand warden of Tung-yang, for which he felt an intense sense of injustice. When he was on his way to the commandery, as he came to Fu-yang, he sighed with deep feeling and said, “As I look on the form and aspect of these mountains and streams, they are about to produce another Sun Ts'e. ”



## 俭嗇第二十九

### 【原文】

29.1 和峤性至俭,家有好李,王武子求之,与不过数十。王武子因其上直,率将少年能食之者,持斧诣园,饱共啖毕,伐之。送一车枝与和公,问曰:“何如君李?”和既得,唯笑而已。

29.2 王戎俭吝,其从子婚,与一单衣,后更责之。

29.3 司徒王戎既贵且富,区宅、僮牧、膏田、水碓之属,洛下无比。契疏鞅掌,每与夫人烛下散筹算计。

29.4 王戎有好李,卖之,恐人得其种,恒钻其核。

29.5 王戎女适裴颀,贷钱数万。女归,戎色不说,女遽还钱,乃释然。

### 【今译】

29.1 和峤禀性极为吝啬,家中有上好的李子树,王武子(济)向他要李子吃,给他不过几十个。王武子乘他上朝轮值的时候,带领年轻力壮能吃的青年,拿着斧头到他园中,一起饱餐一顿之后,把树给砍了。送了一车树枝给和公,问道:“和你的李子比怎么样?”和峤得到了这些树枝,只是笑笑而已。

29.2 王戎十分吝啬,他的侄儿结婚,送了一件单衣,后来又给要回来了。

29.3 司徒王戎地位显贵,又很富有,家宅规模、仆婢劳力、肥田沃土、水碓农具之类,在洛阳无人可比。券契账簿繁多,常常和夫人一起在烛光下摆开筹码算账。

29.4 王戎家有上好的李子,卖出去,恐怕别人得到那树种,总是先钻破果核才卖。

29.5 王戎的女儿嫁给了裴颀,向王戎借了几万钱。女儿回娘家,王戎的脸色很不高兴,女儿赶紧把钱还给他,不高兴的神色才消失。



## Chapter 29 Stinginess and Meanness

29.1 Ho Ch'iao was by nature extremely stingy. In his household there were some excellent plums, but when his brother-in-law, Wang Chi, asked for some, he gave him no more than thirty or forty. Wang Chi, taking advantage of Ho's being on night duty at the palace, led some young men who could eat them, who went, axes in hand, into the orchard. After they had all eaten their fill, they chopped down the trees and sent a cartload of branches to Ho with the question, "Sir, how do these compare with your plums?" After Ho received their message he merely laughed and nothing more.

29.2 Wang Jung was so stingy and mean that when his nephew got married he presented him with a single unlined gown, and afterward proceeded to ask for its return.

29.3 Since the director of instruction, Wang Jung, was both noble and wealthy, he was unequalled in all Lo-yang for his estates and houses, slaves, herdsmen, fertile fields, water mills (*shui-tui*) and the like. His bonds of indebtedness were so numerous that he spent all his time with his wife spreading out the counting rods (*ch'ou*) under the lamp and calculating the sums.

29.4 At Wang Jung's place there were some excellent plums which he frequently sold. But fearing lest other people might get possession of the pits, he always bored holes through their kernels.

29.5 Wang Jung's daughter was given in marriage to P'ei Wei, to whom he had lent several tens of thousands of cash. When the daughter came home for a visit Jung's expression was unhappy. But when she hastened to repay the money he immediately cheered up.



### 【原文】

29.6 卫江州在寻阳，有知旧人投之，都不料理，唯饷王不留行一斤，此人得饷便命驾。李弘范闻之，曰：“家舅刻薄，乃复驱使草木。”

29.7 王丞相俭节，帐下甘果盈溢不散，涉春烂败。都督白之，公令舍去，曰：“慎不可令大郎知！”

29.8 苏峻之乱，庾太尉南奔见陶公，陶公雅相赏重。陶性俭吝，及食，啖薤，庾因留白。陶问：“用此何为？”庾云：“故可种。”于是大叹庾非唯风流，兼有治实。

29.9 郗公大聚敛，有钱数千万，嘉宾意甚不同。常朝旦问讯，郗家法，子弟不坐，因倚语移时，遂及财货事。郗公曰：“汝正当欲得吾钱

### 【今译】

29.6 卫江州(展)在寻阳时，有相识的旧友来投奔他，完全不照顾招待，只送了一斤草药王不留行，这人收到赠送的“礼物”便命御者驾车走了。外甥李弘范(轨)听说这件事后，说：“家舅太刻薄了，竟然役使草木去逐客。”

29.7 王丞相(导)很节俭，家中的甜橙堆得满满的却不散发给大家吃，入春之后腐烂败坏了。管家告诉他，他命令扔掉，说：“千万不要让大郎知道！”

29.8 苏峻叛乱时，庾太尉(亮)向南逃奔去见陶公(侃)，陶极为赏识器重他。陶公生性节俭，吝惜财物。开饭时，吃薤菜，庾顺便留下薤的根白。陶问：“拿这个东西干什么用？”庾说：“还可以种。”于是陶公大为赞叹庾不仅风韵极佳，且兼有务实精神。

29.9 郗愔大肆聚敛财货，积有数千万钱，嘉宾(郗超)心里很不赞同这样做。平常早晨请安问候，依郗家家法，子弟是不可以坐的，他就站着谈了好长时间，终于谈及钱财上的事。郗公说：“你只不过是想要得到我的钱罢了！”于是开库一天，让他任意使用。郗公起初只认为



29.6 While Wei Chan was stationed in Hsün-yang, an old friend came to him for shelter (as a refugee from the north), but he provided no entertainment for him whatever, except only to give him one catty of the herb *wang-pu-liu-hsing*. After the man had gotten his present, he immediately ordered his carriage.

When Wei's nephew, Li Ch'ung, heard about it, he remarked, "My maternal uncle is so penny-pinching that he even goes so far as to drive away (a needy friend) with plants."

29.7 Chancellor Wang Tao was economical and frugal by nature. His commissariat was full to overflowing with delicious fruits which he never distributed, so that by spring they had all spoiled. When the steward reported it, Wang had him get rid of them, saying, "Be careful not to let my eldest son (Wang Yüeh) know about it!"

29.8 During Su Chün's rebellion Yü Liang fled southward for refuge and went to see T'ao K'an, who had always held Yü in high esteem and honor. T'ao was by nature economical and frugal. When mealtime came, they were eating uncooked shallots (*hsieh*), and on this occasion Yü left the white bulbs uneaten. T'ao asked him, "What are you going to do with those?"

Yü replied, "Of course they can be planted." At this T'ao heaved a large sigh of admiration that Yü was not only a cultivated gentleman, but at the same time possessed a genuine talent for administration.

29.9 Ch'ih Yin had amassed a huge fortune and possessed several million cash. His son, Ch'ih Ch'ao, was temperamentally altogether different. Once Ch'ao went at dawn to visit his father. According to the Ch'ih family regulations, the younger generation did not sit down in the presence of their elders, so Ch'ao stood up to talk. After a while the conversation

**【原文】**

耳！”乃开库一日，令任意用。郗公始正谓损数百万许，嘉宾遂一日乞与亲友、周旋略尽。郗公闻之，惊怪不能已已。

**【今译】**

会损失几百万的样子，嘉宾竟然在一天之内遍送亲戚朋友和与他有交往的人，全都给送光了。郗公听说后，惊诧不迭。





touched on matters of finance and property. Ch'ih Yin said, "You just want to get your hands on my money, that's all." Whereupon he opened the treasure-house for one day, letting Ch'ao use its contents in any way he wished.

Yin at first thought that he would merely lose several hundred thousand cash or so. But Ch'ao proceeded in one day to distribute it among relatives and friends, so that when he had gotten all the way around, the treasure was almost completely exhausted. When Yin heard of it, his alarm and amazement could not be contained.





## 汰侈第三十

### 【原文】

30.1 石崇每要客燕集，常令美人行酒；客饮酒不尽者，使黄门交斩美人。王丞相与大将军尝共诣崇，丞相素不能饮，辄自勉强，至于沈醉。每至大将军，固不饮以观其变，已斩三人，颜色如故，尚不肯饮。丞相让之，大将军曰：“自杀伊家人，何预卿事！”

30.2 石崇厕常有十余婢侍列，皆丽服藻饰，置甲煎粉、沈香汁之属，无不毕备。又与新衣著令出。客多羞不能如厕。王大将军往，脱故衣，著新衣，神色傲然。群婢相谓曰：“此客必能作贼！”

30.3 武帝尝降王武子家，武子供饌，并用琉璃器。婢子百余人，

### 【今译】

30.1 石崇每次请客宴饮聚会，常常让美人斟酒劝饮；客人如果没有喝干，就让内侍轮流去杀掉美人。王丞相（导）和大将军（王敦）曾经一起去拜访石崇，丞相向来不善饮酒，就勉强自己喝下去，以至于大醉。每轮到大将军时，他坚持不肯喝以观察事态发展，已经斩了三个人了，王敦脸色依然如故，仍然不肯喝。丞相责备他，大将军说：“他自己杀他家里的人，干你何事！”

30.2 石崇家的厕所经常有十几个婢女侍列，全都身着华丽的服装，修饰打扮得很漂亮，还摆着甲煎粉、沉香汁之类的化妆品，无不毕备。又让入厕者换上新衣服出来。客人大多害羞不敢去厕所。王大将军（敦）去了，脱去原来的衣服，穿上新衣服，神态傲慢。众侍婢相互说：“这位客人一定能造反！”

30.3 晋武帝（司马炎）曾经驾临王武子（济）家，武子奉献食品，全用琉璃器皿。婢女一百多人，都身穿绫罗衣裤，用手举着饮食。蒸



## Chapter 30 Extravagance and Ostentation

30.1 Every time Shih Ch'ung invited guests for banquet gatherings he always had beautiful girls serving the wine. If any guests failed to drain their cups, he would have an attendant decapitate the girls one after the other. Chancellor Wang Tao and his cousin, the generalissimo, Wang Tun, both went on one occasion to visit Shih Ch'ung. The chancellor had never been able to drink, but with every toast forced himself to do so until he was dead drunk. Each time it came the generalissimo's turn, however, he deliberately refused to drink, in order to observe what would happen. Even after they had already decapitated three girls his facial expression remained unchanged and he was still unwilling to drink. When the chancellor chided him for it, the generalissimo said, "If he kills somebody from his own household, what business is it of yours?"

30.2 In Shih Ch'ung's privy there were always ten or more female slaves lined up, all beautifully dressed and ornamented, holding onycha paste (*chia-chien fen*), aloeswood lotion (*ch'en-hsiang chih*) and the like, with no amenity lacking. In addition they would give each guest a new change of clothes and put it on him before letting him out. Most guests were too bashful to be able to use the privy, but when Generalissimo Wang Tun went, he removed his old clothes and put on the new, his spirit and expression completely self-assured. The slave girls said among themselves, "This guest is definitely capable of becoming a rebel!"

30.3. Emperor Wu (Ssu-ma Yen) once favored Wang Chi's house with a visit. Wang tendered him a banquet for which he used all colored-glass (*liu-li*) utensils. Over a hundred female slaves, wearing silk gauze



### 【原文】

皆绫罗绮縠，以手擎饮食。烝豨肥美，异于常味。帝怪而问之，答曰：“以人乳饮豨。”帝甚不平，食未毕，便去。王、石所未知作。

30.4 王君夫以糒糒澳釜，石季伦用蜡烛作炊。君夫作紫丝布步障碧绫里四十里，石崇作锦步障五十里以敌之。石以椒为泥，王以赤石脂泥壁。

30.5 石崇为客作豆粥，咄嗟便办。恒冬天得韭萍虀。又牛形状气力不胜王恺牛，而与恺出游，极晚发，争入洛城，崇牛数十步后迅若飞禽，恺牛绝走不能及。每以此三事为搯腕，乃密货崇帐下都督及御车人，问所以。都督曰：“豆至难煮，唯豫作熟末，客至，作白粥以投之。”

### 【今译】

乳猪肥嫩鲜美，与通常的味道不同。武帝觉得奇怪就问其中缘故，回答说：“这是用人乳喂养的小猪。”武帝十分愤慨，饭没吃完就离开了。即使是豪富王恺、石崇也还不知道这个做法。

30.4 王君夫(恺)用饴糖拌合的饭擦洗锅，石季伦(崇)用蜡烛当柴烧饭。君夫做了紫色丝绸为面、绿色薄绫为里的步障，长达四十里；石崇做锦缎布障五十里来和他争豪斗富。石用椒和泥涂墙壁，王用赤石脂来涂饰墙壁。

30.5 石崇为客人做豆粥，很快就能做好。常常冬天都能有细碎的韭萍调味咸菜。另外，他的牛从体形到气力都比不上王恺的牛，而和王恺一起出去游玩，即使很晚出发，在争相进入洛阳城时，石崇的牛在数十步之后迅速地像飞禽一般超过王恺的牛，王恺的牛极力奔跑也赶不上。王恺常常因这三件事而不平，于是秘密地收买石崇家里的管家和赶车的人，问其中的奥密。总管说：“豆子极难煮，只是预先煮熟



trousers and blouses, offered food and drinks with their hands. The steamed suckling pig was succulent and delicious with an extraordinary flavor. The emperor marveled at it and asked the reason. Wang replied, "They used human milk to feed the suckling pig."

The emperor was deeply offended, and though the meal was not yet over, he left abruptly. It was something which even Wang K'ai and Shih Ch'ung would never have thought of doing.

30.4. Wang K'ai used to warm the caldron by burning fried rice cakes (*i-pu*), while Shih Ch'ung would cook rice over beeswax candles (*la-chu*). K'ai constructed a purple silk windbreak for walking (*pu-chang*), with dark blue-green silk gauze lining, forty *li* long. Ch'ung constructed a brocaded windbreak fifty *li* long, to do him one better. Shih used pungent fagara (*chiao*) to make plaster to plaster his room. Wang promptly used red ocher (*ch'ih-shih chih*) to plaster his walls.

30.5. Whenever Shih Ch'ung served bean congee (*tou-chou*) for a guest, the instant it was ordered it would be ready. And always, even in winter, he managed to have minced leek and duckweed pickles (*chiu-ping chi*). Moreover, even though his ox was not the equal of Wang K'ai's either in build or in strength, nevertheless whenever he went out with K'ai on an excursion, if it was extremely late when they started back, they would race to enter the gates of Lo-yang before they closed, and though Ch'ung's ox was thirty or forty paces behind, he would speed ahead like a flying bird. Though K'ai's ox ran with all his might, he could not keep up with him. K'ai constantly gripped his wrists in frustration over these three matters.

Finally he secretly bribed the steward of Ch'ung's kitchen and his charioteer to find out how they did it. The steward said, "Beans take an



### 【原文】

韭萍螯是捣韭根，杂以麦苗尔。”复问驭人牛所以驶。驭人云：“牛本不迟，由将车人不及制之尔。急时听偏辕，则驶矣。”恺悉从之，遂争长。石崇后闻，皆杀告者。

30.6 王君夫有牛名八百里驳，常莹其蹄角。王武子语君夫：“我射不如卿，今指赌卿牛，以千万对之。”君夫既恃手快，且谓骏物无有杀理，便相然可，令武子先射。武子一起便破的，却据胡床，叱左右速探牛心来。须臾，炙至，一脔便去。

30.7 王君夫尝责一人无服余裯，因直，内著曲阁重闺里，不听人

### 【今译】

研成碎末，客人到了，做白粥时放进去。韭萍细碎咸菜是捣烂的韭菜根，掺上麦苗罢了。”又问车夫牛跑得快的原因。车夫说：“牛本来不慢，因为驾车的人不懂得如何控制车牛罢了。紧急时让车子跑偏辕，重心移向一个车轮上，就跑快了。”王恺完全照这些办法去做，竟然比石崇还强一些。石崇后来听说了这些情况，把告密的人全杀了。

30.6 王君夫(恺)有一头好牛名叫“八百里驳”，常常以莹石装饰蹄角。王武子(济)对君夫说：“我的箭法不如你，今天就赌你的牛，我以千万钱抵对。”君夫不仅倚仗箭法好，而且认为优良出众的牛没有杀掉的可能，便答应了他，让武子先射。武子一箭就射中了靶子，退下来坐在胡床上，喝令手下人赶快把牛心掏出来。一会儿，烤好的牛心端上来，他吃了一块就走了。

30.7 王君夫(恺)曾经处罚一个不穿内衣的人，在他去上朝时，把他关进阁道曲折屋宇重叠的深宅内院里，不许人带他出来。于是饿



extremely long time to boil, so I merely prepare some precooked bean powder (*shu-mo*) ahead of time. When guests arrive, I make plain (rice) congee, into which I throw the powder. As for the minced leek and duckweed pickles, I pound some leek roots in a mortar and mix them with wheat sprouts, that's all."

Next he inquired of the charioteer. The charioteer replied, "Your ox is basically not slow. It's just that the charioteer (running at his side) can't keep up and holds him back, that's all. When you're in a hurry, if he'd let go of the carriage shaft, then the ox will run."

K'ai followed their advice in everything, and in subsequent contests came out ahead. When Shih Ch'ung learned afterward what had happened, he had both informers killed.

30.6. Wang K'ai had an ox called "Eight-hundred-*li* Brindled" (*Pai-li po*), whose hooves and horns he was constantly polishing. Wang Chi said to K'ai, "I'm not as good a marksman as you. Let's have a shooting match today and gamble for your ox; I'll match him with one hundred thousand cash."

Relying on his own superior skill, and confident moreover that there surely was no possibility of Wang Chi killing such a splendid beast, K'ai immediately consented, allowing Chi to shoot first. The instant Chi raised his bow he pierced the target, whereupon, seating himself on a folding stool, he shouted to his attendants, "Hurry up and fetch me the ox's heart!" In a very brief time the roasted heart was brought on. Chi ate one slice and immediately departed.

30.7. Wang K'ai once punished a man for not wearing anything but his underwear (*jih*). Because Wang was on duty in the palace, he placed the man in a doubly sequestered inner chamber, connected by labyrinthine



### 【原文】

将出。遂饥经日，迷不知何处去。后因缘相为，垂死，乃得出。

30.8 石崇与王恺争豪，并穷绮丽以饰舆服。武帝，恺之甥也，每助恺。尝以一珊瑚树高二尺许赐恺，枝柯扶疏，世罕其比。恺以示崇；崇视讫，以铁如意击之，应手而碎。恺既惋惜，又以为疾己之宝，声色甚厉。崇曰：“不足恨，今还卿。”乃命左右悉取珊瑚树，有三尺、四尺，条干绝世，光彩溢目者六七枚，如恺许比甚众。恺惘然自失。

30.9 王武子被责，移第北邙下。于时人多地贵，济好马射，买地作埽，编钱匝地竟埽。时人号曰“金沟”。

### 【今译】

了好几天，迷失方向不知往哪里走。后来亲近小吏相救，已经快死了，才得出来。

30.8 石崇与王恺竞争豪富，都用尽华丽的东西来装饰车马章服。晋武帝(司马炎)，是王恺的外甥，常帮助他。曾经把一株二尺来高的珊瑚树赏赐给王恺，枝条繁茂分披，世间少有可比。王恺拿给石崇看，石崇看过，举起铁如意砸去，珊瑚树随手破碎。王恺不仅很为惋惜，而且认为石崇嫉妒自己的宝贝，言辞神色都很严厉。石崇说：“不值得遗憾，现在就还给你。”于是命令身边人把珊瑚树都拿出来，有三尺、四尺高，枝干繁茂超绝于世，光彩夺目的六七株，和王恺那株差不多的很多。王恺怅惘若有所失。

30.9 王武子(济)被处罚后，移家北邙山下。当时人口众多地价昂贵，王济喜好跑马射箭，就买了地并构筑界埽，所用的钱编起来可以绕地一圈，围满地界。当时的人称之为“金沟”。



passageways, and would not permit anyone to let him out. After that the man went hungry for days, confused and not knowing which way to go. Later, after a friendly intervention when he was on the verge of death, he finally got to come out.

30.8. In their competition for display Shih Ch'ung and Wang K'ai exhausted every refinement and elegance in ornamenting their carriages and clothing. Since Emperor Wu (Ssu-ma Yen) was Wang K'ai's nephew, he frequently helped K'ai out, and on one occasion presented him with a coral (*shan-hu*) tree two *ch'ih* or so in height. Its branches and twigs spread luxuriantly, and in all the world it would have been extremely hard to find its equal. K'ai showed it to Ch'ung, who after looking at it struck it with an iron *ju-i* baton, completely shattering it in one blow. Shocked and dismayed, supposing that Ch'ung had done it out of jealousy over his own treasure, K'ai's tone and expression became severe.

Ch'ung said, "It's not worth worrying about. I'll repay you today." Whereupon he ordered his attendants to bring out all his coral trees, every one of them three and four *ch'ih* in height, their branches and trunks surpassing anything in this world, and their luster and color overwhelming the eyes—six or seven trees in all. Those like K'ai's were extremely numerous. K'ai stood there speechless and unstrung.

30.9. After Wang Chi had been cashiered, he moved his residence to the foot of Pei-mang Mountain. At the time the population was numerous and land was dear. Since Chi was fond of shooting from horseback, he bought a plot of land for a riding course, and placed strings of cash all around the plot to mark the boundaries of the course. Contemporaries called it the "Golden Moat" (Chin-kou).





### 【原文】

30.10 石崇每与王敦入学戏，见颜、原象而叹曰：“若与同升孔堂，去人何必有间！”王曰：“不知余人云何，子贡去卿差近。”石正色云：“士当令身名俱泰，何至以瓮牖语人！”

30.11 彭城王有快牛，至爱惜之。王太尉与射，赌得之。彭城王曰：“君欲自乘，则不论；若欲啖者，当以二十肥者代之。既不废啖，又存所爱。”王遂杀啖。

30.12 王右军少时，在周侯末坐，割牛心啖之，于此改观。

### 【今译】

30.10 石崇常常和王敦到学校去玩，看见颜回、原宪的画像而感叹道：“如果和他们一起做孔子的学生，同这些人哪里会有差别！”王说：“不知其他人怎么样，子贡和你差不多。”石严肃地说：“读书人本当使名誉地位都安泰显达，何至于拿贫穷困窘的蓬户瓮牖对人宣传。”

30.11 彭城王(司马权)有一头快牛，极为爱惜。王太尉(衍)和他博射，赌赢了这头牛。彭城王说：“您要自己乘骑，就不说什么了；若想吃的話，我将用二十头肥牛替代它。既不耽误吃，又保存了我的爱物。”王终于杀掉它吃了。

30.12 王右军(羲之)少年时，在周侯(颢)的宾客中处于末座，周侯杀牛割心给他吃，从此人们改变了对羲之的看法，对他器重起来。



30. 10. Shih Ch'ung once went with Wang Tun into the premises of the Grand Academy (*t'ai-hsiieh*). On seeing images of Confucius' disciples Yen Hui and Yüan Hsien, Ch'ung sighed and said, "If we had 'mounted to Confucius' hall' together with them, why would there necessarily have been any distance between them and us?"

Wang replied, "I don't know about the others, but Tzu-kung would have been pretty close to you."

Ch'ung replied with a straight face, "A gentleman ought to make both his person and his reputation great. Why go to such lengths as talking to people through a broken jug for a window?"

30. 11. The Prince of P'eng-ch'eng (Ssu-ma Ch'üan) owned a fast ox which he loved and cherished very dearly. The grand marshal, Wang Yen, in an archery contest with him, gambled for the ox and won it. The Prince of P'eng-ch'eng said, "If you want to ride him yourself, then there's no argument, but if you want to eat him, I'll give you twenty fat ones to take his place. In that way, you'll not be deprived of something to eat, and I'll get to keep what I love." Wang thereupon killed the ox and ate it.

30. 12. When Wang Hsi-chih was young he was once sitting in the last seat at a banquet at Chou I's place, Chou I cut a slice of ox heart and fed it to Hsi-chih, and after that everyone revised his view of him.



## 忿狷第三十一

### 【原文】

31.1 魏武有一妓，声最清高，而性情酷恶。欲杀则爱才，欲置则不堪。于是选百人，一时俱教。少时果有一人声及之，便杀恶性者。

31.2 王蓝田性急。尝食鸡子，以箸刺之，不得，便大怒，举以掷地。鸡子于地圆转未止，仍下地以屐齿碾之，又不得。瞋甚，复于地取内口中，啮破即吐之。王右军闻而大笑曰：“使安期有此性，犹当无一豪可论，况蓝田邪？”

31.3 王司州尝乘雪往王螭许。司州言气少有悖逆于螭，便作色

### 【今译】

31.1 魏武帝(曹操)有一个歌妓，声音最清脆高亢，可性情极暴躁。想杀掉她，又怜惜她的才华，要留着她，又不能忍受她的脾气。于是挑选了一百人，同时一起学习训练。不久，果然有一个人的声音可以比得上她，就把那坏脾气的人杀掉了。

31.2 王蓝田(王述)性情急躁。一次吃鸡蛋，他用筷子去叉，没叉着，立即大发脾气，拿起来扔到地下。鸡蛋在地下旋转未停时，又下地用木屐齿去碾，又没碾着。他气得要命，又从地上拿起来放入口中，嚼碎了立即吐出来。王右军(王羲之)听说后大笑道：“即使是安期(王承)有这个脾气，尚且无丝毫可取，况且是蓝田呢？”

31.3 王司州(王羲之)曾经冒着雪到王螭(王恬)那里去。司州的言辞口气稍微有些触犯王螭，螭就变了脸色很不高兴。司州发觉不妙，



## Chapter 31 Anger and Irascibility

31.1 Ts'ao Ts'ao owned a female entertainer whose voice was extraordinarily clear and high, but whose temper was vicious and ugly. At times he wanted to kill her, but was unwilling to part with her talent; or again he wanted to keep her, but could not endure [her bad temper]. In the end he selected a hundred singers and had them all trained at the same time. After a short time, just as he had hoped, there appeared one, whose voice equaled the first one's, whereupon Ts'ao immediately had the one with the bad temper killed.

31.2 Wang Shu was by nature short-tempered. Once, while he was attempting to eat an egg, he speared it with his chopstick, but could not get hold of it. Immediately flying into a great rage, he lifted it up and hurled it to the ground. The egg rolled around on the ground and had not yet come to rest when he got down on the ground and stamped on it with the teeth of his clogs, but again failed to get hold of it. Thoroughly infuriated, he picked it up from the ground and stuffed it in his mouth. After biting it to pieces he immediately spewed it out.

When Wang Hsi-chih heard about it he laughed aloud, saying, "If his father Wang Ch'eng had had a temper like this, even with his reputation there still wouldn't be the slightest thing about him worth discussing. How much less in the case of Wang Shu!"

31.3 Wang Hu-chih once took the occasion of a snowfall to visit his cousin Wang T'ien. Hu-chih's speech and manner were somewhat irritating and offensive to T'ien, who started to color and grow restless. Sensing that T'ien was offended, Hu-chih immediately moved the couch near to him, and,



### 【原文】

不夷。司州觉恶，便舆床就之，持其臂曰：“汝詎复足与老兄计！”螭拨其手曰：“冷如鬼手馨，强来捉人臂！”

31.4 桓宣武与袁彦道樗蒲。袁彦道齿不合，遂厉色掷去五木。温太真云：“见袁生迁怒，知颜子为贵。”

31.5 谢无奕性粗强，以事不相得，自往数王蓝田，肆言极骂。王正色面壁不敢动。半日，谢去，良久，转头问左右小吏曰：“去未？”答云：“已去。”然后复坐。时人叹其性急而能有所容。

31.6 王令诣谢公，值习凿齿已在坐，当与并榻。王徙倚不坐，公引之与对榻。去后，语胡儿曰：“子敬实自清立，但人为尔，多矜咳，殊足损其自然。”

### 【今译】

便把坐榻移到他旁边去，捉着他的手臂说：“你哪里值得和老兄计较！”王螭拨开他的手说：“冰凉得像鬼手一样，还强来捉人家的手臂！”

31.4 桓宣武(温)和袁彦道(耽)一起玩樗蒲戏。袁彦道的博齿不合，就满脸怒气地把五个子全扔了出去。温太真(峤)说：“看到袁生迁怒，才知道颜回不迁怒的可贵。”

31.5 谢无奕(奕)性情粗暴蛮横，因为有事与王蓝田(述)产生矛盾，就亲自前去数落王蓝田，毫无顾忌地破口大骂。王表情端庄严肃，面对墙壁不敢动。写了半天，谢走了，过了很长时间，王转过头问身边的小吏役说：“走了吗？”回答说：“已经走了。”这才回到座位上。当时的人都赞赏他虽然性情急躁，却能够如此容忍。

31.6 王令(献之)去拜访谢公(安)，正巧习凿齿已在座，依理应当与他同榻。王徘徊不坐，谢公拉他和自己对榻。王走后，谢公对胡儿(谢朗)说：“子敬确实清高特立，只是太做作罢了，过分矜持拘执，大大损害了自然天成的本质。”



taking him by the arm, said, "Is it worth it for you to quarrel with your old cousin?"

Thrusting aside his hand, T'ien replied, "Cold as a ghost's hand! What's the idea of forcing your way in here and grabbing a man by the arm!"

31.4 Huan Wen was once playing *chaupar* with Yüan Tan. One of Yüan's throws (*ch'ih*) did not suit him, and with a ferocious expression he threw all five dice (*mu*) away.

Wen Ch'iao remarked, "After seeing Yüan Tan 'transfer his anger,' I understand why Yen Hui was so esteemed."

31.5 Hsieh I was by nature rough and impetuous. Once when something did not go to his liking he betook himself to berate Wang Shu, letting words fly with extreme abusiveness. Wang kept an impassive expression and turned his face to the wall, not daring to move for half a day. A long while after Hsieh had left, Wang turned his head and asked a petty official in attendance, "Has he left yet?"

He replied, "Yes, he's left." Whereupon Wang resumed his seat. Contemporaries sighed in admiration over the fact that (Wang), although his own temper was short, was still able on occasion to be tolerant.

31.6 Wang Hsien-chih once went to visit Hsieh An. It happened that Hsi Tso-ch'ih was already among the company. Hsieh was about to offer Wang a place on the same couch (*t'a*), but Wang hesitated and did not sit down, so Hsieh led him around and offered him the opposite couch.

After they had left, Hsieh said to his nephew Hsieh Lang, "Hsien-chih truly and unmistakably stands pure and undefiled, but when a person is as punctilious as he is, it's just enough to make him lose his spontaneity."



### 【原文】

31.7 王大、王恭尝俱在何仆射坐，恭时为丹阳尹，大始拜荆州。讫将乖之际，大劝恭酒，恭不为饮，大逼强之转苦。便各以裙带绕手。恭府近千人，悉呼入斋；大左右虽少，亦命前，意便欲相杀。何仆射无计，因起排坐二人之间，方得分散。所谓势利之交，古人羞之。

31.8 桓南郡小儿时，与诸从兄弟各养鹅共斗。南郡鹅每不如，甚以为忿。乃夜往鹅栏间，取诸兄弟鹅悉杀之。既晓，家人咸以惊骇，云是变怪，以白车骑。车骑曰：“无所致怪，当是南郡戏耳！”问，果如之。

### 【今译】

31.7 一次，王大(忱)、王恭都在何仆射(澄)的宴席上，王恭当时是丹阳尹，王大刚被任命为荆州刺史。到了即将分别的时候了，王大向王恭劝酒，王恭不肯喝，王大越发极力强逼他喝。直到各自用裙带绕手，将要动武了。王恭家中有近千人，全叫到何家房舍中，王大身边的人虽然少，也命令他们进来，摆开阵势，便要厮杀。何仆射没办法，于是站起身来排开二人挤坐在他们中间，这才使双方散开。那为权势和利益左右的交情，古人是看不起的。

31.8 桓南郡(玄)小时候，与各位堂兄弟分别养鹅，一起斗鹅玩。南郡的鹅常常斗败，为此非常气愤。于是夜间到鹅栏中，逮住各位兄弟的鹅全部给弄死了。天亮后，家里的人都为此而惊骇，认为是怪异灾变，将这事告诉了桓车骑(冲)。车骑说：“没什么致怪的灾异，大概是南郡的恶作剧罢了！”一问，果然是这样。



31.7 Wang Ch'en and Wang Kung were once both present at a banquet in the home of Ho Ch'eng. Kung was capital intendant at the time, while Ch'en had just been appointed governor of Ching Province. When it came time for his departure, he urged Kung to drink a toast with him, but Kung would not drink. Ch'en forcibly compelled him, growing more and more insistent, until finally each wound the belt of his skirt around his hand (in a gesture of challenge). Nearly a thousand men from Kung's headquarters were all summoned into the room. Although Ch'en's attendants were few, he also ordered them to come forward, intending to fight it out to the death then and there. Ho Ch'eng, in desperation, got up and placed his seat between the two, and only by this means got them to separate and go their ways. As the saying goes: "Associations based on power and profit—these the ancients were ashamed of."

31.8 When Huan Hsüan was a little boy, he and his older and younger cousins used to raise geese and have them fight together. Every time Hsüan's goose lost it used to make him extremely angry, so that one night he went to the goose pen, seized his cousins' geese, and killed them all.

When morning came the members of the family were all startled and alarmed, claiming it was supernatural and uncanny. They reported it to Hsüan's uncle, Huan Ch'ung, who said, "There's no reason to think it uncanny. It's probably just one of Hsüan's pranks and nothing more." Upon inquiry, it turned out to be as he had said.





## 逸险第三十二

### 【原文】

32.1 王平子形甚散朗，内实劲侠。

32.2 袁悦有口才，能短长说，亦有精理。始作谢玄参军，颇被礼遇。后丁艰，服除还都，唯赍《战国策》而已。语人曰：“少年时读《论语》、《老子》，又看《庄》、《易》，此皆是病痛事，当何所益邪？天下要物，正有《战国策》。”既下，说司马孝文王，大见亲待，几乱机轴，俄而见诛。

32.3 孝武甚亲敬王国宝、王雅，雅荐王珣于帝，帝欲见之。尝夜与国宝及雅相对，帝微有酒色，令唤珣，垂至，已闻卒传声。国宝自知

### 【今译】

32.1 王平子（澄）表面看来非常洒脱爽朗，内心却非常刚愎侠气。

32.2 袁悦很有口才，善于游说之术，也有深刻的思想。原任谢玄参军，受到非常敬重的待遇。后来回家服丧，服除后回京都时，只带《战国策》一部书而已。对人说：“年轻时读《论语》、《老子》，又看《庄子》、《周易》，这些都是写一些小灾小病，会有什么益处呢？天下最重要的书，只有《战国策》。”还都后，游说司马孝文王（道子），极受信任厚待，几乎乱了朝政，不久被杀。

32.3 晋孝武帝（司马曜）非常亲近敬重王国宝和王雅，王雅向孝武帝推荐王珣，孝武帝想召见他。一次夜间同国宝和王雅相对而坐，孝武帝已经稍有醉意。命令传唤王珣来，人马上就要到了，已经听见士卒传呼的声音了。王国宝自知才华不如王珣，恐怕他尽夺帝王的宠



## Chapter 32 Slander and Treachery

32. 1 Wang Ch'eng's outward appearance was very relaxed and open, but inwardly he was really a headstrong knight-errant (*hsia*).

32. 2 Yüan Yüeh was eloquent and capable in disquisitions on "short and long strategems," and in addition possessed a refined power of reasoning. When he first became Hsieh Hsüan's aide he was treated with considerable deference. Later he lost one of his parents, and after the mourning period was ended and he had returned to the capital, the only thing he carried about with him was the "Intrigues of the Warring States (*Chan-kuo ts'e*) and nothing else. Speaking about it with others, he would say, "In my youth I used to study the 'Analects' (*Lun-yü*) and Lao-tzu, and I'd also look occasionally into Chuang-tzu and the 'Book of Changes' (*I*). Those all gave me a headache. What advantage do they offer? The most important work in the whole realm is precisely the 'Intrigues of the Warring States' (*Chan-kuo ts'e*)."

After coming to the capital he became advisor to the Prince of K'uai-chi, Ssu-ma Tao-tzu, by whom he was treated with the greatest intimacy. But after nearly subverting the very springs and pivot of government, he was suddenly executed.

32. 3 Emperor Hsiao-wu (Ssu-ma Yao) was very intimate and deferential toward Wang Kuo-pao and Wang Ya. Ya had recommended Wang Hsün to the emperor, and the emperor wanted to meet him. One evening as he was conversing with Kuo-pao and Ya, the emperor, who was slightly flushed with wine, gave the order to summon Hsün. But just before Hsün arrived, even after the voices of the servants relaying the announcement



### 【原文】

才出珣下，恐倾夺其宠，因曰：“王珣当今名流，陛下不宜有酒色见之，自可别诏召也。”帝然其言，心以为忠，遂不见珣。

32.4 王绪数谗殷荆州于王国宝，殷甚患之，求术于王东亭。曰：“卿但数诣王绪，往辄屏人，因论它事。如此，则二王之好离矣。”殷从之。国宝见王绪，问曰：“比与仲堪屏人何所道？”绪云：“故是常往来，无它所论。”国宝谓绪于己有隐，果情好日疏，谗言以息。

### 【今译】

幸，于是说：“王珣是当今名流，陛下不适宜在有醉意时接见他，本来可以另外换个时间下诏召见他。”孝武帝觉得他说的对，心里认为他忠心，便没有召见王珣。

32.4 王绪多次向王国宝讲殷荆州（仲堪）的坏话，殷为此很忧虑，向王东亭（珣）请教对付的办法。王说：“你只管频繁地到王绪那里去，去了就屏退左右的人，于是谈论些不相干的事。这样，二王的亲善就会离异了。”殷照这办法去做了。王国宝见到王绪，问道：“近来你同殷仲堪屏退他人都说些什么？”王绪说：“确实是一般的往来，没有说什么。”王国宝认为王绪对自己有所隐瞒，果然感情日益疏远，谗言因此也平息了。



of his arrival had already been heard, Kuo-pao, realizing himself that his own ability fell below Hsün's, was afraid that he would be overthrown and that Hsün would wrest away his favor, so he said, "Wang Hsün is one of the most famous men of the present age; it wouldn't be fitting if Your Majesty saw him while flushed with wine. Naturally it would be better to summon him on some other occasion."

The emperor accepted his advice, believing in his heart that Kuo-pao had done it out of loyalty. As a result he never saw Hsün.

32.4 Wang Hsü frequently slandered Yin Chung-k'an to his cousin, Wang Kuo-pao. Yin deeply resented it and sought a plan of action from Wang Hsün. Hsün said to him, "Just go for frequent visits to Wang Hsü's place, and each time always ask that the room be cleared of other people. Then take the occasion to discuss irrelevant matters. In this way the two Wangs' friendship will become estranged."

Yin followed his advice. When Kuo-pao next saw Wang Hsü, he asked him, "The other day when you and Chung-k'an cleared the room of other people, what did you talk about?"

Hsü said, "Naturally it was just ordinary chit-chat. There wasn't anything else to discuss."

Kuo-pao thought, however, that Hsü had some secret plot against himself, and, as predicted, their warm friendship grew daily more distant, and the slander thereby came to an end.



## 尤悔第三十三

### 【原文】

33.1 魏文帝忌弟任城王骁壮，因在下太后阁共围棋，并啖枣，文帝以毒置诸枣蒂中，自选可食者而进。王弗悟，遂杂进之。既中毒，太后索水救之，帝预敕左右毁瓶罐，太后徒跣趋井，无以汲，须臾遂卒。复欲害东阿，太后曰：“汝已杀我任城，不得复杀我东阿！”

33.2 王浑后妻，琅邪颜氏女。王时为徐州刺史，交礼拜讫，王将答拜，观者咸曰：“王侯州将，新妇州民，恐无由答拜。”王乃止。武子以

### 【今译】

33.1 魏文帝(曹丕)疑忌弟弟任城王(曹彰)的勇猛强壮，趁着在下太后房中一起围棋，一块吃枣的机会，文帝把毒药放在枣蒂中，自己挑选能吃的吃。任城王不知道，就把有毒及无毒的都吃了。中毒后，太后找水救他，文帝事先命令身边随从把瓶罐打碎了，太后光着脚跑到井边，没有打水的用具，任城王一会儿便死了。文帝又想杀害东阿王(曹植)，太后说：“你已经杀死了我的任城王，不能再杀我的东阿王！”

33.2 王浑的后妻，是琅邪颜氏的女儿。结婚时王浑是徐州刺史，颜女行交拜礼毕，王浑要答拜，观礼的人都说：“王侯是州的刺史，新妇是州郡百姓，恐怕无答拜之理。”王就停下来没有答拜。武子(王



## Chapter 33 Blameworthiness and Remorse

33.1 Emperor Wen of Wei (Ts'ao P'ei) was jealous of his younger brother, the Prince of Jen-ch'eng (Ts'ao Chang), for his valor and manliness. Therefore on one occasion in the apartment of their mother, Dowager Empress Pien, while they were playing encirclement chess (*wei-ch'i*), and were both eating jujubes (*tsao*), Emperor Wen inserted poison into the stems of some of the jujubes then picked out the edible ones for himself and started to eat them. The prince, quite unaware of any treachery, proceeded to eat the rest at random. After the poison started to take effect, the empress looked for water to save his life, but the emperor had ordered the attendants in advance to destroy all the vessels for drawing and jars for storing water. The empress ran barefooted to the well but found nothing to draw with, and shortly thereafter the prince died.

Later the emperor wanted to do away with the Prince of Tung-o, Ts'ao Chih, but the dowager empress said, "You've already killed my Jen-ch'eng; you can't kill my Tung-o as well!"

33.2 Wang Hun's second wife was a daughter of the Yen family of Lang-yeh. At the time he married her Wang was serving as governor of Hsü Province. In the marriage ceremony, after the bride's obeisance (*pai*) was concluded, Wang was on the point of making a responding obeisance, when the onlookers all said, "Lord Wang is the ruler of the province, while the bride is only one of the subjects of the province. There's probably no reason to make a responding obeisance." Whereupon Wang desisted.



### 【原文】

其父不答拜，不成礼，恐非夫妇，不为之拜，谓为“颜妾”，颜氏耻之。以其门贵，终不敢离。

33.3 陆平原河桥败，为卢志所谗，被诛。临刑叹曰：“欲闻华亭鹤唳，可复得乎？”

33.4 刘琨善能招延，而拙于抚御。一日虽有数千人归投，其逃散而去，亦复如此，所以卒无所建。

33.5 王平子始下，丞相语大将军：“不可复使羌人东行。”平子面似羌。

33.6 王大将军起事，丞相兄弟诣阙谢，周侯深忧诸王，始入，甚有忧色。丞相呼周侯曰：“百口委卿！”周直过不应。既入，苦相存救。

### 【今译】

济)因为他父亲不答拜，没有完成大礼，恐怕不是正规夫妇，就不拜她为继母，称她为“颜妾”，颜家人感到羞耻。但因为他家门第高贵，始终不敢离异。

33.3 陆平原(机)河桥兵败后，遭卢志谗陷，被杀。临刑时叹息道：“想听华亭鹤唳，还能有机会吗？”

33.4 刘琨擅长招致人才，却不善于安抚驾御。一天之内虽然有数千人归附投奔他，那逃跑离散的人数，也这么多，所以最终无所建树。

33.5 王平子(澄)刚自上游到建康，丞相(王导)对大将军(王敦)说：“不能让那羌人到东边来。”平子的相貌类似羌人。

33.6 王大将军(敦)起兵谋反，丞相(王导)兄弟来到宫门外向元帝请罪，周侯(顗)为王氏兄弟忧心忡忡，走进宫时，满面愁容神色忧郁。丞相对周侯喊道：“我一家人的性命都托付给你了！”周径直走过



His son by the first marriage, Wang Chi, felt that his father, by not making the responding obeisance, had not completed the ceremony, and was afraid they were not legally husband and wife, so he did not do obeisance before her either, and thereafter referred to her as "Concubine Yen" (*Yen-ch'ieh*). The Yen family felt it to be a disgrace, but since the groom's family was nobility, in the end they never dared sue for a divorce.

33.3 When Lu Chi was defeated at Ho-ch'iao, he was slandered by Lu Chih and sentenced to death. On the eve of his execution he sighed and said, "Would that I might hear once more the cry of the cranes at Hua-t'ing! But will I ever again get to do so?"

33.4 Liu K'un was skillful in rallying men to his cause, but inept at governing them. Although in one day there might be several thousand men who would throw in their lot with him, their dispersal and defection was also like this, so that in the end he never established anything permanent.

33.5 When Wang Ch'eng first came down to the capital, Chancellor Wang Tao said to the generalissimo, Wang Tun, "We can't let any more Ch'iang barbarians come out east!" Wang Ch'eng's face resembled that of a Ch'iang.

33.6 When Generalissimo Wang Tun started his revolt, his cousin, Chancellor Wang Tao, and Tao's various relations of the same generation (*hsiung-ti*), went to court to apologize for their deficiencies. Chou I was deeply worried over the Wangs, and when he first entered the court he wore a very worried expression. The chancellor called to Lord Chou and said, "The lives of all of us are in your hands!"

Chou went directly past without answering. After he went in he argued vehemently to save their lives, and when they were pardoned, Chou was so pleased that he drank to celebrate. When it came time for him to





### 【原文】

既释，周大说饮酒。及出，诸王故在门。周曰：“今年杀诸贼奴，当取金印如斗大，系肘后。”大将军至石头，问丞相曰：“周侯可为三公不？”丞相不答。又问：“可为尚书令不？”又不应。因云：“如此，唯当杀之耳！”复默然。逮周侯被害，丞相后知周侯救己，叹曰：“我不杀周侯，周侯由我而死，幽冥中负此人！”

33.7 王导、温峤俱见明帝，帝问温前世所以得天下之由。温未答顷，王曰：“温峤年少未谙，臣为陛下陈之。”王乃具叙宣王创业之始，诛夷名族，宠树同己，及文王之末高贵乡公事。明帝闻之，覆面著床曰：“若如公言，祚安得长！”

### 【今译】

去没有回答。进去后，极力周旋保全拯救他们。获准免罪后，周侯十分高兴并饮了酒。等他出来时，王氏诸兄弟仍然在宫门外。周说：“今年杀掉几个坏蛋，将得到一枚斗大的金印，系在肘后。”大将军进入石头城后，问丞相：“周侯能做三公吗？”丞相不回答。又问：“可以做尚书令吗？”又不回答。于是说：“如此，唯有该杀掉他了！”丞相依然默不作声。等到周侯被害，丞相后来才知道是周侯救了自己，感叹道：“我没杀周侯，但周侯却因我而死，黄泉之下我对不起这个人！”

33.7 王导、温峤一起去拜见晋明帝（司马绍），明帝问温峤晋朝前代帝王取得天下的原因。温尚未回答时，王说：“温峤年轻不熟悉旧事，我来为陛下陈述。”王导于是详细地叙述宣王（司马懿）创业开始时，诛杀名门望族，宠幸培植顺从自己的人，直到晋文王（司马昭）末年除掉高贵乡公（曹髦）的事。明帝听了，掩面伏于坐榻上说：“如果像公所言，晋室的皇位怎么能长久呢！”



emerge from the audience, the Wangs remained by the door. Chou said, "This year if we kill off all the rebel rascals, I ought to take that gold seal the size of a *tou*-measure and tie it behind my elbow."

When Wang Tun reached Shih-t'ou he asked the chancellor, "Should Lord Chou be given one of the Three Ducal Offices?"

The chancellor did not reply.

Tun asked again, "Should he be president of the Imperial Secretariat, then?"

Again there was no answer.

Thereupon Tun said, "In that case, we should just kill him and be done with it."

The chancellor still remained silent. It was only after Chou I had been killed (one or two months later) that the chancellor finally realized it was Chou who had saved his own life. With a sigh he said, "Even though I didn't kill Lord Chou myself, it was because of me that he died. Wherever he is in the nether world, I have betrayed this man."

33.7 Wang Tao and Wen Ch'iao went together to see Emperor Ming (Ssu-ma Shao). The emperor asked Wen how his predecessors had gained possession of the realm. Wen did not answer for a moment, whereupon Wang said, "Wen Ch'iao is too young and not very familiar with what happened. Let me tell it for Your Majesty." Wang then proceeded to recount in detail the beginnings of Prince Hsüan's (Ssu-ma I) founding of the dynasty, how he exterminated all the famous clans and established in favor those who sided with himself. When he came to the last years of Prince Wen (Ssu-ma Chao) and the incident of the murder of Duke Kao-kuei (Ts'ao Mao), Emperor Ming, on hearing this, pressed his face down against the couch and cried, "If it was as you say, how can Our mandate endure?"



### 【原文】

33.8 王大将军于众坐中曰：“诸周由来未有作三公者。”有人答曰：“唯周侯邑五马领头而不克。”大将军曰：“我与周洛下相遇，一面顿尽。值世纷纭，遂至于此！”因为流涕。

33.9 温公初受刘司空使劝进，母崔氏固驻之，峤绝裾而去。迄于崇贵，乡品犹不过也。每爵，皆发诏。

33.10 庾公欲起周子南，子南执辞愈固。庾每诣周，庾从南门入，周从后门出。庾尝一往奄至，周不及去，相对终日。庾从周索食，周出蔬食，庾亦强饭，极欢；并语世故，约相推引，同佐世之任。既仕，

### 【今译】

33.8 王大将军(敦)在许多人在座的场合中说：“周氏父子诸人从来没有位至三公的人。”有人回答说：“只有周侯(颀)本来已是五马博头，却不克于成。”大将军说：“我与周侯在洛阳相识，一见面就倾心吐诚。赶上世事纷乱，才到今天这地步！”于是为他落下泪来。

33.9 温公(峤)起初接受刘司空(琨)的派遣，渡江奉表劝元帝即位，母亲崔氏坚决阻止他，温峤割断衣裾义无反顾地走了。到他已达尊贵之位时，乡评仍然不获通过。每次进爵，都要发诏书特进。

33.10 庾公(亮)想起用周子南(邵)，子南持回绝态度非常坚定。庾每次去拜访周，庾从正门入，周则从后门出。有一次庾径直前往突然来到，周来不及离去，二人面对面度过了一整天。庾向周索要饮食，周拿出野菜粗食，庾也努力进餐，非常高兴；并且谈论社会局势，约定要推荐引进他，共同担当辅佐世事的重任。出任后，官至将军、郡



33.8 In the midst of a large company Generalissimo Wang Tun once said, "Among the Chou clan there has never yet been anyone who became one of the Three Ducal Officers." Someone answered, "It was only Chou I who already had a five-counter (*ma*) lead, but didn't make it."

The generalissimo said, "When I first met Chou in Lo-yang, the moment we met we were immediately en rapport. But it happened that the world was in turmoil, and so he has come to this!" Whereupon he wept tears for him.

33.9 When Wen Ch'iao first accepted the commission from the director of works, Lin K'un, to persuade Emperor Yüan to ascend the throne, his mother, Lady Ts'ui, steadfastly clung to him and held him back, so that Ch'iao finally parted from her only by tearing his robe. Even after he had won honor and nobility in the Eastern Chin court, the people of his home village still never accepted him. Every time he was given a noble title the emperor always had to issue a special edict before he would accept it.

33.10 Yü Liang wanted to bring Chou Shao up out of retirement, but Shao only kept declining the more adamantly. Each time Yü went to visit Chou, Yü would enter by the south (i. e., front) gate while Chou made his exit by the rear gate. One time, however, Yü went directly by stealth and Chou had no time to escape. They conversed with each other the entire day. Yü asked Chou for something to eat, and Chou produced some vegetable fare, which Yü proceeded to force himself to eat with great gusto. They talked together about the affairs of the world, and agreed to support and encourage each other, and together help to bear the burdens of the world. After Chou became an official, he reached the rank of general, with a salary of two thousand piculs of grain. But it never suited his fancy,



### 【原文】

至将军、二千石，而不称意。中宵慨然曰：“大丈夫乃为庾元规所卖！”一叹，遂发背而卒。

33.11 阮思旷奉大法，敬信甚至。大儿年未弱冠，忽被笃疾。儿既是偏所爱重，为之祈请三宝，昼夜不懈。谓至诚有感者，必当蒙佑。而儿遂不济。于是结恨释氏，宿命都除。

33.12 桓宣武对简文帝，不甚得语。废海西后，宜自申叙，乃豫撰数百语，陈废立之意。既见简文，简文便泣下数十行。宣武矜愧，不得一言。

33.13 桓公卧语曰：“作此寂寂，将为文、景所笑。”既而屈起坐曰：“既不能流芳后世，亦不足复遗臭万载邪？”

### 【今译】

守，很不称心。半夜里慨叹道：“大丈夫竟然被庾元规出卖了！”一声长叹，竟发背疽而死。

33.11 阮思旷(裕)信奉佛教，虔诚至极。大儿子年纪还不到二十岁，忽然染上重病。这儿子又是他特别爱重的，就为他向佛、法、僧三宝神灵祈祷，昼夜不曾懈怠。认为心至意诚有情识的人必当受到佛的保佑。但儿子终于没有救活。从此与佛门结下怨恨，宿命论的信仰全没有了。

33.12 桓宣武(温)在简文帝(司马昱)面前，不太会说话。废海西公(司马奕)后，应当亲自去申述，于是预先写好了几百句话，陈述废立的意图。见到简文帝，简文就泪流不止。宣武心中怜悯愧疚，没有说出一个字。

33.13 桓公(温)躺着说道：“像这样默默无声、冷落寂寞，恐怕会被文帝、景帝耻笑。”接着猛然坐起说：“既然不能流芳后世，也不值得遗臭万年吗？”



and once in the middle of the night he cried out with deep feeling, "The great man has been bought by Yü Liang!" Whereupon he heaved a great sigh, and an abscess erupted on his back, after which he died.

33.11 Juan Yü was a follower of the Great Dharma (Mahayana Buddhism), in which his devotion and credulity went to extremes. When his eldest son, Juan Yung, was not yet twenty he was suddenly stricken by a severe illness. Since the boy was the one in whom all his love and honor were concentrated, Juan prayed on his behalf to the Three Treasures (the Buddha, the Dharma, and the Sangha), not slackening by day or by night, for he felt that if his utmost sincerity had any power to move, he would surely receive help. But in the end the child did not recover, whereupon Juan bound himself to an eternal hatred of the Buddha, and all the devotion of his present and past lifetimes was totally wiped out.

33.12 Whenever Huan Wen came face to face with Emperor Chien-wen (Ssu-ma Yü, before he became emperor in A. D. 371) he could never say very much. But after he had deposed the Duke of Hai-hsi (Ssu-ma I), it became necessary to explain his reasons, so he prepared in advance to say several hundred words, setting forth his reasons for deposing the emperor. But after he saw Chien-wen, the latter immediately burst into tears which coursed down his cheeks in several tens of streams. Mortified and ashamed, Huan Wen could not get to say a word.

33.13 As he was reclining on his bed Huan Wen once said, "If I keep on like this doing nothing, I'll be the laughingstock of Emperors Wen and Ching (Ssu-ma Chao and Ssu-ma Shih)." Then, after crouching and getting up from his seat, he continued, "Even if I can't let my fragrance be wafted down to later generations, does that mean I'm incapable of leaving behind a stench for ten thousand years?"



### 【原文】

33.14 谢太傅于东船行，小人引船，或迟或速，或停或待。又放船从横，撞人触岸，公初不呵谴，人谓公常无嗔喜。曾送兄征西葬还，日暮雨驶，小人皆醉，不可处分，公乃于车中手取车柱撞驭人，声色甚厉。夫以水性沈柔，入隘奔激，方之人情，固知迫隘之地，无得保其夷粹。

33.15 简文见田稻，不识，问是何草，左右答是稻。简文还，三日不出，云：“宁有赖其末而不识其本！”

33.16 桓车骑在上明畋猎，东信至，传淮上大捷，语左右云：“群

### 【今译】

33.14 谢太傅(安)在会稽乘船而行，奴仆摇船，任其或慢或快、或停或等，甚至不加控制任其纵横，撞到人，触到岸，公一点不呵斥谴责。人们认为谢公常常无嗔无喜。那次为兄征西(谢奕)送葬回来，太阳落山下起急雨，驾车的仆人都醉了，不能驾驭车马，谢公竟然在车箱里拿起车柱撞驾车人，声音神色都很严厉。水的性质是沉静柔和的，进入狭窄的地段则奔流激荡，用来方比人的性情，也就知道，处于窘迫急难的境地，无法保持通常那平和美好的性格。

33.15 简文帝(司马昱)看见田中的稻子，不认识，问是什么草，身边的人回答说是稻子。简文帝回宫，三天不出来，说：“难道能够依赖其果实生存，却不认识它的植株吗！”

33.16 桓车骑(冲)在上明打猎，东边来的信使到，传来淝水大捷的消息，对身边的人说：“谢家几个年轻人破敌大胜！”于是疾病发作而



33. 14 While Hsieh An was in the east he used to travel by boat with coolies (*hsiao-jen*) pulling the boat. Sometimes they would be slow, and sometimes fast, sometimes they would stop, and at other times linger, or again they would let the boat go untended hither and yon, jolting the passengers or crashing into the shore. At first Hsieh never uttered any complaints, and people thought he was always free of anger or joy.

But one time he was on his way back (by carriage) from escorting the body of his elder brother, Hsieh I, to its burial. At sunset a driving rain-storm had come up, and the coolies were all drunk and incapable of performing their duties. At this point Hsieh, rising from the middle of the carriage, seized the carriage pole (*ch'e-chu*) with his own hands and lunged at the driver, his voice and expression both extremely harsh.

Even though water by nature is calm and gentle, when it enters a narrow gorge it dashes and plunges. If we should compare it to human emotions, we would certainly understand that in a harassed and narrow place there is no possibility of preserving one's composure.

33. 15 Emperor Chien-wen (Ssu-ma Yü) once saw some rice (*tao*) growing in a paddy, and, not recognizing what it was, asked, "What kind of grass is that?"

His attendants replied, "It's rice." After the emperor returned, he did not go out again for three days. As he explained, "How could anyone depend on the end product (*mo*) without recognizing the source (*pen*)?"

33. 16 Huan Ch'ung was hunting at Shang-ming, when a letter from the east arrived relating the news of the great victory on the Huai River (the repulsion of Fu Chien's invasion in 383). Speaking to his attendants, he said, "The striplings of the Hsieh family (Hsieh Hsüan and Hsieh





### 【原文】

谢年少大破贼！”因发病薨。谈者以为此死，贤于让扬之荆。

33.17 桓公初报破殷荆州。曾讲《论语》，至“富与贵是人之所以欲，不以其道得之不处”，玄意色甚恶。

### 【今译】

死。谈论此事的人认为这样死掉，比让出扬州刺史而到荆州强。

33.17 桓公(玄)当初为了报复而击败并追杀了殷荆州(仲堪)。曾有一次讲解《论语》，当讲到“富与贵是人们共同的愿望，但不以正道得来是不能安然享用的。”这句话时，桓玄的神情脸色很不好。



Shih) have roundly defeated the rebels." Whereupon he fell sick and passed away.

Conversationalists considered his death to have been a more worthy act than his yielding of the governorship of Yang Province to Hsieh An, or his going to Ching Province.

33.17 After Huan Hsüan had newly taken revenge and destroyed Yin Chung-k'an, he was once listening to an exposition of the "Analects". When he reached the passage, "Wealth and honor are what all men desire, but if they have not been obtained in accord with the Way, the good man will not remain in possession of them," his mood and expression became exceedingly morose.



## 纰漏第三十四

### 【原文】

34.1 王敦初尚主。如厕，见漆箱盛干枣，本以塞鼻，王谓厕上亦下果，食遂至尽。既还，婢擎金澡盘盛水，琉璃碗盛澡豆，因倒著水中而饮之，谓是干饭。群婢莫不掩口而笑之。

34.2 元皇初见贺司空，言及吴时事，问：“孙皓烧锯截一贺头，是谁？”司空未得言，元皇自忆曰：“是贺劭。”司空流涕曰：“臣父遭遇无道，创巨痛深，无以仰答明诏。”元皇愧惭，三日不出。

34.3 蔡司徒渡江，见彭蜺，大喜曰：“蟹有八足，加以二螯。”令烹

### 【今译】

34.1 王敦刚与舞阳公主结婚。去厕所，看见漆箱中盛有干枣，本来是用以塞鼻子的，王敦认为厕所也设果品，竟然给吃光了。回来后，婢女为他举着金制澡盘盛有水，琉璃碗盛着澡豆，王就把澡豆倒在水里给吃了，认为是干饭。众婢女没有不掩口而笑的。

34.2 元皇(司马睿)初次见到贺司空(循)，谈及吴国时的事情，问道：“孙皓曾烧锯条截断一位姓贺的头颅，是谁？”司空尚未说出口，元皇自己回忆起来说：“是贺劭。”司空流着泪说：“臣父遭遇暴虐酷刑，创伤巨大哀痛至深，我无法仰答您的垂问。”元皇惭愧，三天不出朝。

34.3 蔡司徒(谡)渡江后，见到彭蜺，非常高兴地说：“蟹有八足，加以二螯。”命煮了它。吃下去之后，上吐下泻，狼狈乏力，才知道不是



## Chapter 34 Crudities and Slips of the Tongue

34.1 When Wang Tun had just married the Princess (of Wu-yang, Ssu-ma Hsiu-i), once as he was going to the privy he observed a lacquered box filled with dried jujubes (*kan-tsao*), originally intended to be used as nose-stoppers. Supposing that even in the privy they were also providing fruit, Wang proceeded to eat them all up.

When he came back the slave girls held out a golden washbasin filled with water and a colored glass (*liu-li*) bowl filled with "bath beans" (*tsao-tou*). Tun proceeded to empty them into the water and drink them down, supposing them to be dried cooked rice. All the slave girls cupped their hands over their mouths and laughed at him.

34.2 When Emperor Yüan (Ssu-ma Jui) first gave audience to the director of works, Ho Hsün, their conversation touched upon events of the Wu Kingdom. The emperor asked, "When Sun Hao (last ruler of Wu) was 'burning and sawing off heads,' he cut off the head of a Ho. Who was it?" Ho Hsün had not yet gotten to answer before the emperor remembered it himself and blurted out, "Ah yes, it was Ho Shao."

Ho Hsün said, weeping, "Your servant's father encountered a monarch without morals. Since 'the wound is great and the pain deep,' I had no way of looking up to reply to Your Majesty's illustrious question." Emperor Yüan was so ashamed that for three days he did not go abroad.

34.3 When Ts'ai Mo crossed the Yangtze River, he saw a sand crab (*p'eng-ch'i*), and was greatly delighted, crying out, "(As it says in the *Erh-ya*), 'The edible crab (*hsieh*) has eight legs plus two claws.'"



### 【原文】

之。既食，吐下委顿，方知非蟹。后向谢仁祖说此事，谢曰：“卿读《尔雅》不熟，几为《劝学》死！”

34.4 任育长年少时，甚有令名。武帝崩，选百二十挽郎，一时之秀彦，育长亦在其中。王安丰选女婿，从挽郎搜其胜者，且择取四人，任犹在其中。童少时，神明可爱，时人谓育长影亦好。自过江，便失志。王丞相请先度时贤共至石头迎之，犹作畴日相待，一见便觉有异。坐席竟，下饮，便问人云：“此为茶为茗？”觉有异色，乃自申明云：“向问饮为热为冷耳。”尝行从棺邸下度，流涕悲哀。王丞相闻之曰：“此是有情痴。”

### 【今译】

螃蟹。后来向谢仁祖(尚)说起这件事，谢说：“你《尔雅》读得不熟，险些被《劝学章》害死。”

34.4 任育长(瞻)年轻时，有很好的名声。晋武帝(司马炎)驾崩，挑选一百二十名挽郎，都是当时德才优异的人，育长也在其中。王安丰(戎)选择女婿，从挽郎中寻求优秀的人，初步选取了四个人，任育长仍然在其中。幼年时，他神情可爱，当时人认为育长的相貌也很美。自从过江之后，便精神恍惚。王丞相(导)邀请先前渡江的名流一起到石头城去迎接他，依然像往日一样对待他，一见面就感觉有些异样。大家坐定后，上茶，他就问人道：“这是茶还是茗？”觉得人家神色不对，于是申明说：“刚才我是问茶是热还是冷而已。”曾经从棺材铺前经过，悲伤地流下泪来。王丞相听说后说：“这是有了痴迷的情结。”



Whereupon he gave the order to have it boiled. But only after he had eaten it and subsequently vomited it up and been miserably sick did he realize it was not an edible crab.

Later when he was speaking to Hsieh Shang about the incident, Hsieh said, "You didn't read the *Erh-ya* thoroughly enough, and were nearly killed by your ancestor's 'Essay on Exhortation to Learning' (*Ch'üan-hsüeh chang*)."

34.4 When Jen Chan was young he had an extremely good reputation. On the occasion of the death of Emperor Wu (Ssu-ma Yen), when they chose one hundred and twenty pallbearers, all outstanding and accomplished young men of the time, Chan was among them. And when Wang Jung was choosing a husband for his daughter and from among the finest of all the pallbearers singled out four persons, Jen was still among those. As a boy and young man his spirit and intelligence were most lovable, and contemporaries used to say that even his shadow was good.

But from the moment he crossed the Yangtze River, he seemed to lose his mental acuity. Chancellor Wang Tao invited the worthies of the time who had been the first to cross the river all to come to Shih-t'ou (the port of Chien-k'ang), where he held a reception for Jen and treated him just as in the former days. But as soon as he saw him he felt there was a difference. After the banquet was ended and they were drinking tea, Jen suddenly asked someone, "Is this early-picked tea (*ts'a*) or late-picked tea (*mieng*)?" Sensing that people were looking at him strangely, he hastened to explain himself, adding, "What I just asked was, are the drinks hot (*nziät*) or cold (*lieng*), that's all."

Once, while walking, he passed beneath a coffin shop and started weeping with intense grief. When Chancellor Wang heard about it he



### 【原文】

34.5 谢虎子尝上屋熏鼠，胡儿既无由知父为此事，闻人道痴人有作此者，戏笑之，时道此非复一过。太傅既了己之不知，因其言次，语胡儿曰：“世人以此谤中郎，亦言我共作此。”胡儿懊热，一月日闭斋不出。太傅虚托引己之过，以相开悟，可谓德教。

34.6 殷仲堪父病虚悸，闻床下蚁动，谓是牛斗。孝武不知是殷公，问仲堪：“有一般病如此不？”仲堪流涕而起曰：“臣进退唯谷。”

34.7 虞啸父为孝武侍中，帝从容问曰：“卿在门下，初不闻有所献替。”虞家富春，近海，谓帝望其意气，对曰：“天时尚暖，蟹鱼虾鲑未

### 【今译】

34.5 谢虎子(据)曾经上房顶去熏老鼠，胡儿(谢朗)既然无从知道父亲做了这件事，所以听别人说有傻子这么做时，就讥笑此人，当时评论起这件事不只一次。太傅(谢安)既明白胡儿不知实情，就趁与他言谈之际对胡儿说：“社会上的人以上房熏鼠这件事毁谤中郎，还说我与她一起干的。”胡儿听后懊恼羞愧，一整月闭门不出。太傅假托事情是自己做的，把过错揽在自己身上，来开导启发他，使他感悟，真可以说是以德教人。

34.6 殷仲堪的父亲得了虚悸的病症，听到床下蚂蚁的动静，说是牛在斗。晋孝武帝(司马曜)不知道这病人是殷仲堪之父，问仲堪：“有一个姓殷的生的病是这样吗？”仲堪流着泪起身道：“臣不知怎么回答好。”

34.7 虞啸父做晋孝武帝(司马曜)侍中，帝委婉地问道：“你在我门下省，没有听到你有所献替。”虞啸父家在富春，临近大海，他以为孝武帝希望他有所贡献进奉，回答说：“天气还热，各种鱼虾制品都还不



remarked, "The man's a sentimental idiot!"

34.5 Hsieh Chü used to climb to the top of the room to fumigate rats. Since his son, Hsieh Lang, had no way of knowing that his father did this kind of thing, when he heard someone say that there was "some idiot" who used to do this, he made sport of him. At the time he himself repeated the story more than once. His uncle, Hsieh An, realizing that Lang didn't know it was his own father, waited until he was finished speaking, and then said to Lang, "People of the world have used this to cast aspersions on my middle brother; they even say that I used to do it with him!" Hsieh Lang was mortified and flushed with embarrassment. For a whole month he closed his study door and did not go abroad. Hsieh An's hypothetical citing of his own fault to awaken Lang is what might be called virtuous instruction.

34.6 Yin Chung-k'an's father, Yin Shih, suffered from palpitation of the heart (*hsü-chi*). Whenever he heard ants moving under his bed, he thought it was oxen fighting. Emperor Hsiao-wu (Ssu-ma Yao), not knowing that it was Yin's father, once asked Chung-k'an, "Wasn't there a Yin who suffered from this kind of illness?"

Chung-k'an, weeping, rose from his seat and said, "Whether your servant advances or retreats, he has no place to go."

34.7 While Yü Hsiao-fu was serving as personal attendant to Emperor Hsiao-wu (Ssu-ma Yao), the emperor once asked him casually, "Since you've been serving here in the inner palace, I haven't so far heard whether you have anything to contribute."

Because Yü's home was wealthy and near the ocean, he thought the emperor was expecting some token of his regard, so he replied, "The season's still too warm, and I haven't been able yet to send any sardines





### 【原文】

可致，寻当有所上献。”帝抚掌大笑。

34.8 王大丧后，朝论或云国宝应作荆州国宝主簿夜函白事云：“荆州事已行。”国宝大喜，其夜开阁唤纲纪，话势虽不及作荆州，而意色甚恬。晓遣参问，都无此事。即唤主簿数之曰：“卿何以误人事邪？”

### 【今译】

好制作和运送，不久将会有东西敬献。”孝武帝拍着手大笑起来。

34.8 王大(忱)死后，朝廷议论中，有人认为王国宝应该任荆州刺史。王国宝的主簿连夜致函报告说：“荆州之事已经定下来。”王国宝非常高兴，当夜打开房门叫主簿，谈话的内容虽然没涉及作荆州刺史事，而神情十分安逸愉快。早晨派人去朝中询问，完全没有这回事。立即把主簿叫来训斥他说：“你怎能耽误我的事情呢？”



(*chih-yü*) or shrimps (*hsia*) and salted fish (*cha*). In a little while you should have a contribution!" The emperor clapped his hands and laughed aloud.

34.8 After Wang Ch'en died, in discussions at court someone said that his older brother, Wang Kuo-pao, ought to replace him as governor of Ching Province. Kuo-pao's superintendent of records sent him a sealed report by night which said, "The matter of the Ching provincial governorship has already been accomplished." Kuo-pao was enormously happy. That night he opened a side door and called in his staff. Although the conversation never touched on his becoming governor of Ching Province, nevertheless his mood and expression were extremely expansive.

In the morning he sent someone to make inquiries and found there was no such thing at all. Immediately summoning his superintendent of records, he took him to task, saying, "Why did you make such a mess of my affairs?"



## 惑溺第三十五

### 【原文】

35.1 魏甄后惠而有色，先为袁熙妻，甚获宠。曹公之屠邺也，令疾召甄，左右白：“五官中郎已将去。”公曰：“今年破贼，正为奴。”

35.2 荀奉倩与妇至笃，冬月妇病热，乃出中庭自取冷，还以身熨之。妇亡，奉倩后少时亦卒。以是获讥于世。奉倩曰：“妇人德不足称，当以色为主。”裴令闻之，曰：“此乃是兴到之事，非盛德言，冀后人未昧此语。”

35.3 贾公闾后妻郭氏酷妒。有男儿名黎民，生载周，充自外还，乳母抱儿在中庭，儿见充喜踊，充就乳母手中鸣之。郭遥望见，谓充爱

### 【今译】

35.1 魏甄后聪慧而且有姿色，原来是袁熙的妻子，很得宠爱。曹公（操）当年攻破邺城的时候，命令急速召甄氏进见，身边的人告诉他说：“五官中郎将已带走。”曹公说：“今年打败逆贼，正是便宜了这小子！”

35.2 葛奉倩（粲）与妻子的感情极为深厚，冬季妻子生病发烧，他就到庭院中把自己冻冷，回来以身体给她冷敷。妻子死后，奉倩不久后也死了。为此受到世人的讥讽。奉倩曾说：“妇人的品德不值得称道，应当以美色为主。”裴令（楷）听到这话后，说：“这仅仅是兴之所至的事情，并非大德之言，希望后人不要被这话迷惑。”

35.3 贾公闾（充）后妻郭氏极忌妒。有个儿子名黎民，才一周岁，贾充从外面回来，乳母抱着儿子在庭院里，儿子看见贾充非常高兴，充凑近去在乳母手中亲吻他。郭氏远远地望见，认为贾充喜爱乳



## Chapter 35 Delusion and Infatuation

35.1 The Wei Empress Chen was intelligent and beautiful. She had formerly been the wife of Yüan Hsi and had been greatly favored. When Ts'ao Ts'ao massacred the inhabitants of Yeh, he gave the order immediately to summon Lady Chen, but his attendants reported, "The Commandant of the Five Offices (Ts'ao P'ei) has already taken her away."

Ts'ao Ts'ao said, "Then this year's crushing of the rebels was all for the sake of that rascal (*nu*)!"

35.2 Hsün Ts'an and his wife Ts'ao P'ei-ts'ui were extremely devoted to each other. During the winter months his wife became sick and was flushed with fever, whereupon Ts'an went out into the central courtyard, and after he himself had taken a chill, came back and pressed his cold body against hers. His wife died, and a short while afterward Ts'an also died. Because of this he was criticized by the world.

Hsün Ts'an had once said, "A woman's virtue is not worth praising; her beauty should be considered the most important thing." On hearing of this, P'ei Wei exclaimed, "This is nothing but a matter of whimsy; it's not the statement of a man of complete virtue. Let's hope that men of later ages won't be led astray by this remark!"

35.3 Chia Ch'ung's second wife, Lady Kuo (Kuo Huai), was cruel and jealous. She had a son named Li-min. On his first birthday Ch'ung returned from outside when the wet nurse was carrying the child in her arms in the central courtyard. When the child saw Ch'ung he jumped up and down with delight, and Ch'ung went up to him and kissed him in the wet nurse's arms.



### 【原文】

乳母，即杀之。儿悲思啼泣，不饮它乳，遂死。郭后终无子。

35.4 孙秀降晋，晋武帝厚存宠之，妻以姨妹蒯氏，室家甚笃。妻尝妒，乃骂秀为貉子。秀大不平，遂不复入。蒯氏大自悔责，请救于帝。时大赦，群臣咸见。既出，帝独留秀，从容谓曰：“天下旷荡，蒯夫人可得从其例不？”秀免冠而谢，遂为夫妇如初。

35.5 韩寿美姿容，贾充辟以为掾，充每聚会，贾女于青琐中看，见寿，说之，恒怀存想，发于吟咏。后婢往寿家，具述如此，并言女光丽。寿闻之心动，遂请婢潜修音问，及期往宿。寿躡捷绝人，逾墙而

### 【今译】

母，就把乳母杀了。儿子想念乳母悲哀啼哭，不吃别人的奶，终于死掉了。郭氏最终没有儿子。

35.4 孙秀降晋后，晋武帝（司马炎）非常关怀宠爱他，把姨表妹蒯氏嫁给他为妻，夫妻关系甚好。妻子曾因忌妒，就骂孙秀是貉子。秀极为愤怒，于是不再进内室。蒯氏极为愧疚，向武帝求救。当时正大赦天下，群臣都去谒见。全退出了，武帝只单独留下孙秀，委婉地对孙秀说：“国家对有罪之人宽弘大量，蒯夫人能够依例得到宽恕吗？”孙秀摘掉帽子谢罪，于是夫妇和好如初。

35.5 韩寿的仪表容貌很美，贾充征召他做属官。贾充每次聚会时，他的女儿就从窗格中观看，看到韩寿，很喜欢他，心里经常思念眷恋，并把感情抒发在诗文吟咏中。后来婢女去韩寿家，把小姐的情意都说了，并说小姐生得光艳美丽。韩寿听后动了心，于是请婢女密传音信，约定时间去过夜。韩寿身体矫捷过人，跳墙而入，家中无人知晓。



Seeing all this from a distance, Lady Kuo thought that Ch'ung was in love with the wet nurse, and immediately had her killed. The child missed her so sorely that he continued to cry, refusing to drink the milk of any other, until at length he died. After that Lady Kuo never had another son.

35.4 When Sun Hsiu surrendered to the Chin, the Chin emperor Wu (Ssu-ma Yen) received him cordially and heaped him with favors, giving him his wife's younger cousin (*i-mei*), Lady K'uai, in marriage. In their family life the two were very close.

Once in a fit of jealousy the wife reviled Hsiu, calling him a "son of a badger" (*ho-tzu*). Hsiu felt greatly wronged by this and thereafter no longer entered her apartment. Very contrite and full of self-reproach, Lady K'uai sought rescue from the emperor. At the time there was a general amnesty, and all the grandees were just going out after the dawn audience. The emperor singled out Hsiu and detained him, saying very affably, "The whole realm is clear and untrammled. Might not Lady K'uai get to follow its example?" Hsiu removed his cap and made his apologies, and thereafter the couple lived as husband and wife as before.

35.5 Han Shou was handsome in appearance and features, and Chia Ch'ung summoned him for his aide. Every time Ch'ung held a meeting of his staff his daughter, Chia Wu, watched through the windows painted in blue-green designs (*ch'ing-so*). When she saw Shou she liked him and constantly cherished thoughts of him in her heart, expressing them in the chanting of poems. Later one of her slave girls went to Shou's home where she related all this, and in addition spoke of the girl's radiant beauty. As he heard it, Shou was moved in his heart, and accordingly requested the slave girl to carry back a secret message.



### 【原文】

人，家中莫知。自是充觉女盛自拂拭，说畅有异于常。后会诸吏，闻寿有奇香之气，是外国所贡，一著人则历月不歇。充计武帝唯赐己及陈騫，余家无此香，疑寿与女通，而垣墙重密，门闾急峻，何由得尔？乃托言有盗，令人修墙。使反，曰：“其余无异，唯东北角如有人迹，而墙高非人所逾。”充乃取女左右婢考问，即以状对。充秘之，以女妻寿。

35.6 王安丰妇，常卿安丰。安丰曰：“妇人卿婿，于礼为不敬，后勿复尔。”妇曰：“亲卿爱卿，是以卿卿。我不卿卿，谁当卿卿！”遂恒听之。

### 【今译】

从此之后，贾充发觉女儿极力打扮自己，喜悦舒畅的神情不同寻常。后来众官吏集会，闻到韩寿身上有奇特的香味，这种香料是外国进贡的，一旦弄到人身上，香味几个月不退。贾充盘算武帝把这香只赐给自己和陈騫，别人家没有这种香，怀疑韩寿和女儿私通，但围墙严密，门户紧严，怎么能这样呢？于是借口有盗贼，派人整修围墙。派去的人回来说：“其余的地方没有什么异常，只有东北角好像有人翻墙的痕迹，但墙那么高，不是人所能翻越的。”贾充于是抓来女儿身边的婢女盘问，婢女把实情报告了他。贾充把事情秘密起来，将女儿嫁给了韩寿。

35.6 王安丰(戎)的妻子，常称安丰为卿。安丰说：“妇人以卿来称丈夫，从礼仪上说是不敬重，往后不要这样。”妻子说：“亲你爱你，所以以卿称你。我不以卿称你，谁该以卿称你！”于是长此听之任之了。



On the appointed day he went to spend the night. Shou surpassed all others in nimbleness, and entered by leaping over the wall, so that no one in the household knew of his visit. After that Ch'ung became aware that his daughter was being rather lavish in applying make-up, and her elation was far beyond the normal. Later when he called together his aides, he noticed that Shou had about him the aura of an exotic perfume, one which had been sent as tribute from a foreign country. Once it was applied to a person it lasted for months without fading. According to Ch'ung's calculation, Emperor Wu (Ssu-ma Yen) had only bestowed this perfume on himself and on Ch'en Ch'ien; no other family possessed it. He suspected that Shou had been intimate with his daughter, yet the walls surrounding his house were double and solid, the main gates and side gates (*ko*) strong and impenetrable. How could he have gotten in? In the end he attributed it to robbers, and ordered someone to repair the walls. The messenger came back and reported, "Everything else is the same as usual, except only the northeast comer, where there seem to be human footprints. But the wall is too high to be leaped over by any man."

Ch'ung accordingly gathered his daughter's attendants and interrogated them closely, and they responded with the facts. Ch'ung kept the matter secret and gave his daughter to Shou in marriage.

35.6 Wang Jung's wife always addressed Jung with the familiar pronoun "you" (*ch'ing*). Jung said to her, "For a wife to address her husband as 'you' is disrespectful according to the rules of etiquette. Hereafter don't call me that again."

His wife replied, "But I'm intimate with you and I love you, so I address you as 'you'. If I didn't address you as 'you', who else would address you as 'you'?" After that he always tolerated it.



【原文】

35.7 王丞相有幸妾姓雷,颇预政事,纳货。蔡公谓之“雷尚书”。

【今译】

35.7 王丞相(导)有一个得宠的侧室姓雷,大量参预政事,收受贿赂。蔡公(谟)称她为“雷尚书”。



35.7 Chancellor Wang Tao had a favorite concubine, surnamed Lei, who used to interfere a good deal in matters of state and would accept bribes. Ts'ai Mo used to refer to her as "President Lei" (Lei Shangshu).





## 仇隙第三十六

### 【原文】

36.1 孙秀既恨石崇不与绿珠,又憾潘岳昔遇之不以礼。后秀为中书令,岳省内见之,因唤曰:“孙令,忆畴昔周旋不?”秀曰:“中心藏之,何日忘之!”岳于是始知必不免。后收石崇、欧阳坚石,同日收岳。石先送市,亦不相知。潘后至,石谓潘曰:“安仁,卿亦复尔邪?”潘曰:“可谓‘白首同所归!’”潘《金谷集诗》云:“投分寄石友,白首同所归。”乃成其讖。

### 【今译】

36.1 孙秀既忌恨石崇不肯将绿珠给自己,又怨恨潘岳从前对自己不能以礼相待。后来孙秀作了中书令,潘岳在中书省内看到他,于是叫他说道:“孙令,还记得过去我们交往的情景吗?”孙秀说:“藏在心中,何时会忘掉!”潘岳因此而知必然会不免于灾祸。后来逮捕石崇、欧阳坚石(建),同一天逮捕了潘岳。石崇先被送到刑场,并不知道潘岳的情况。潘岳后到,石崇对潘岳说:“安仁,你也落得这步田地吗?”潘岳说:“可算是‘白首同所归!’”潘岳在《金谷集诗》中写道:“投分寄石友,白首同所归。”这句话竟然成了他们的讖语。



## Chapter 36 Hostility and Alienation

36.1 Sun Hsiu already harbored a grudge against Shih Ch'ung for not letting him have Shih's concubine, Green Pearl (Lü-chu), and in addition he hated P'an Yüeh, because in the past the latter had treated him uncivilly.

Later, when Hsiu became president of the Central Secretariat, Yüeh saw him in the department office and took the occasion to call out to him, "President Sun, do you remember our association of times gone by?"

Hsiu replied (quoting the "Book of Songs"),

"Within my midmost heart I've stored it;

What day do I ever forget it?"

It was then that Yüeh knew for certain that he would not escape alive.

Later, when they apprehended Shih Ch'ung and his nephew, Ouyang Chien, on the same day they also apprehended Yüeh. Shih was the first to be escorted to the marketplace for execution, and at the time did not know anything about the others. When P'an arrived later, Shih said to him, "An-jen, have you, too, come to this?"

P'an replied, "You might say,

'Till heads are white, we'll share a common fate.'"

In the "Preface to the Collected Poems of Chin-ku" (*Chin-ku shih hsü*) P'an had written,

"I cast my lot with my friend Shih;

Till heads are white we'll share a common fate."

And now his prophecy was being fulfilled.



### 【原文】

36.2 刘玚兄弟少时为王恺所憎，尝召二人宿，欲默除之。令作坑，坑毕，垂加害矣。石崇素与玚、琨善，闻就恺宿，知当有变，便夜往诣恺，问二刘所在。恺卒迫不得讳，答云：“在后斋中眠。”石便径入，自牵出，同车而去，语曰：“少年何以轻就人宿！”

36.3 王大将军执司马愨王，夜遣世将载王于车而杀之，当时不尽知也。虽愨王家亦未之皆悉，而无忌兄弟皆稚。王胡之与无忌长甚相昵，胡之尝共游。无忌入告母，请为饌。母流涕曰：“王敦昔肆酷汝父，假手世将。吾所以积年不告汝者，王氏门强，汝兄弟尚幼，不欲使

### 【今译】

36.2 刘玚、刘琨兄弟二人小时候被王恺憎恨，王曾经叫他二人到家里来住宿，想悄悄杀掉他们。命令人挖坑，坑已经挖好，即将加害于他们了。石崇平素和刘玚、刘琨的关系很好，听说他们到王恺家住宿，知道会有变故，便连夜前往王恺家，问二刘在哪里。王恺急促之中不及隐瞒，回答说：“在后面卧室中睡觉。”石崇就径直进去，亲自把他二人拉出来，同车走了，对他们说：“少年人怎么可以随便到别人家住宿！”

36.3 王大将军(敦)抓住司马愨王(丞)，于夜间派遣世将(王廙)把愨王装到车里杀掉了，当时人不完全知道事情的真相，即使是愨王家里人也不全知道，而当时无忌(司马无忌)兄弟全很年幼。王胡之与无忌长大后很亲近，胡之曾和无忌一起游玩。无忌到内室告诉母亲，请求为他备饭。母亲流着泪说：“王敦昔日肆意残害你父亲，是借世将之手干的。我所以多年不告诉你，是因为王氏家族强盛，你们兄



36.2 When Liu Yü and his younger brother, Liu K'un, were young, they were hated by Wang K'ai. Once he invited the two of them to stay overnight, intending quietly to do away with them. He had a pit dug, and when the pit was finished, he awaited his chance to harm them.

Shih Ch'ung had been a long-time friend of Yü and K'un, and when he learned that they had gone to K'ai's to stay overnight, he knew there would be foul play, so he went that night to visit K'ai at his home and asked, "Where are the two Lius?"

Trapped and unable to conceal the truth, K'ai replied, "In the back room, sleeping." Shih thereupon went directly in, and personally leading them out, departed with them in the same carriage. He said to them, "What business did you young people have going so recklessly to another person's house to stay overnight?"

36.3 While Generalissimo Wang Tun was holding Prince Min (Ssu-ma Ch'eng) prisoner, he dispatched his cousin, Wang I, by night to bring the prince in a carriage to Wu-ch'ang and kill him en route. At the time the details were not fully known; even members of Prince Min's own family did not know all about it, and his sons, Wu-chi and his younger brother, were both in infancy.

Wang I's son Hu-chih, as he grew up became very intimate with Wu-chi. Once while they were playing together, Wu-chi went into the house to ask his mother, Lady Chao, to prepare a meal for Hu-chih. Amid tears, his mother replied, "When Wang Tun cruelly put your father to death, he borrowed the hand of Hu-chih's father, Wang I, to do it. The reason why in all these years I've never told you is that the Wang family is powerful and you boys were still young, and I didn't want to have this noised a-broad, just hoping that way to avoid trouble."



### 【原文】

此声著，盖以避祸耳。”无忌惊号，抽刃而出，胡之去已远。

36.4 应镇南作荆州，王脩载、譙王子无忌同至新亭与别。坐上宾甚多，不悟二人俱到。有一客道：“譙王丞致祸，非大将军意，正是平南所为耳。”无忌因夺直兵参军刀，便欲斫脩载。走投水，舸上人接取得免。

36.5 王右军素轻蓝田。蓝田晚节论誉转重，右军尤不平。蓝田于会稽丁艰，停山阴治丧。右军代为郡，屡言出吊，连日不果。后诣门自通，主人既哭，不前而去，以陵辱之。于是彼此嫌隙大构。后蓝田临

### 【今译】

弟年幼，不想让这件事声张开，是为了躲避灾祸罢了。”无忌听了很震惊，大声喊叫着，抽出刀就跑出去，胡之这时已经走远了。

36.4 应镇南(詹)做了荆州刺史，王脩载(耆之)、譙王(司马丞)之子无忌一起到新亭去为他送行。座上宾客很多，不知道这两个人都到了。有一个客人说：“譙王司马丞遭难，不是大将军(王敦)的意思，只是平南(王廙)干的事罢了。”无忌于是夺过值班参军的刀，就要砍王脩载。脩载逃跑跳入水中，船上的人把他救起来得免一死。

36.5 王右军(羲之)一贯看不起蓝田(王述)。蓝田晚年在社会上的声誉越来越高，右军更是愤慨不满。蓝田在会稽郡居丧，住在山阴县料理丧事。王右军代为会稽内史，屡次说要去吊丧，却一天天拖着不去。后来登门自相通报，主人已经哭起来，王右军不进去会面就走了，以此来凌辱蓝田。由此二人深结仇怨。后来蓝田出任扬州刺



With a startled cry, Wu-chi drew his sword and rushed out. But Huchih had left and was already far away.

36.4 When Ying Chan was appointed governor of Ching Province (Hunan-Hupei), the son of Wang I, Wang Ch'i-chih, and the son of the Prince of Chiao, Ssu-ma Wu-chi, arrived together at Hsin-t'ing (a suburb of Chien-k'ang) to bid him farewell. Since the guests who were present were exceedingly numerous, no one was aware that the two men were both present. One guest remarked, "When the Prince of Chiao, Ssu-ma Ch'eng, came to grief, it wasn't the intention of Wang Tun, but was just done by Wang I, that's all."

On hearing this, Wu-chi seized a sword from an attending military aide, and there and then was about to cut off Ch'i-chih's head. Ch'i-chih ran and threw himself into the water. A boatman came to his rescue and drew him out, and thus he was able to escape.

36.5 Wang Hsi-chih had always despised Wang Shu. As Shu reached his later years his reputation grew more and more weighty, and Hsi-chih felt a greater sense of injustice than ever. While Shu was grand warden of K'uai-chi he lost his mother, and remained at Shan-yin (in K'uai-chi Commandery) to observe the mourning period. Hsi-chih replaced him as grand warden and frequently stated that he would come out to Shan-yin to make a condolence call, but for days on end he never fulfilled his promise. Some time later he went to Shu's house and announced himself. After the host (Shu) had wept before the spirit tablet, Hsi-chih departed without meeting the host in order to insult him. Thereafter their mutual hostility and alienation were greatly aggravated.

Later, when Wang Shu became governor of Yang Province (Kiangsu-Anhui-Chekiang), Wang Hsi-chih was still only grand warden of the





### 【原文】

扬州，右军尚在郡。初得消息，遣一参军诣朝廷，求分会稽为越州。使人受意失旨，大为时贤所笑。蓝田密令从事数其郡诸不法，以先有隙，令自为其宜。右军遂称疾去郡，以愤慨致终。

36.6 王东亭与孝伯语后渐异。孝伯谓东亭曰：“卿便不可复测。”答曰：“王陵廷争，陈平从默，但问克终云何耳。”

36.7 王孝伯死，县其首于大桁。司马太傅命驾出至标所，孰视首，曰：“卿何故趣欲杀我邪？”

36.8 桓玄将篡，桓脩欲因玄在修母许袭之，庾夫人云：“汝等近，过我余年，我养之，不忍见行此事。”

### 【今译】

史，右军还在会稽郡。起初得到这一消息时，右军曾派一名参军到朝廷去，请求将会稽郡分划出来，成立越州。结果派去的人领会错了他的意图，深被当时的名流所讥笑。蓝田密令从事数说他郡中诸多不法行为，因原有仇怨，让他自己采取相宜的处置办法。右军于是称病辞去郡守之职，因愤慨竟至命终。

36.6 王东亭(珣)与孝伯(王恭)的意见后来渐渐产生分歧。孝伯对东亭说：“你实在不可捉摸。”回答说：“王陵在朝廷上与吕后相争，陈平却顺从不语，只要看一看最终的结果就是了。”

36.7 王孝伯(恭)被处死，把他的头颅悬挂在朱雀桥上。司马太傅(道子)乘车来到悬头示众的标柱前，仔细看着他的头，说：“你为什么急着想要杀我呢？”

36.8 桓玄即将谋篡，桓脩想趁桓玄在桓脩母亲那里的机会杀了他，庾夫人说：“你们是近亲，我死后就管不了了，我抚养了他，不忍心看见你干这事。”



commandery. When he first got news of Shu's appointment he dispatched an aide to the court requesting that K'uai-chi be detached from Yang Province to form Yüeh Province (eastern Kiangsu and Chekiang), but the messenger who carried his proposals failed in his mission, so that Hsi-chih became a great laughing-stock of the worthies of the time. Shu secretly had a functionary enumerate all the illegal practices in Hsi-chih's commandery. Since they had previously been alienated, Shu meant to let himself take appropriate action. Hsi-chih promptly claimed illness and quit the commandery, and remained angry and embittered to the end of his life.

36.6 Wang Hsün in conversations with Wang Kung (had agreed that Wang Kuo-pao should be eliminated), but later he gradually changed his mind. Kung said to Hsün, "So then you're no longer predictable?"

Hsün replied, "Wang Ling opposed the Han Empress Lü in court, while Ch'en P'ing agreed with her and kept silent. Let me just ask you—in the end how did it turn out?"

36.7 When Wang Kung died they hung up his head by the Great Pontoon Bridge (Ta-hang, spanning the Chin-huai River south of Chien-k'ang). The grand tutor, Ssu-ma Tao-tzu, ordered his carriage to be driven out to the place where it was displayed. After gazing long and intently at the head, he said, "Why were you in such a hurry to kill me?"

36.8 When Huan Hsüan was on the point of usurping the throne, his cousin, Huan Hsiu, wanted to take the opportunity of Hsüan's being at the home of Hsiu's mother, Yü Yao, to attack him. Mme. Yü said, "I pray you two, just let me pass my remaining years in peace. I've raised him (Hsüan) like a mother and I can't bear to see you do this thing."



## 附录：《世说新语》的世界

[美]马瑞志 著 范子焯 译

如果说由故事、对话和简短的人物刻划所构成的《世说新语》描绘了一个客观存在的世界，那么我们就有理由探视这个世界的真面：它反映的是特殊时空（中国公元2至4世纪）中的世界的全貌，还是其中狭小的一斑？最终，它是对那个世界的真实的传写，还是在特殊观点支配下的高度主观的抗辩轨迹？诸如此类的问题确实不易回答，因为在众多事实中不能有第二种选择。但在研究伊始，试图面对它们，仍然有益无害。

我们首先着眼于《世说》的真实性问题。1955年，香港的一位学者著文指出，晋朝历史的真实情况大都被《晋书》这部为朝廷服务的谬误百出的官史掩盖了。因为它大约是在晋朝覆亡三百年以后草率成书的，许多史实遭到了唐代历史学家的肆意窜改，而《世说》之成书仅仅在晋朝灭亡之后的第十年。通过比较他发现，《世说》对晋史的叙述保存了当时言论和事件的本来面目<sup>①</sup>。这一观察非常重要，尽管其结论很难被证明。实际上只要随便读读《晋书》的传记，就会发现修史者对《世说》表现了极大的信任——将它作为取材的渊藪，就连许多重要的改易也都可以从中找到蛛丝马迹。这一点毫无疑问。

《世说》全书出现的人物约计626人，显然，他们都可以在历史以及别的方面得到证实。此外，就书中部分事件和议论而言，适度的文学性修饰和戏剧性夸张，也不能成为怀疑其真实性的充分理由。只有少数人提出了一些确实存在的问题，包括时代错误、已知事件的自相矛盾、十足的超自然物的渗透或者表面上的龃龉不合。有案可稽的事实，如《言语》门第59条关于火星（荧惑）在公元372年2月17日逆行进入“天空的圈地”太微垣（室女座和狮子座两个星座部分）的记录，根据对公元4世纪行星运动准确的现代推测加以检验，可以发现这一



记载是准确无误的<sup>②</sup>。

与此类似,东晋大将军桓温(312—373)曾发动若干次军事远征:在公元346—347年间对四川成汉道教伪政府(《言语》第58条),在公元354年对陕西原始西藏人的前秦政府(同上,第55条),在公元356年对河南、河北原始东胡人的前燕政府(《文学》第96条)。当我们由《世说》获悉这一切信息时,根本没有必要寻找任何对事实的歪曲,因为它们在别处也得到了圆满的文献证明。或许《世说》对实际发生的事件或者实际发表的言论报告得并不那么精确,但是同样的罪名可以被司马迁(公元前145—90年)《史记》的叙事和对话及其以后大多数中国人的修史工作所摧毁:在标准的正史中,可以或多或少地存在一定程度的地域色彩和小说化倾向。

描述历史似乎还不是《世说》作者意图之所在。确实,《隋书》(卷三十四)和两《唐书》(《旧唐书》卷四十七,《新唐书》卷六十)没有将它列入史部,相反却置于子部和小说部。在此二部中,《世说》隐藏于农书和兵书之间,与《燕丹子》之类的小说化的传记相伴。《燕丹子》详细记述了公元前227年荆轲企图刺杀秦始皇的事迹。《战国策》(卷三十一)和《史记》(卷八十六)对此也有记载。《隋书》和两《唐书》在同一标题之下也列举了谏者规劝君王的原始资料集,如《辩林》或《座右方》;还有关于宫廷弄臣的笑话书,如邯郸淳的《笑林》(公元三世纪);以及一般性的较为生动的谈话录,如《要用语对》。其中与《世说》最为接近的一部著作是裴启的《语林》,它首先问世于公元362年。倘若我们可以相信《世说·轻诋》第24条的故事,那么《语林》在昙花一现之后,便由于涉及生人事迹的虚实问题而迅速地销声匿迹了。这些在同一定例之下的异质著作的联合表明了《世说》本身在那一时代,被关注的东西究竟是什么。在一定意义上,《世说》是谈助,而提供生动有趣的读物也确是作者编纂此书的初衷之一。这正是它与后来小说的最密切的联系之所在。如早期小说中的《三国演义》,实际上包括了一些与《世说》相同而经过了适当润饰和扩充的轶事,特别是关于魏朝的奠基者曹操的故事。当曹操个人出现于陈寿《魏志》本纪(《三国



志》卷一《武帝纪》)中时,其形象是单调、苍白的:他被作为一个敏于行动的男人和一位军事天才来加以叙写。他在青年时代“机警,有权术”(同上),在性格上的最大缺陷是喜爱“任侠放荡”(同上)。但在他去世之后一两代人中却产生了关于他作为冷血动物和流氓恶棍的传奇:仅仅为警示可能出现的行刺者而处死犯错误的奴仆,或者谋杀给他盖被的男子,并且对自己家庭的全体成员简单、草率地遮掩由其残忍所造成的失误。《世说》有 19 个故事是关于曹操的,其中大多数已表现出传奇的影响。而这些故事的渊源无疑是相同的,均见于裴松之《魏志注》的引文,如无名氏所作《曹瞒传》、王沈《魏书》(晚于公元 3 世纪)、郭颁《世语》(约公元 300 年)、孙盛《异同杂语》(公元 4 世纪中叶)。而裴注的发表恰在《世说》问世的前一年,即公元 429 年。关于王导(276—339)及其堂兄王敦(226—324)、谢安(320—385)和顾恺之(约 345—406),《世说》也反映了围绕这些名字而逐渐发展的种种传说。将这部故事集及其众多的源头与孕育后来“小说”的说话传统联系起来,我的意思并非暗示在早期小说和后来的同名作之间存在着一个直接的血统。但在这一过程中,有多方面影响的介入,这是显而易见的。我只想强调其中的娱乐因素,无论是优美的故事传闻,还是特殊的妙言隽语,或者对怪癖与奇嗜的记录,在《世说》作者的意图中,这一切绝非不重要的因素。

如果这部书在一定程度上比严肃的历史更为小说化,我们不妨继续追问:它试图描绘出公元 2 至 4 世纪中国人的整个世界吗?只要查看一下书中各门的标题,任何人首先都会获得某种万能的百科全书或者类书似的印象。根据公民的道德价值(第 1 至第 8 门)和教养有素的知识分子的成就(第 9 至第 17 门),全书故事的第一部分被分门别类;以下两门专用于隐士(第 18 门)和妇女(第 19 门),还有关于技术和艺术的迷人的两门(第 20、21 门)。从第 22 门到最后一门(第 36 门),是一份任何人在任何文学作品中都能发现的人类弱点的详尽目录。由于某种未明的原因,《世说》的这些故事还远远不足以提供那一时代的全图。书中偶尔涉及奴隶和农奴,但他们是用以点缀大人物家



庭和庄园的附属品。有一两次事变涉及皇宫卫士和出征的士兵,但他们也只是为了说明其发号施令的长官的某些品性而被提及的。这些长官并非行伍出身的职业军人,而是绅士。书中撩人的一笔是提到了商人们沿着南部都城建康(今南京)附近的水路从事贸易活动,但相对于贵族之林形形色色人物的恶作剧而言,他们不过是舞台上的道具。甚至《世说》有关技、艺的两门,也淹没于贵族的烟波之中,而与手艺人阶层无缘。这些故事构成的世界确实是一个异常狭窄的世界:皇帝、太子、大臣、官僚、将军、文质彬彬的隐士和温文尔雅的僧侣。尽管他们生活在极其优雅而敏感的象牙之塔中,其中大部分人还是经常涉足充斥着血流漂杵的战争和尔虞我诈的派系斗争的尘世。这是一个黑云漠漠的世界,与才智和睿识的光辉构成了鲜明的对照。

《世说》描写的生活和事件横跨了三个世纪(约 120—420),在这一时期发生了一系列历史巨变:(1)公元 184 年,一场由濒于绝境的农民发动的武装起义在中国东部各省突然暴发,汉末的内战持续了四十年。(2)公元 249 年,通过军事政变,司马氏夺取了建立不久的曹魏政权,随之对那些怀恋魏朝的异己分子进行了血腥的清洗,最终在公元 265 年建立晋朝。(3)公元 300 年,晋朝的一位王子试图取代低能儿晋惠帝,在其竞争者之间展开了自相残杀的战斗,史称“八王之乱”。战争持续了六年,使国家彻底枯竭,并为生活在北部的夷狄大开方便之门:他们在公元 309 年和公元 316 年先后摧毁洛阳(河南)和长安(陕西)两座京城,在中国北方建立了连续的胡人政权。(4)在公元 307—312 年间,在乘隙奔逃的世家大族举家南下之后流亡政权东晋建立起来了,其首都是建康。该政权仅仅通过自然屏障之保护以抵御北方的侵袭,以维持其风雨飘摇的局势,直到公元 420 年。(5)公元 383 年,控制着中国西北部的北方统治者之一苻坚(337—384)企图征服东晋,但由于后勤问题而失败。(6)在公元 401 至 403 年,长江三角洲饥寒交迫的下层农民在道教领袖孙恩(卒于公元 402 年)及其继任者卢循(卒于公元 411 年)的领导下,又发动了武装起义。随后的一年,野心勃勃的将军桓玄(369—404)篡夺皇权三个月,另一位将军刘裕



(356—422)将他翦灭,并在公元420年建立了宋朝。

由于世事的白云苍狗依傍于如此错综复杂的历史背景和一度出现的宗派氏族的紧张关系以及派系斗争的偏见之上,不仅追寻《世说》的故事是否真实,是否描绘了那个时代的全部世界是合乎情理的,而且探问这些故事是否被《世说》客观地讲述出来,是否可以粗陈梗概地反映一些特殊派系的倾向性也是可取的。当然,那一历史阶段诸多派系的钩心斗角被这部书掩盖了。正如反暴动力量的指挥官所描述的那样,后汉大多数黄巾义军的领袖人物来自没落的贵族,他们与汉政府势不两立。与宦官和骤然显贵的皇亲国戚对立的是朝廷的文人学士。后来魏朝的忠臣——曹氏的忠实支持者,与建立晋朝的司马氏的领导相对立。西晋时期,原来忠于杨氏的派系的对立面是支持新联合体的贾氏,他们在上文提到的“八王之乱”中以付出血的代价而告终。同时,冷酷的世仇在以大元帅王衍(256—311)为领袖的“放诞派”和以尚书左仆射裴頠(267—300)为代言人的礼法之士间持续着,偶尔爆发为枯燥无味的唇舌之争。在结束向长江三角洲的流亡和公元317年东晋建立以后,接踵而至的氏族霸权统治了建康朝廷,如琅琊王氏、庾氏、何氏、桓氏、谢氏等等,他们随着公元420年刘宋的腾起而先后退出历史舞台。东晋初年,朝廷主要谋划北方流亡者的事务,而此时原来长江地区的开拓者们具有强烈的区域性世仇:领袖群族的吴楚土著人士极端憎恶公元307年以后由北方流人的入侵而突然形成的弥覆一切的阴影。

无论贯穿于这一历史阶段的宗派关系中的哪一种复杂因素,如政治、社会、经济乃至宗教等等,它们似乎都被公元三世纪压缩成了两个相悖的基本主题。为论述方便起见,我将指出时人所熟知的两个方面:崇尚自然与遵奉名教。在前后相续的每个历史阶段,关于这两方面问题的争端都小有不同,但自然派倾向于道家哲学,其道德不拘一格,在政治方面没有约束;而崇尚儒家传统的遵奉者和支持者设防于繁多纷乱的教条,在道德上墨守成规,对公众生活承担固定的义务。尽管初次阅读这些故事,这一点并不明显,但无论如何,他们当中的一



些人物比其他人更值得赞美,而建议他们坚持一成不变的寻常品格则似乎是完全可能的。例如,他们仿佛都是清谈雅论与美文佳名的耽爱者,宁愿倾心于回归的和平、静谧、退隐、自由和潇洒不羁的美德,鄙薄寻衅滋事的品性。这种品性通常被当作军人的英勇无畏、雄浑刚毅、激越鼓舞和对刻板的道德礼仪规范的破坏。总之,前一种人物乃自然的信徒和追随者,而后一种人物则崇奉礼教。无论谁将这些故事置于一处,似乎都会为前者而生发出一种偏爱,因为他们是居于后者之上的创造者。

有几个例证可以帮助我们理解这一观点。谢安是出现于全书中的强势人物,描写他的故事有一百多个。他在清谈方面的杰出才能,甚至连他的敌人都承认。在以不惑之年最终应允朝廷对其才能的渴求之前,他一直保持着隐士的风姿,优游于浙江的山山水水。在他掌握朝廷大权的升迁过程中,他面临着许多重大的危机。他总是保持绝对的从容镇定——一种被《世说》称为“雅量”的品格。对此,《世说》以一门的篇幅(第6门)提供了演示的范例。“雅量”包括对面部、口头或者身体的任何一个部位表现出的忧虑、恐惧、兴奋或欢乐的情绪的最轻微暗示的隐藏。“雅量”不同一般,令人叫绝,酷似“沉着冷静”的品质,而这种品质只有在已经消失的古希腊世界——处于岌岌可危的灭顶之灾的威胁之下的另一个高度文明的社会生活中才具有。谢安的故事,无论是与诸人泛舟突遭暴风的袭击,还是在鸿门宴上面对其不共戴天的仇敌设下的伏兵和难以避免的死亡,或者收到东晋军队大胜于淝水的捷报,在每一种形势中,他都能吟诗不绝或者弈棋不辍,仿佛什么也没有发生一样。

通过对比可以看出,《世说》列举的寻衅好斗的男子大都没有高名美誉可言。桓温(312—373)是以十全十美的陪衬角色为谢安服务的军事独裁者和近于篡位者,可以和他并驾齐驱的是粗野无礼的冒险家王敦。这个男人的“豪爽”足以支撑装着数十女奴和情妇的闺房。正值钟鸣鼎食而喜欢炫耀的石崇(249—300)在家中大宴宾客之际,仅仅为试验这位主人,他便故意拒饮。因为此时此地客人若有一次不喝光





杯中的酒,石崇就要斩杀一名侍酒的美女。在三个女孩接连掉了脑袋之后,王敦仍然像打火石一般漠然拒饮,而不顾其堂弟即后来成为东晋丞相的王导的苦苦请求。王敦的冷酷无情映衬出王导的敏锐和入道,正像在后来的一代人中桓温的暴怒使谢安的沉静更加醒目一样。

因之,尽管对《世说》的作者究竟是谁不能确切地加以证实,他也是一个真实的存在:无论是谁,他都是自然的支持者和遵奉名教思想的反对者。传统认为《世说》原作者为刘义庆(403—444),他是宋朝军事创建者刘裕的侄子,极为因循守旧、平淡无奇。我们对此又如何解释?站在强大的军事行动和严格的礼仪尊奉的批评家的立场上,他是不会具有崇尚自然之倾向的。所以,1924年,鲁迅在其《中国小说史略》中首次提出了刘义庆仅仅发起了《世说》的编纂工作,而实际的执笔人是他的幕府群僚的说法<sup>③</sup>。此说值得注意,特别是根据最近川胜义雄的一篇题为《〈世说新语〉之编纂》的文章<sup>④</sup>。

川胜令人信服地讨论了我已经暗示过的有关这部著作的几种流行观点,特别是关于刘义庆的同时代人及其幕下的同龄人的问题。《世说·言语》第108条描写了作为反对朝廷的叛逆者在公元433年被处死的谢灵运(385—433),完全出于对他的同情。因此,我们有充分的理由相信《世说》的实际编撰者是谢灵运的密友和刘义庆的幕府成员何长瑜(385—433),他曾经发表过与《世说》相同的观点。当然,此说仅仅是假设。另外,还有这样一个问题,即为什么皇帝会允许谢灵运的名字附属于一部对其统治潜在地起破坏作用的著作。但由于其他的旁证,在任何时候,《世说》的注释者刘峻(462—521)偶然发现《世说》记载的道德的颓败和对有关历史事实的歪曲等臭名远扬的特殊事例,他的临川王为《世说》作者的意念都会受到动摇,而假设刘义庆并非实际的作者便具有了多方面的意义。

崇尚自然者和遵奉名教者具有不同的倾向,既然书中可以粗略析分的人物提供了这样一块方便的试金石,那就让我们对分布于各个文化细节上的这两种思想意识继续进行考查。从某种意义上看,这个历史阶段一切文学的、知识的、宗教的趋向都可以从这双重的观点中得



到细致的审视。田园诗人和小品文作家赞美退隐和宁静的韬晦之德，并为后一阶段田园诗的产生奠定了基础。在一定程度上，他们甚至从同时期保守作家的桎梏中解放出来，而以较强的自发性偏爱五言诗，远胜于对嗜古成癖的诗人潘岳（247—300）的欣赏。《世说·文学》第71条提到了他的《家风诗》，这首诗在沉重的四言音步中充满了儒学的训戒。

公元三世纪中叶，在文学创作方面，自然主义的伟大代表是嵇康（223—262）和阮籍（210—263）。《世说》中的许多事实材料充分证明钟会（225—262）这个劲敌是最终使嵇康遇害的原因所在。在《与山巨源绝交书》中，嵇康写道：

又读庄、老，重增其放，故使荣进之心日颓，任实之情转笃。……吾顷学养生之术，方外荣华，去滋味，游心于寂寞，以无为贵。<sup>⑤</sup>

在临刑前身陷囹圄时创作的《幽愤诗》中，嵇康仍然强调同一主题，精骛八极，心游万仞，以寻觅其心仪的哲学家：

托好老庄，贱物贵身，志在守朴，养素全真。<sup>⑥</sup>

阮籍是嵇康的朋友和同龄人，其为人处事较少引起别人的烦恼和厌恶，更善于适应敌意四伏的社会环境，但他托怀于自然的情愫并不贫乏。在以歌颂为主调并带有讽刺色彩的《大人先生传》中，他毫不迟疑地对礼法之士品头评足、较短量长，说他们“行欲为目前检，言欲为无穷则”，犹如裤子里面行将就火的虱子，沉迷于茧一般的狭小天地，而对迫近的毁灭一无所知<sup>⑦</sup>。在《咏怀诗》的一篇作品中，我们可以发现他作了与此相类似的比较：

云间有玄鹤，抗志扬衰声。一飞冲青天。旷世不再鸣。岂与鶉鹤游，连翩戏中庭？<sup>⑧</sup>

在公元262年嵇康以公德堕落者的罪名被司马氏处死之后，崇尚自然的人们不得不寻求表达其理想的更为巧妙的方式。其中之一是经常与嵇、阮往还的向秀（公元221—300），他公然步入礼法之士的行



列,接受了晋朝官职,设法与当权者维持一种微妙的平衡性的妥协。他在外表上遵从他们有关道德和礼仪的戒律,同时在心灵的深处依然保存着自然与自由。如果说郭象(卒于公元321年)的《庄子注》作为某些方面的赓续,在很大程度上依赖于向秀遗失的同名著作的原本,那么《庄子·大宗师第六》“圣人将游于物之所,不得遁而皆存”的语言表述则概括了这自相矛盾的两方面神秘的珠联璧合<sup>⑨</sup>。

青年作家庾敳(262—311)以更彻底的时空超越解决了这一问题,跃入了思想者的冥冥世界,其《意赋》云:

真人都遣秽累兮,性茫荡而无岸。纵驱于辽廓之庭兮,委体乎寂寥之馆。天地短于朝生兮,亿代促于始旦。顾瞻宇宙微细兮,眇若豪锋之半。飘摇玄旷之域兮,深漠畅而靡玩。兀与自然并体兮,融液忽而四散。<sup>⑩</sup>

在公元307—312年向东晋的流亡结束之后,这种思想或精神上的自然主义与表面上的遵奉的妥协演变为新自然主义的右翼,而伫立于礼法之士和某些激进派之间。为停留于政治的门外,他们假装纯粹的逍遥自在以掩饰其他动机。孙绰(活动于公元四世纪中叶)和袁宏(328—376)是这个骑墙派的代言人,他们涉足于政治生活很深。孙绰曾经议论说,“体玄识远者,出处同归”<sup>⑪</sup>。因此,读他的《游天台山赋》就不会使人感到吃惊:作者叙写了纯净而神秘的攀援及其与大自然的交融无间,同时也并不偏废其世俗的政务。结尾的一段,他显然禀承了庾氏《意赋》的衣钵:

悟遣有之不尽,觉涉无之有间。泯色空以合迹,忽即有而得玄。……浑万象以冥观,兀同体于自然。<sup>⑫</sup>

孙绰之玄想对大乘佛学思想的调和是前所未有的,如“空”,正意味着“自然本身或独立存在的缺席”,尽管它仍然或多或少地被中国人理解为道家思想范畴“无”、“虚无”、“非现实”的对应词。

袁宏是一位重要的历史学家。他盘桓于合乎体统的礼仪之士的轸域,但在《后汉纪》中,他试图发展一种半自然主义者的历史理论:“夫君臣父子,名教之本也。然则名教之作,何为者也?盖准天地之



性,求之自然之理。”<sup>⑭</sup>换言之,足以反映历史事件之本质的人类关系基本上是由宇宙之自然所决定的,而名教毕竟建立于自然的基础之上,说教者在此二者之间制造紧张不过是人为的堕落而已。

袁宏以参军的身份在桓温府中服务了若干年,他不过是一名下级属官,这一事实决定了桓温对他的基本态度。桓温乃是雄壮刚毅的一介武夫,富于爱国的热忱和道德的说教。对如此人物,袁宏显然是无用的。在一次北方战役期间,桓温登上平乘楼,眺瞩中原满目疮痍的凄凉景象,叹息道:“遂使神州陆沉,百年丘墟,王夷甫诸人(西晋的放达派)不得不任其责!”

他马上遭到袁宏带有抗议性质的反驳:“运自有兴废,岂必诸人之过?”桓温气得满脸通红,当即十分阴险地暗示袁宏已经老迈无用了<sup>⑮</sup>。

保存于《世说·文学》第97条正文和注释中的两个有关袁宏已经亡佚了的洋洋大文《东征赋》的故事,乃是东晋创建的后期关于颓败局面结束的委婉的说明,尽管人们有理由对此表示怀疑,但我们仍然认为事关带有浓厚的反自然主义者思想情绪的军事人物桓温之父桓彝(276—328)和陶侃(259—334),这是意味深长的。第一个故事说袁宏所写的赋涉及了与事件有关的所有人物,而唯独忽略了陶侃。既然陶侃在东晋的创建过程中非常引人注目,那么这也确实是一个很大的漏洞。因此,大将军粗野无礼的儿子陶范(约376年前后在世)怒不可遏,而袁宏仅仅凭着急中生智临时凑成六句赋词歌颂陶侃,才得以从被胁迫的困境中勉强脱险。在正文之下,刘峻引用了檀道鸾(公元五世纪)《续晋阳秋》记述的与此相似的故事:当桓温父亲之名被遗漏时,另外六句赋词被桓温从袁宏丰富的大脑中拖了出来。鉴于桓温已经表述过的“王夷甫诸人”云云的意见和陶侃发现部下赌博时的严厉斥责,在他们身上便难以发生偶然性的遗漏。但至少他们会“说话漫不经心而漏嘴致误”,如陶侃曾经振振有词地对他赌博的僚属发表如下演说:“《老》、《庄》浮华,非先王之法言而不敢行。君子当正其衣冠,摄以威仪,何有乱头仰望,自谓宏达邪?”<sup>⑯</sup>

陶侃相信老子发明了掷骰子,后来西方的野蛮人又加以研习,这



种观点自然是荒谬绝伦的。虽然孙、袁站在中间立场,其他一些人却仍然采取较为激进的态度。他们是特殊的贵族隐士,生活在浙江地区设施完备的栖遁之所,描绘未遭破坏的大自然的美丽,希心高远,脱略俗务,藐视尘寰。这一切构成了诗人许询(约卒于358年)歌咏的主要内容,当时未来的简文帝(371—372年在位)称他的五言诗“妙绝时人”。不幸的是,他的作品几乎荡然无存了,只有江淹(444—505)的一篇拟作见于《文选》卷三十一<sup>①6</sup>。在《世说》中,许询和孙绰的竞争主要在于对其思想观念上的差异的解释上,《品藻》第61条云:“或重许高情,则鄙孙穆行;或爱孙才藻,而无取于许。”这一点被刘孝标注所引《文章志》解释成许、孙“俱有负俗之谈”,而许“卒不降志”。

当僧人支遁(314—366)问孙绰如与许询相比如何评价自己时,他答道:“高情远致,弟子早已服膺;一吟一咏,许将北面[即处于学生的位置]。”(《品藻》第54条)这一评论基本上可以视为孙绰对自己在文学方面超越许询之优势的自我设想,但根据早已提及的孙绰的“穆行”,我认为他是在暗示这样的意思:“许询或许是‘崇高’而‘旷远’的,既然他从来不受世俗事物的浸染,怎么还会有资格创作值得吟咏的诗歌?”事实上,虽然这两位代表人物都反对纯粹的礼仪之士,但其观点截然不同。

知识分子间的风气在这些思想观念方面的不同发展,通常为其共有的玄学囊括无遗,其中的若干因素已经开始了道家哲学即“新道学”的复苏,从而使陈腐的汉代儒学思想黯然失色<sup>①7</sup>。但另一些人曾经指出,任何玄学家出于对道家学说的直觉,都不重视与官僚阶层相接近的联合和提供新的形而上学体系以取代抽象的古典诠释新文本学派的努力<sup>①8</sup>。玄学显示其自身的主要形式是由连续各阶段的基本需要决定的。在汉末及魏朝建立以后,为行政机关发现合适的人才似乎受到了特别的关注。因此,“清议”活动为政府机关造就了任职者或候选人,他们在与本职相称的能力方面的特点被简洁地勾勒出来。在这方面,刘劭(约公元190—265)的《人物志》<sup>①9</sup>乃早期的例证之一,钟会的《四本论》成为公元三、四世纪这方面最优秀的著作,而《世说》第7至



第9门,特别是《品藻》一门,则收录了更多的应用实例。

这被一些人视为清谈艺术的起源<sup>②</sup>,但是这种艺术在其他方面的发展必定出现于原有实践的全部过程中,并研讨在《品藻》里无影无踪的形而上学问题,如无和有的关系<sup>③</sup>。何晏(公元190—249?)以其《道》、《德》二论奠定了这些讨论的基调,这两篇文章残存于引文之中。不久,同时代的青年学者王弼(229—249)以其关于《周易》和《老子》的两部卓越的注解文本承袭何氏之说,并流传至今。王弼对有和无的关系作了如下解释:

凡有皆始于无,故未形无名之时,则为万物之始。及其有形有名之时,则长之育之亭之毒之为其母也。言道以无形无名始成万物,以始以成而不知其所以,玄之又玄也。

妙者,微之极也。万物始于微而后成,始于无而后生。(《老子》一章注)

虽然这可能与汉代文明倾颓之后出现的历史事件有相当密切而合理的关系,但看来似乎魏朝统治者及其御用文人通过制造“虚无”或者到当时为止的“未形”和“无名”——所有事件的哲学依据,来为对汉代陈腐的正统观念之刻板形式和符合一般性准则之名目进行大规模没有偏见的改革打基础。站在他们的立场上,王弼和其他人充当了自然主义或者自然的代言:“天地任自然,无为无造,万物自相治理,……。”(《老子》五章注)“自然者,无称之言,穷极之辞也。”(《老子》二十五章注)

至少在一定程度上,这种关于难以想象的无序状态的哲学思想是一种令人震惊的反应——可能造成摄政者曹爽(?—249)这一派的垮台。何晏和王弼皆属于这一派,他们在公元249年司马懿发动的军事政变中全部灰飞烟灭了。此后清谈艺术发生了新的变化。由于王、何玄学的新颖与独创,正始时期被宫崎市定称为清谈的“黄金时代”;晋朝正式建立之前过渡期内的十五年,即从公元250年到公元265年,被他称为清谈的“白银时代”<sup>④</sup>。潜在的自然与遵奉之争到彼时才明确无疑。大权在握的司马氏集团的支持者和具有置身政务之外倾向



的多数忠于魏朝的分子之间,泾渭分明,一望即知。后来嵇康、阮籍和其他人组成一个著名的群体“竹林七贤”,他们奉行崇高的自然主义和潇洒不羁的精神<sup>②</sup>,并付诸个人的行动。与此同时,钟会及其勾结者忙于在《四本论》中阐述才性的同、异、合、离。他们以某些方式说明与一个在政治事务中通过发挥其工作才能对社会有所贡献的人最为相称的东西究竟是什么,即如何名副其实<sup>③</sup>。根据《世说》的动人故事,钟会非常想面对面地和嵇康研讨这篇论文,但他在最后的时刻不知所措,直待躲到嵇康门外的安全距离内,才敢把文章从怀里掏出来,转身猛掷过去(《文学》第5条)。

正如我们所指出的那样,在公元262年嵇康去世后,哲学界的气氛一片萧条、寂寥。在停止公开反对为政治服务的同时,大庭广众之下的辩论也雨散云收了,但崭新的“旷达”人生观得以流行,特别是在洛阳朝廷的那些雍容华丽的贵族中间。他们身居闲职,能够提出并接受不偏不倚的观点。这些人其中的一个群体就是后来闻名于世的“八达”。庾子嵩系其中成员之一,他的《意赋》我们上文已经提及,赋中“纵驱于寥廓之庭兮”的语句表达了这一群体的哲学和道德态度。根据那时流行的传闻,他们酷爱夜以继日的纵酒饮宴,甚至崇尚裸体主义,凡此均是反抗礼仪常规桎梏的象征<sup>④</sup>。

当然,晋朝官方的思想意识总要比这严肃一些。在公元311年洛阳沦陷之前,或许裴頠(267—300)是多数缙绅王公的强有力的代言人。为了以明确的行动面对使人麻痹并且有构成“八达”之类士人放荡理论基础意味的虚无主义潮流,他的《崇有论》提出了难以抗驳的严词申辩。《世说·文学》第12条刘孝标注所引公元四世纪早期之作《晋诸公赞》阐明了裴頠写作《崇有论》的社会背景:“后进庾叟之徒,皆希慕简旷。頠疾世俗尚虚无之理,故著《崇有》、《贵无》二论以折之。”

这两个题目被讲得如此深奥,以致当时的学者们难以欣赏其意蕴<sup>⑤</sup>。即使它们的论述非常烦琐,但仍然被我们理解,即使在今天我们对其某些方面的把握还差得远。但小品文的一般要旨是清晰可见的。



裴颀声称“虚无”的狂热崇拜者直接导致了对公众生活和个人生活的不负责：“贱有则必外形，外形则必遗制，遗制则必忽防，忽防则必忘礼。礼制弗存，则无以为政矣。”<sup>⑧</sup>裴氏在哲学上的地位与其同时代“新道学”的折衷者郭象极为相近，郭氏的《庄子注》我们已经在上文中提到了。裴氏云：“夫至无者无以能生，故始生者自生也，自生而必体有。”<sup>⑨</sup>这段话几乎将郭象在《庄子·知北游第四》的注释中对于“无”的解说生吞活剥：

谁得先物者乎哉？吾以阴阳为先物，而阴阳者即所谓物耳。谁又先阴阳者乎？吾以自然为先之，而自然即物之自尔耳。吾以至道为先之矣，而至道者乃至无也，既以无矣，又奚为先？然则先物者谁乎哉？而犹有物而已，明物之自然，非有使然也。<sup>⑩</sup>

通过对现实与非现实，或者有与无的讨论，上述对比描绘出了与之相应的遵奉和自然这两种生活方式，它们持续到公元四世纪偏居一隅的建康王朝，而其唯一的意义深远的方向却来自一个出人意料的源泉——佛教。当然，自从佛教在大约耶稣时代从印度和中亚输入以来，它就生存于中国的土壤之上，但在学识渊懿的阶层中，似乎只有少数人吸收其思想。佛家学说在中国差异很大的社会和哲学氛围中得到了发展，直至公元四世纪二十年代西晋灭亡。这一接受过程顺序变化的前因后果在其他浅显易懂的著作中已有详细的讨论<sup>⑪</sup>，我们无须逗留于此。佛教在《世说》世界中所扮演的容易理解的角色，对于认识公元四世纪的中国知识分子是非常必要的，它使其中某些带着玄学的陈词滥调的重要人物在面对老问题时，感觉自己有了新的发现。

这些问题不仅仅是现实与非现实，或者有与无，而是轮回与涅槃；不是荒谬与真理，而是幻想与拓展；不是世俗事物和凌于其上的超然存在，而是凡人的生活与僧侣或者浸润了僧侣思想意识的虔诚的居士。他们感觉到自己现在已经发现了人生的目标和消除苦难的方法——一个被中国的哲人们简简单单掩盖了的问题——一种同情全人类的全新意旨。毫无疑问，在中国佛教“六家”的历史中，这是以全新的传译阐明“目性空”的大乘学说阶段，《般若波罗密经》在主要方





面仍然被理解为“新道学”的非现实概念<sup>④</sup>。在中国皈依宗教的人们当中，信仰调和论者之本能总是占上风的。面对显而易见的矛盾，在鸠摩罗什（卒于公元409年）以其通俗易懂的解译揭示了佛学思想的奇异特征之后，他们继续发现了儒、道二家思想的协调一致，但是佛学新术语和新观念的渗透，至少使旧有的清谈艺术延长了两个世纪的生命。

支遁（314—366）是东晋京都士人中的一位崇尚谈辩的人物，在京城以及东南会稽诸佛寺的公开演讲和辩难中，他也颇受欢迎。他用佛学的思想方法对《庄子·逍遥游》进行新的解释，摆脱了自我的限域，并且超出了自我满足的荒唐可笑的外表——人的所谓“分”。他赞同郭向的诠释，他的创造在当时引起了一场轰动，据《世说·文学》第32条载，“后遂用支理”<sup>⑤</sup>。人们相信支遁首先使用了理，即：“自然之理”；而在绝对的意义上，“理”或“真理”类似于佛学的“真如”观念。而在以后的哲学讨论中，总是闪现这一学说的富有新意的折光<sup>⑥</sup>。

支遁试图远离政治，摆脱思想的紧张，使相对意义上的遵奉与自然的提倡二者井水不犯河水。然而，世俗的追随者却将他视为二者得兼的代表。郗超（336—377）乃大军阀桓温手下的一个颇有权势的奴才，他对支遁是虔诚的，甚至还为佛教的门外汉们写了一本带有指南性质的书《奉法要》。这本书充溢着强烈的儒学音调<sup>⑦</sup>。我们已经提到孙绰这位内在的自然与外在的遵奉相妥协的诗人，他也是支公的一个忠实信徒。甚至连许询，尽管其反遵奉的外表可能是一种伪饰，后来至少在一个场合中表现出尚辩胜于重理的倾向<sup>⑧</sup>，他也冒称支公的追随者。这些世俗之徒的清谈很少绕过佛学的主题，诸如三乘<sup>⑨</sup>、般若波罗蜜及《维摩经》<sup>⑩</sup>，或者“六通”和“三明”<sup>⑪</sup>。

《世说》中的道教角色不像佛门释子那样引人注目，因为他们似乎只是当作某些主角失载的私生活部分来加以描写。但有一点非常清楚，这一宗教并不仅仅是无知的农民的运动。对此，《世说》提供了圆满的扫描。某些显赫的世家大族，如书法家王羲之的儿子王献之（约309—365）和郗超之父郗愔（313—384），其家庭成员皆是“世代”的天



师道信徒。这意味着这些人物可能支持并参与这一教派的周期性的斋会。在垂危和弥留之际,他们将要招请道教医生和忏悔者,王羲之的儿子王献之(344—388)就这样做了。他临终时忏悔其终生的遗恨是和他第一任妻子郗道茂离婚<sup>⑤</sup>。没有什么可以显示信奉天师道与否以何种方式影响一个人对于流行的思想倾向的态度。书法家王羲之的天性是无拘无束的,却被不可移易地交托于官场的冗政繁务之中。他还曾经指责年轻的谢安试图做一个遁世者以逃避对于国家和苍生应尽的责任<sup>⑥</sup>。而威严苛厉的将军陶侃的后人陶潜(卒于公元427年)也以天师道徒的身份进行创作,成为整个时代自然与脱俗的最高典范。

行文至此,让我们告别望尽天涯的深远企盼,将炫人眼目的昆山片玉组合在一起,构成《世说》世界的七宝楼台,并将目光转向对作品自身的审视。

#### 注 释

① V. T. Yang:《关于〈世说新语〉》,美国《东方学会会刊》,1955年第2卷,第2期,第313页。

② 参见《言语》,第59条。

③ 鲁迅:《中国小说史略》,第44页,北京,1958。

④ 《东方学报》,第41册,第217—234页,1970。

⑤ 鲁迅编:《嵇康集》,第二卷,北京,1956。

⑥ 同上,第一卷。

⑦ 《晋书》卷四十九《阮籍传》。

⑧ 丁福保编:《全汉三国晋南北朝诗》,第一卷,台北,第217页。

⑨ 《庄子》第六。

⑩ 《晋书》卷五十。

⑪ 《世说·文学》第91条注引《晋中兴书》。

⑫ 《文选》卷十一。

⑬ 《后汉纪》卷三十六,转引自陈寅恪:《陶渊明之思想与清谈之关系》,第21页,重庆,1945。



- ⑭ 《晋书》卷九十八。
- ⑮ 《世说·政事》第16条刘孝标注引《晋阳秋》。
- ⑯ 该诗的译文见 J. D. Frodsham:《中国山水田园诗的起源》,《泰东杂志》,第8卷,第1期,第81页,1960。
- ⑰ 冯友兰:《中国哲学史》,第二册,第168页,普林斯顿,1953。
- ⑱ 例见[荷]许里和:《佛教征服中国》,第87页,莱顿,1959。
- ⑲ J. K. 施赖奥克译:《人物志》,纽黑文,耶鲁大学,1937,美国《东方丛书》卷2。
- ⑳ 例见宫崎市定:《清谈》,《史林》,卷31,第1—17页。
- ㉑ 案无和有之含义依其是否构成对立关系而变化,在《庄子》中通常如此;或者随着无作为有的基础的派生关系而变化,在《老子》中通常如此。
- ㉒ 例见宫崎市定《清谈》。
- ㉓ 见嵇康《释私论》,《嵇康集》卷六。
- ㉔ 侯外庐《中国思想通史》,第三册,第59页,北京,人民出版社1957年第2版。
- ㉕ 例见《晋书》卷四十九《光逸传》。
- ㉖ CCKT。
- ㉗ 《晋书》卷三十五。
- ㉘ 《晋书》卷三十五。
- ㉙ 《庄子·知北游》。
- ㉚ 例见阿瑟·F·赖特:《中国历史中的佛教思想》,特别是第21—64页,斯坦福,1959;许里和:《佛教征服中国》,特别是第18—80页;陈观胜:《中国佛学》,特别是第21—53页,1964。
- ㉛ 见阿瑟·F·林克:《道安般若本体论的道家渊源》,《宗教史》第九章第二至三节,第181—215页,1969—1970。
- ㉜ 参见福永光司:《支遁及其周围:东晋的老庄哲学》,《佛教史学》,第5卷,第2期,第12—34页,1956;陈寅恪:《〈逍遥游〉向郭义支遁义探源》,《清华学报》,第12卷,第309—314页,1937。
- ㉝ 见保尔·Demieville:《佛学对中国传统哲学的渗透》,《世界史》第三章第一节;及许里和:《佛教征服中国》,第125—126页。
- ㉞ 《弘明集》卷十三。又见福永光司:《郗超的佛学思想:东晋佛教的一种性质》,《塚本博士颂寿纪念佛教史学论丛》,第631—646页,京都,1961。



- ⑳ 见《世说·文学》第32条。
- ㉑ 《世说·文学》第37条。
- ㉒ 《世说·文学》第45条。
- ㉓ 见《世说·文学》第54条。
- ㉔ 《世说·德行》第39条。参见吉川忠夫：《王羲之：六朝之贵族社会》，京都，1972；及许世瑛：《王羲之父亲和天师道的关系》，《昆仑》，第4卷，第2期，第5—6页，1960。
- ㉕ 《世说·文学》第70条。



## Appendix: The World of the Shih-shuo Hsin-yü

If the stories, conversations, and short characterizations which make up this book of "Tales of the World" describe an actual world, we might well ask what kind of world it is. Is it a real world or an imaginary one? Is it the whole world of its particular place and time (China in the second to fourth centuries) or only a narrow segment of that world? And finally, is it an objective portrayal of that world or a highly subjective tract pleading a special point of view? Questions such as these are surely not easily answered, if for no other reason than that the alternatives they pose are in most cases not mutually exclusive. Yet some attempt to face them should prove helpful at the beginning of our study.

Let us start with the problem of reality. A scholar writing in Hong Kong in 1955 noted that the period most thoroughly covered in this book—the Chin dynasty (265—420)—is ill served by its official history, the *Chin-shu*, because of the latter's hasty compilation three hundred years or so later and because of the "tampering" of the T'ang official historians. By contrast, he observed, the treatment of the Chin period in the "Tales of the World," which was compiled only a decade after the dynasty's close, within the actual lifetime of some of the protagonists, has preserved the sayings and events of these times "as they originally were."<sup>1</sup> This is an important observation, but its conclusion would be extremely difficult to prove. In fact even a casual reading of the biographies in the *Chin-shu* reveals the considerable dependence of that work on the "Tales of the World" itself as a source, and few if any cases of significant tampering could be demonstrated beyond dispute.



What is clear is that nearly all of the 626 characters appearing in the pages of the "Tales of the World" are otherwise attested in the histories and other sources. Furthermore, for most incidents and remarks, allowing for literary embellishment and dramatic exaggeration, there is no good reason to doubt their reality. Only a small minority pose problems of anachronism, contradiction of known facts, gross supernatural intrusions, or apparent inconsistencies. Among the verifiable facts, for example, in chapter 2,59, there is a record of the planet Mars (Ying-huo) reentering the "heavenly enclosure" T'ai-wei (parts of the constellations Virgo and Leo) in retrograde motion on a date corresponding to February 17, 372. This can be checked against accurate modern projections for the planetary motions of the fourth century and found to be absolutely correct.<sup>2</sup>

Similarly, when we are told that the Eastern Chin general Huan Wen (312—373) was engaged in military expeditions against the Taoist rebel state of Ch'eng-Han in Szechuan between 346 and 347 (chapter 2, 58), and against the proto-Tibetan state of Former Ch'in in Shensi in 354 (chapter 2, 55), and against the proto-Tungusic state of Former Yen in Honan and Hopei in 356 (4, 96), we need not look for any tampering with facts, since these events are all well documented elsewhere. What actually happened or what actually was said on these occasions may not have been exactly as reported in the "Tales of the World," but the same accusation can be leveled at Ssu-ma Ch'ien's (145 – 90 B. C.) narration and dialogue in the "Records of the Grand Historian" (*Shih-chi*) and at most Chinese historiography after him. A certain amount of local color and fictionalization was more or less expected even in the standard histories.

Yet the writing of history seems not to have been the intention of the author of the "Tales of the World." Certainly the compilers of the bibliographical monographs of the Sui dynastic history (*Sui-shu* 34) and the two Tang histories (*Chiu Tang-shu* 47 and *Hsin Tang-shu* 60) did not place



the work under the Division of History (*shih-pu*), but rather in the Division of Philosophers (*tzupu*), under Minor Tales (*hsiao-shuo*). There, tucked between technical treatises on agriculture and war, it enjoyed the company of fictionalized biographies like the story of “Crown Prince Tan of Yen” (*Yen Tan-tzu*), which elaborates the already fictionalized account of Ching K’o’s attempted assassination of the First Emperor in 227 B. C. recounted in the “Intrigues of the Warring States” (*Chan kuo ts’e* 31) and again in the “Records of the Grand Historian” (*Shih-chi* 86). Under the same heading are also listed source books for advisers to the throne, such as the “Forest of Arguments” (*Pien-lin*) or “Formulae for Those to the Right of the Throne” (*Tso-yu fang*); jokebooks for court jesters, like Hant-tan Ch’un’s (third cent.) “Forest of Laughs” (*Hsiao-lin*); and general enliveners of conversation, like the “Essential and Usable Answers for Repartee” (*Yao-yung yü-tui*). Another work in this category very close in form to the “Tales of the World” itself was P’ei Ch’i’s “Forest of Conversations” (*Yü-lin*), which first appeared in 362 and, if we can believe the story in chapter 26, 24 of the “Tales,” after a lightning popularity, quickly dropped from sight because of false or unflattering references to living persons.

The association of such heterogeneous works under the same rubric helps to clarify what the “Tales of the World” itself was considered to be in its own times. It was partly an aid to conversation, and certainly one of its aims was to provide enjoyable reading. This is perhaps its strongest link with the later “novels,” also called *hsiao-shuo*, one of the earliest of which, the “Romance of the Three Kingdoms” (*San-kuo yen-i*), actually includes a few of the same anecdotes, suitably enriched and expanded, especially those concerning Ts’ao Ts’ao (155 – 220), the founder of the Wei Kingdom. Ts’ao’s personality as it appears in the official biography by Ch’en Shou (233 – 297) in the *Wei-chih* (*SKWei* 1) is somewhat color-



less. He is depicted as a man of action, a military genius, who in his youth was “quick-witted and alert, skilled in adapting to circumstances.” The greatest flaws in his character were his love of knighterrantry and his “recklessness.” But within a generation or two of his death a legend had grown up about him as a cold-blooded villain who would kill a faithful slave merely as a warning to any would-be assassins, or murder the man who had given him shelter, with all the members of his household, simply to cover a cruel mistake.

The “Tales of the World” includes nineteen stories about Ts’ao Ts’ao, most of which already show the influence of the legend. The sources were undoubtedly the same ones quoted by P’ei Sung-chih (372—451) in his commentary to the *Wei-chih*, published in 429, just one year before the “Tales” itself: the anonymous “Biography of Ts’ao Man” (*Ts’ao Man chuan*), Wang Ch’en’s “Wei History” (*Wei-shu*, late third cent.), Kuo Pan’s “Stories of the World” (*Shih-yü*, ca. 300), and Sun Sheng’s “Miscellaneous Accounts of Things Unfamiliar and Familiar” (*I-t’ung tsa-yü*, mid-fourth cent.). In different ways the stories about Wang Tao (276 – 339) and his cousin Wang Tun (226 – 324), and of Hsieh An (320 – 385) and Ku K’ai-chih (ca. 345 – 406), also reflect the legends which had grown up around these names.

By linking the tales of this collection and its numerous sources with the storytelling tradition which produced the later “novels,” I do not mean to suggest a direct lineage between the early *hsiao-shuo* and the later productions of the same name. Obviously there were many layers of influence intervening. I wish merely to stress the entertainment factor which was common to both—the telling of a good tale or a particularly witty remark, and the recording of eccentricities and curiosities—which was by no means least among the intentions of the author of the “Tales of the World.”

If the book was, at least in part, a fictionalization rather than sober





history, we might go on to ask, Does it attempt to depict the whole of the Chinese world of the second to fourth centuries A. D. ? Looking at the chapter headings one might get a first impression of some sort of universal encyclopedia or “book of categories” (*lei-shu*). The stories in the first parts of the book are classified according to civic and moral virtues (chapters 1 – 8) and cultivated and intellectual accomplishments (9 – 17). The next chapters are devoted to recluses (18) and women (19). There is a fascinating pair on technology and art (20 and 21). From chapter 22 to the end (36) is one of the most exhaustive lists of human frailty one could find in any literature. Yet somehow these “Tales of the World” fall far short of providing a whole picture of the times. There are occasional references to slaves and serfs, but they are incidental objects decorating the homes and estates of the great. One or two incidents involve palace guards and soldiers on campaign, but these are mentioned only to illustrate some trait of their commanding officers, most of whom were not career army men who had risen from the ranks, but gentlemen. Tantalizing references are also made to merchants plying their trade along the waterways near the southern capital in Chien-k’ang (modern Nanking), but they are merely stage props for the escapades of some of the more colorful members of the gentry. Even the subjects mentioned in the chapters on technology and art are drawn not from the artisan class but from the aristocracy. The world of these tales is consequently a very narrow world indeed: of emperors and princes, courtiers, officials, generals, genteel hermits, and urbane monks. But though they live in a rarefied atmosphere of great refinement and sensitivity, they are, nevertheless, for the most part involved in a very earthly, and often bloody, world of war and factional intrigue. It is a dark world against which the occasional flashes of wit and insight shine the more brightly.

In the three centuries spanned by the lives and events of the tales



(roughly 120 – 420 A. D. ) a series of cataclysms occurred in close succession: (1) In 184 a revolt of desperate peasants in the eastern provinces (the Yellow Turbans) precipitated four decades of civil war ending in the fall of Han. (2) In 249, by a coup d'état, the Ssu-ma family seized power in the new kingdom of Wei, initiating a bloody purge of all persons opposing their reactionary retreat to a pre-Wei ideology, and eventually founding the Chin dynasty in 265. (3) In 300 one of the Chin princes, seeking to replace the imbecile Emperor Hui (r. 290 – 306), started a fratricidal war among his rivals, the so-called War of the Eight Princes, which lasted six years and brought the state to utter exhaustion, leaving the door open for non-Chinese peoples living in the north to destroy both the capitals at Lo-yang (Honan) in 309 and Ch'ang-an (Shensi) in 316, and to set up a succession of non-Chinese states in north China. (4) After mass migrations between 307 and 312 of those gentry families who could afford to escape, an exile regime, the Eastern Chin, was set up with its capital in Chien-k'ang, where it maintained a precarious existence until 420, protected from northern incursions only by its natural defenses. (5) In 383 one of the northern rulers, Fu Chien (337 – 384), who then controlled all of north and west China, made a bid to conquer Eastern Chin as well, but failed only because of problems of logistics. (6) Between 401 and 403, again in desperate economic straits, the peasants of the lower Yangtze delta revolted under the Taoist leaders Sun En (d. 402) and his successor Lu Hstün (d. 411), and in the following year the ambitious general Huan Hsüan (369 – 404) usurped the throne for three months before being cut down by another general, Liu Yü (356 – 422), who himself founded the Sung dynasty in 420.

In view of the uncertainty of life against such a background and the everpresent tensions of clan and factional partisanship, it is relevant to ask not only whether the tales are real, or whether they depict the whole world



of the time, but also whether they are told objectively, or if they might perhaps reflect the bias of some particular faction. There were, of course, many factions struggling against each other during the period covered by this book. In Later Han there were the Yellow Turbans, mostly peasants, and their leaders, men from impoverished gentry families, versus the Han government, represented by the commanders of the counterinsurgent forces. There were the literati at court versus the eunuchs and upstart consort families. Later there were the loyalists of Wei—supporters of the Ts'ao royal family—versus the reaction led by the Ssu-ma family, who later founded the Chin.

During Western Chin there were the factions loyal to the old consort family of Yang versus those who supported the new consort family of Chia, whose struggle ended in the bloody War of the Eight Princes mentioned above. At the same time a bloodless feud, which occasionally erupted in searing verbal exchanges, was going on between the “libertines” under the leadership of the grand marshal Wang Yen (256 – 311), versus the moral and ritual conformists, whose spokesman was the vice-president of the Imperial Secretariat, P'ei Wei (267 – 300). After the exile to the Yangtze delta and the founding of the Eastern Chin in 317 a succession of family hegemonies dominated the court at Chien k'ang—the Wangs of Lang-yeh, the Yüs, the Hos, the Huans, the Hsiehs—terminating in the rise of the Lius of Sung in 420. Underlying this court intrigue, which was largely an affair of the exiles from the north, was the fierce regional animosity of the older settlers of the Yangtze region, the natives of Wu and Ch'u, whose leading families did not relish this sudden overshadowing by intruders from the north after 307.

But whatever other factors complicated the relations between these factions throughout this period—political, social, economic, or even religious—they seem to have boiled down by the third century to two funda-



mentally opposed points of view, which for convenience I shall designate by the terms most often used by contemporaries: those who favored naturalness (*tzu-jan*) versus those who insisted on conformity to the Moral Teaching (*ming-chiao*). In each succeeding period the issues were slightly different, but basically upholders of naturalness were inclined toward Taoism in their philosophy, unconventionality in their morals, and non-engagement in their politics, while upholders of conformity favored the Confucian tradition, fortified with a generous admixture of Legalism, conventionality in morals, and a definite commitment to public life. Though it is not blatantly obvious from a first reading of these tales, it is at least arguable that some characters appearing in them are more admirable than others. It is even possible to suggest that the admirable ones seem to hold certain characteristics in common. For example, they all seem to be lovers of good conversation and literature, they tend to prefer the regressive virtues of peace, tranquility, withdrawal, freedom, and unconventionality, and to despise aggressive qualities in the less admirable characters, such as martial prowess, virility, excitability, and rigid conformity to moral and ritual norms. In short the first group are adherents of naturalness and the latter of conformity, and whoever put these tales together seems to have had a preference for the former over the latter.

A few examples may help to make the point clear. By far the strongest character to emerge in the whole work is Hsieh An (320 – 385), who figures in over a hundred anecdotes. His prowess in “pure conversation” (*ch'ing-yen* or *ch'ing-t'an*) was acknowledged even by his enemies, and, characteristically, he remained a recluse in the Chekiang hills until he was forty before finally answering the desperate need of the realm for his talents. He faced many grave crises in the course of his rise to supreme power at court, but always with total tranquillity, a quality named “cultivated tolerance” (*ya-liang*) in the “Tales,” which devotes an entire chapter



(6) to examples of its exercise. Cultivated tolerance includes the ability to conceal the slightest hint of anxiety, fear, excitement, or joy in either facial, verbal, or bodily expression. It is very much like the quality of “imperturbability” (*ataraxia*) so highly prized in the late Hellenistic world, another highly civilized society living under the imminent threat of extinction. In Hsieh An’s case, whether he was caught in a sudden squall on a boating excursion, or facing ambush and certain death at a banquet served by his mortal enemy, or receiving the victory announcement of the Eastern Chin forces over vastly superior odds at the Fei River, in each situation he simply went on chanting poems or playing encirclement chess as if nothing had happened.

More aggressive men, by contrast, are certainly held up to no great honor in the “Tales.” Beside Huan Wen (312 – 373), the military dictator and near usurper who serves as the perfect foil for Hsieh An, there is the bold adventurer Wang Tun (266 – 324). This man’s “virile vigor” was able to support a seraglio of “several tens” of female slaves and concubines, and on the occasion of a banquet at the home of the wealthy and ostentatious Shih Ch’ung (249 – 300) he adamantly refused to drink, just to test his host, who had sworn that the beautiful girls serving the wine would be decapitated on the spot whenever the guests they served did not drain their cups. After three girls in a row had lost their heads, Wang continued with flintlike unconcern to refuse to drink, in spite of the agonized pleading of his cousin, Wang Tao (276 – 339), later chancellor in Eastern Chin, whose sensitivity and humanity are set off by the cold inhumanity of Wang Tun in the same way that Hsieh An’s imperturbability is emphasized by Huan Wen’s irascibility a generation later.

Thus, though it cannot be demonstrated conclusively, it seems probable that the author of the “Tales,” whoever he was, was a partisan of naturalness and a foe of conformity. But what then are we to do with the tradi-



tional authorship, which has always been attributed to Liu I-ch'ing (403 – 444), the very conservative and conventional nephew of Liu Yü (356 – 422), the military founder of the Sung dynasty? To side with the critics of strong military action and strict ritual conformity would hardly befit a man in his station. The theory, therefore, first advanced in 1924 by Lu Hsün in his “Brief History of Chinese Fiction” (*Chung-kuo hsiao-shuo shih-lüeh*),<sup>3</sup> that Liu had only sponsored the work of subordinates on his staff is given considerable credence, especially in the light of a recent article by Kawakatsu Yoshio, entitled “On the Compilation and Editing of the *Shih-shuo hsin-yü*” (“*Sesetsu shingo no hensan o megutte*”).<sup>4</sup>

Kawakatsu argues persuasively that since the general viewpoint I have hinted at prevails in the work, and especially since Liu's contemporary and onetime staff member, Hsieh Ling-yün (385 – 433), who was executed in 433 as a rebel against the Sung court, is depicted in chapter 2, 108, with complete sympathy, there is good reason to believe the actual compilation and editing may have been done by Hsieh's close friend and colleague on Liu's staff, Ho Ch'ang-yü, whose stated views match those of the book. Of course it is only a hypothesis, and there is still the problem of why the prince should have permitted his name to be attached to a potentially subversive work. But with still other oblique confirmations, such as the shocked disbelief of the commentator, Liu Chün (462 – 521), whenever he came upon what he felt to be a particularly flagrant example of moral laxity or distortion of the facts in the “Tales,” it makes a good deal of sense to suppose that Liu I-ch'ing was not the actual author.

Since the generalized polarity between naturalness and conformity offers a convenient touchstone by which the characters of the book may be roughly separated, let us move on to examine these two ideologies in their various cultural ramifications, for in a sense the whole direction of literary, intellectual, and religious history in this period may be viewed from this



dual perspective. The naturalistic poets and essayists extolled the recessive virtues of withdrawal and tranquillity and laid the foundation for the growth of nature poetry in the following period. To some extent they were even liberated from the formal stylistic restrictions beloved by the conformist writers of the same period. They strongly favored the five-word line with its greater spontaneity over the archaizing tendency of poets like P'an Yüeh (247 - 300) whose "Songs on the Family Tradition" (*Chia-feng shih*), alluded to in chapter 4, 71, in heavy fourword meter are replete with Confucian admonitions.

In the mid-third century the greatest exponents of naturalness in their literary compositions were Chi K'ang (223 - 262) and Juan Chi (210 - 263). Chi K'ang's bitter enmity against Chung Hui (225 - 262) is well documented in the "Tales" and was the ultimate cause of Chi's death. In his "Letter Breaking off Friendship with Shah T'ao" (*Yü Shan Chü-yüan chüeh-chiao shu*) Chi had written: "My taste for independence was aggravated by my reading of Chuang-tzu and Lao-tzu; as a result any desire for fame or success grew daily weaker, and my commitment to freedom increasingly firmer. . . Of late I have been studying the techniques of prolonging one's life, casting out all ideas of fame and glory, eliminating tastes, and letting my mind wander in stillness; what is most worthwhile to me is Inaction (*wu-wei*) . . ." <sup>5</sup>

In his poem "Sequestered Grief" (*Yu-fen*), attributed to the time of his incarceration before his execution, Chi was still stressing the same theme, using the images found in his favorite philosophers:

Committed affectionately to Lao-tzu and Chuang-tzu,  
I have devalued things and valued my own person.  
My ambition has consisted in guarding the Uncarved Block,  
In nourishing the Undyed Silk, and preserving Reality whole. <sup>6</sup>



His friend and contemporary Juan Chi was less abrasive as a person and more skillful in adapting to hostile circumstance, but his sentiments were no less committed to naturalness. In his celebrated satire, “The Biography of Mr. Greatman” (*Ta-jen hsien-sheng chuan*), he did not hesitate to compare the conformists, who, he said, “like to think that their actions set a permanent example . . . and that their words are everlasting models,” to the “lice that inhabit a pair of trousers” ready for the bonfire, so obsessed with the cocoonlike comfort of their narrow world that they are oblivious of its imminent destruction.<sup>7</sup> In one of his many poems found under the title “Poems from My Heart” (*Yung-huai shih*), he makes a similar contrast:

Amid the clouds there is a dark-hued crane;  
With high resolve it lifts its mournful sound.  
Once flown from sight into the blue-green sky,  
In all the world it will not cry again.  
What has it to do with quails and sparrows  
Flapping their wings in play within the central court?<sup>8</sup>

After Chi K’ang’s execution as a perverter of public morals by Ssu-ma Shih in 262, the admirers of naturalness had to seek more subtle ways of expressing their ideals. One of those associated with Chi K’ang and Juan Chi, Hsiang Hsiu (ca. 221 – 300), while ostensibly joining the conformists by accepting office under the Chin, managed to maintain a delicately balanced compromise whereby he outwardly conformed to all their moral and ritual demands while inwardly remaining natural and free. If the commentary on *Chuang-tzu* by Kuo Hsiang (d. 312) is, as some maintain, heavily dependent on Hsiang Hsiu’s lost original, the statement there that “the sage constantly roams beyond the world in order to expand what is





*within* it," summarizes his mystical union of the two.<sup>9</sup>

A younger writer, Yü Ai (262 – 311), resolved the problem by a more thoroughgoing escape from time and space into the world of thought.

In his "Poetic Essay on Thought" (*l-fu*) he wrote:

The Realized Man abandons all defiling bonds,  
His nature boundless, free, and without shores.

Unchecked, he roams in spacious courts,

Commits his body to quiescent halls.

Heaven and earth for him are briefer than the morning glory,

A million ages fleeter than the early dawn.

He looks back on the universe, a tiny speck,

Slender as but half a tip of down.

He drifts through subtle and untrammelled realms;

There are no depths he leaves untried.

Obliviously identified with the Naturally-so (*tzu-jan*),

He melts and flows away and is dispersed.<sup>10</sup>

After the exile to Eastern Chin in 307 – 312 this compromise of inward or mental naturalness amid outward conformity became the right wing of the new naturalness, standing between the conformists and certain radicals whose pose of pure disengagement may have camouflaged other motives for staying out of politics. Spokesmen for the mediating position were Sun Ch'ö (active midfourth cent.) and Yüan Hung (328 – 376), both of whom were deeply involved in public life. Sun once remarked, "For those who embody the Mysterious (*hsüan*) and understand the Remote (*yüan*), public life or retirement amounts to the same thing."<sup>11</sup> So it is not surprising to read in his "Poetic Essay on Roaming in the T'ien-t'ai Mountains" (*Yu T'ien-t'ai-shan fu*) the account of a purely mystical ascent into perfect union with the Naturally-so while carrying on his mundane official duties.



His debt to Yü Ai's essay is evident in the closing passage:

Aware that dismissal of the Actual (*yu*) is incomplete,  
And realizing that experience of the Non-actual (*wu*) is subject to interruptions,  
I mingle with the Emptiness of Matter, uniting it with my (*worldly*) traces,  
And fuse with Actuality itself to gain the Mysterious.  
Blending the myriad signs in mystic contemplation,  
I am obliviously identified with the Naturally-so.<sup>12</sup>

What is new in Sun Ch'o's mysticism is the accommodation of Mahayana Buddhist ideas like Emptiness (*k'ung* = *Śūnyatā*), properly meaning "absence of self-nature or independent existence," though still understood by the Chinese as more or less the equivalent of the Taoist term, *wu*, Nothing, or Non-actuality.

Yüan Hung was primarily a historian, working within the proper domain of the conformists, but he managed to develop a quasi-naturalist theory of history in his "Annals of Later Han" (*Hou-Han chi*): "The relation between ruler and subject and between father and son is the basis of the Moral Teaching (*ming-chiao*). This being the case, what is the origin of this Teaching? In my view it has determined the meaning of names (*ming*) by complying with the nature of Heaven and Earth, and by seeking the principles of the Naturally-so (*tzu-jan*)."<sup>13</sup> In other words, human relations, which are the essence of historical events, are basically determined by the nature of the universe. The Moral Teaching is really based on naturalness after all. It is only the artificial perversions of some moralists which create any tension between the two.

Yüan Hung served for several years as an aide on Huan Wen's staff,



and it is obvious that some of his animus for Huan sprang from the mere fact of being a subordinate. But it is also clear that Yüan had no use for Huan's type—the vigorous military activist, full of patriotic and moral platitudes. During one of his northern campaigns Huan Wen climbed to the observation tower of his ship and, observing the devastation about him, declared with a sigh, “For letting the Sacred Provinces of the Central Plain be overrun and lie waste for a hundred years, Wang Yen and his gang (the “libertines” of Western Chin) must bear the blame!”

He was immediately contradicted by Yüan Hung, who remonstrated, “How can the rise or fall of human destiny depend on the faults of any particular group?” Flushing with anger, Huan thereupon hinted none too subtly that Yüan had outlived his usefulness.<sup>14</sup>

Though there are reasons to suspect the following two stories, preserved in the text and Commentary at chapter 4, 97, about Yüan Hung's lost magnumopus, the “Poetic Essay on the Eastern Expedition” (*Tung-cheng fu*), a euphemism for the debacle ending in the founding of Eastern Chin, it is significant, I believe, that both have to do with military men of strong antinaturalist sentiments—Huan Wen's father, Huan I (276 – 328), and T'ao K'an (259 – 334). In the first account Yüan is said to have omitted all reference to T'ao K'an in the essay. Since T'ao was conspicuous in the founding of Eastern Chin, it was indeed a large omission, and Yüan was narrowly saved from the exploding resentment of the slighted general's son, T'ao Fan (ft. ca. 376), only by his quick wit in improvising six lines of acclaim for T'ao K'an on the spot. The Commentary, citing T'an Tao-luan's (fifth cent.) “Continued Chronicle of Chin” (*Hsü Chin yang-ch'iu*), carries a similar story about another six lines hastily pulled from Yüan's fertile brain when Huan Wen discovered the omission of his father's name. In view of Huan's already stated opinion of “Wang Yen and his gang,” and T'ao K'an's stem denunciation of his underlings when he



came upon them gambling, these omissions could hardly have been fortuitous. At the very least they were a “Freudian slip.” T’ao K’an had once harangued his gambling officers as follows: “The frivolities of Lao-tzu and Chuang-tzu have nothing in common with the model sayings of the Former Kings, and one dare not practice them. [T’ao believed that Lao-tzu invented dicing and later taught it to the Western barbarians.] A gentleman ought to straighten his robe and cap and conduct himself with dignity and decorum. What business has anyone cultivating a reputation by his disheveled hair and calling himself great and untrammelled?”<sup>15</sup>

Though Sun Ch’o and Yüan Hung stood on middle ground, there were others who took a far more radical stance. Such were certain aristocratic recluses who made a point of spurning the world and its affairs and who lived in their well-appointed hermitages in the Chekiang hills and wrote about the beauties of unspoiled nature. The most celebrated of these in his own day was Hsü Hsü (d. ca. 358), whose five-word poems the future Emperor Chien-wen (r. 371 – 372) acclaimed as surpassing in subtlety those of all his contemporaries. Unfortunately, almost nothing of Hsü’s work remains. An imitation by Chiang Yen (444 – 505) appears in *Wen-hsüan* 31. 13b – 14a).<sup>16</sup> But it is their ideological difference which explains to a large degree the rivalry between Hsü Hsün and Sun Ch’o in the “Tales.” In chapter 9, 6 I, it is claimed that “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 Hsti.” As is explained in the Commentary, citing the “Literary Chronicle” (*Wenchang chih*), both Hsü and Sun talked about “turning their backs on the world,” but it was only Hsü who never “compromised his determination.”

When asked by the monk Chih Tun (314 – 366) how he would rate himself in comparison to Hsü Hsün, Sun Ch’o answered, “As far as exalt-



ed feelings and remoteness are concerned, your disciple has long since inwardly conceded Hstü's superiority. But in the matter of a single humming or a single intoning of poetry, Hsü will have to sit facing north [i. e., take the student's position]" (9, 54). The latter remark may have referred primarily to Sun's self-assumed superiority over Hsü in letters, but in the light of the earlier reference to Sun's "corrupt conduct," I think Sun was implying, "Hsü Hsün may be 'exalted' and 'remote,' but since he never sullies himself with worldly matters, how can he be qualified to write any poem worth humming or intoning?" The two represented, in fact, two distinct points of view, even though both were opposed to the straight conformists.

The intellectual climate in which these ideological differences developed is usually covered by the blanket term "Mysterious Learning" or "Study of the Mystery" (*hsüan-hsüeh*), which is by some taken to be a resurgence of philosophical Taoism, i. e., "Neo-Taoism," eclipsing the old Han Confucianism.<sup>17</sup> Others have pointed out, however, that any identification of the Mysterious Learning with Taoism fails to take account of its close association with the official class and the effort to provide a new metaphysics to replace that of the discredited New Text School of classical exegesis.<sup>18</sup> The principal forms in which the Mysterious Learning manifested itself were determined by the primary needs of each succeeding period. At the end of Han and after the establishment of the Wei kingdom, finding suitable men of talent for administrative posts seemed to be a dominant concern, and hence the art of "pure criticism," or "criticism by the pure" (*ch'ing-i*), arose, in which incumbents or candidates for office were succinctly characterized in terms of matching ability with function. Liu Shao's (ft. ca. 190 - 265) "Study of Human Abilities" (*Jen-wu chih*)<sup>19</sup> is an early example; Chung Hui's (225 - 264) "Treatise on the Four Basic Relations between Natural Ability and Human Nature" (*Ssu-*



*pen lun*) became the classic statement during the third and fourth centuries. Chapters 7 through 9 of the "Tales of the World," especially the last, on "Classification According to Excellence" (*P'in-tSao*), incorporate further instances of its application.

This is thought by some to have been the origin of the art of "pure conversation" (*ch'ing-yen* or *ch'ing-t'an*),<sup>20</sup> but other developments of the art were bound to appear in which the originally practical application all but disappeared and purely metaphysical problems were discussed, such as the relation of Nothing, or Non-actuality (*wu*), to Something, or Actuality (*yu*).<sup>21</sup> Ho Yen (ca. 190 - 249?), the adopted son of Ts'ao Ts'ao, seems to have set the tone of these discussions with his twin discourses on the Lao-tzu, the "Discourse on the Way" (*Tao-lun*) and "On the Power" (*Te-lun*), surviving only in quotations. These were soon followed by the brilliant commentaries of his younger contemporary, Wang Pi (226—249), on the "Book of Changes" (*Chou-i lüeh-i*) and the Lao-tzu (*Lao-tzu chu*), both of which are extant. In the latter Wang explained the relation between Actuality and Non-actuality as follows:

All that is Actual takes its origin from the Non-actual. Therefore, before anything possesses form or has a name, (the Tao) becomes the origin of all things. At the moment things have form or names, then (the Tao) makes them grow, nourishes them. . . , and becomes their mother. That is to say, the Tao by means of the formless and nameless originates and completes all things. Because it originates and completes, yet no one knows how it does so, it is more mysterious than the Mysterious (*hsüan*). All things originate from the infinitesimal (*wel*) and later reach perfection. They originate from the Non-actual and later come to birth. (*Lao-tzu chu* 1)



Though this may sound rather unrelated to the events following the downfall of Han civilization, it seems that by making the Non-actual, or the as-yet “unformed” and “unnamed,” the philosophical substratum of all actual events the Wei rulers and their advisers were laying the groundwork for massive innovations, unprejudiced by the rigid forms and correct names of the old Han orthodoxy. In their place Wang Pi and the others substituted the normative principle of Naturalness, or the Naturally-so (*tzu-jan*): “Heaven and Earth comply with the Naturally-so, not contriving (*wu-wel*) and not creating (*wu-tsao*). All things of themselves control and order each other. The Naturally-so is a word without qualifications, a term of infinite applicability” (*Lao-tzu chu* 5, 25).

It was, at least in part, a shocked reaction against the unimaginable chaos toward which this philosophy might lead which brought about the downfall of the faction led by the regent, Ts'ao Shuang, to which both Ho Yen and Wang Pi belonged, and all of them perished in the coup d'état of Ssu-ma I in 249. Thereafter the art of pure conversation took another turn. While the Cheng-shih era (240 – 249), the age of Ho Yen and Wang Pi, because of its freshness and creativity is called the “Golden Age” of pure conversation by Miyazaki Ichisada, the next fifteen years of transition before the formal establishment of Chin, from 250 to 265, he calls the “Silver Age.”<sup>22</sup> Here the controversy over naturalness and conformity, which had up to now been only latent, became explicit. The lines were sharply drawn between the supporters of the reactionary Ssu-ma faction, who held the positions of power, and the Wei loyalists, who were for the most part out of office. While Chi K'ang, Juan Chi, and the others associated with the group later known as the “Seven Worthies of the Bamboo Grove,” were exalting naturalness and disengagement<sup>23</sup> and demonstrating it in their behavior, Chung Hui and his collaborators in the “Treatise on the Four Basic Relations between Natural Ability and Human Nature” were busy



demonstrating that whether nature and ability are identical (*t'ung*), different (*i*), combined (*ho*), or distinct (*li*), they do in some way bear a relation to what a man can contribute to society by putting his talents to work in a political office.<sup>24</sup> According to a charming story in the "Tales of the World," Chung wanted very much to discuss this "Treatise" face to face with Chi K'ang, but lost his nerve at the last minute and never drew it from his bosom until he had left and was a safe distance from the door, after which he turned and hurled it back (chapter 4, no. 5).

After Chi's death in 262, as I have already indicated, the philosophical climate became a great deal chillier. The open controversy ceased with the open cessation of resistance to government service, but a new philosophy of "untrammelled freedom" (*k'uang-ta*) gained currency, especially among those wealthy aristocrats who could afford to assume a detached view of their sinecures at the Lo-yang court. A group of these came to be known later as the "Eight Free Spirits" (*pa-ta*). Among their number was Yü Ai, whose "Poetic Essay on Thought" has already been mentioned. The line, "Unchecked, he roams in spacious courts," expresses the philosophical and moral posture of this group, which, according to rumors which circulated at the time, went in for all-night drunken orgies and even nudism, both of which were a kind of symbolic protest against the confinement of ritual conventions.<sup>25</sup>

But of course the official ideology of the Chin court was always more sedate than this, and probably their most vigorous spokesman before the fall of Lo-yang in 311 was P'ei Wei (267 - 300). His "Treatise in Praise of Actuality" (*Ch'ung-yü lun*) provides a strongly worded apologia for positive action in the face of the paralyzing wave of nihilism which was presumed to underlie the libertinism of people like the "Eight Free Spirits." In the early-fourth-century work "Eulogies of Chin Nobles" (*Chin chu-kung tsan*), quoted in the Commentary of chapter 4, 12, the circum-





stances of P'ei Wei's writing of the "Treatise" are set forth: "In the younger generation people like Yü Ai all admired unceremoniousness and unconventionality. P'ei Wei was distressed by the morals of his age and by the exaltation of the principle of Nothingness (*hsü-wu*), so he composed the two treatises, 'In Praise of Actuality' (*Ch'ung-yu*) and 'In Honor of Non-actuality' (*Kuei-wu*), to refute them."

The text was said to be so profound that contemporary scholars were unable to appreciate its meaning.<sup>26</sup> If even *they* had trouble, we may perhaps be forgiven if some of it is still beyond our grasp today. But the general tenor of the essay is clear. The cult of "Non-actuality," claimed P'ei, leads directly to irresponsibility in both public and private life: "If one devalues Actuality (*yu*) he is sure to consider the body extraneous; and if he considers the body extraneous he will surely neglect controls; and if he neglects controls he will surely be remiss about preventive measures; and if he is remiss about preventive measures he is sure to forget the rites. If rites and controls are not preserved, then there is nothing left with which to carry on government."<sup>27</sup> Philosophically P'ei Wei's position was very close to the "Neo-Taoist" compromise of his contemporary, Kuo Hsiang, whose commentary on the *Chuang-tzu* has already been noted. P'ei said, "The Ultimate Nothing (*chih-wu*) has no means of being able to produce anything, so whatever begins to be produced is self-produced. If it is self-produced it must embody Something (*t'i yu*)."<sup>28</sup> This is almost verbatim what Kuo Hsiang said about "Nothing" in commenting on *Chuang-tzu* 22:

What could have existed before all things? We might suppose Yin and Yang to have existed before all things, but Yin and Yang are themselves merely things. So what existed before Yin and Yang? We might suppose the Naturally-so (*tzu-jan*) to have existed before them, but, the Naturally-so is merely things being what they are. We might sup-



pose the Ultimate Way (*chih-Tao*) to have existed before this, but the Ultimate Way is none other than the Ultimate Nothing (*chih-wu*). Since it is Nothing, how then can it have existed before anything? If that is the case, what is it which existed before things? The fact that there is always something else ad infinitum makes clear that things are so of themselves; it is not something else which makes them so.<sup>29</sup>

The contrast represented by debates on Actuality versus Non-actuality, or Something versus Nothing, with their corresponding lifestyles of conformity versus naturalness, persisted into the fourth century in the exile dynasties at Chien-k'ang. The only significant new directions came from an unexpected source—Buddhism. Buddhism had, of course, existed on Chinese soil since its first importation from India and Central Asia about the time of Christ, but few members of the lettered classes seemed greatly attracted to its doctrines, which had developed in a very different social and philosophical climate from China's own, until the downfall of Western Chin in the second decade of the fourth century. The reasons for the gradualness of this receptivity have been discussed at length in other easily accessible works<sup>30</sup> and need not detain us here. For an understanding of the role of Buddhism in the world of these "Tales" it is only necessary to be aware that Chinese intellectuals of the fourth century, somewhat jaded with the clichés of the Mysterious Learning, felt they had discovered a new dimension in facing the old problems.

It was not just Actuality versus Non-actuality, or Something versus Nothing, but Samsara versus Nirvana; not falsehood versus truth, but delusion versus enlightenment; not mundane affairs versus transcendence over them, but life of the worldly versus that of the monk or devoted layman, which now occupied their thinking. They felt they had now found the cause and cure of suffering—a problem simply glossed over by China's



sages—and a new sense of compassion for all living beings. To be sure, this was the period in Chinese Buddhist history of the “Six Schools,” in which the Mahayana doctrine of the “emptiness of selfbeing” (*svabhāva-sūnyatā*) proclaimed in the newly translated *Prajñāpāramitāsūtras* was still being understood largely in terms of the “Neo-Taoist” concept of Non-actuality.<sup>31</sup> The syncretistic instinct, always strong in Chinese converts, continued to find harmonies with Confucian and Taoist ideals in the face of apparent contradictions even after the lucid translations and exegesis of Kumārajīva (d. 409) had revealed the unique character of Buddhist thought. But the transfusion of the new terminology and new insights into the old art of pure conversation prolonged its life at least another two centuries.

One of the most sought-after conversationalists at the Eastern Chin capital, and the most popular lecturer at public expositions and debates in Buddhist temples both in the capital and at K’uai-chi to the southeast, was Chih Tun (314 – 366). His new interpretation of Chuang-tzu’s “Free Wandering” (*Hsiaoyao yu*) chapter (*Chuang-tzu* 1) in terms of Buddhahood, free of the confining bonds of the Self and transcending the stultifying effects of self-satisfaction with one’s “lot” (*fen*) advocated in Kuo Hsiang’s commentary, created something of a sensation in his day. According to the “Tales,” “thereafter the chapter was always interpreted with Chih’s principles.”<sup>32</sup> Chih Tun is credited with being the first to use the term *li*, “principles within the natural order,” in an absolute sense—“the Principle” or “Truth”—comparable to the Buddhist notion of “Suchness” (*tathatā*). In later philosophical discussions it was always to have overtones of this new meaning.<sup>33</sup>

Chih Tun managed to remain aloof from politics and the ideological tensions separating the opposing champions of conformity versus naturalness. However, he counted among his lay disciples spokesmen for both



sides. Ch'ih Ch'ao (336 – 377), the powerful minion of the warlord Huan Wen, was devoted to him, and even composed a manual for Buddhist laymen, the “Essentials of Religion” (*Feng-fa yao*), which preserves a strong Confucian moral tone.<sup>34</sup> Sun Ch'o, the poet whose compromise of inner naturalness and outward conformity has already been noted, was also a faithful follower. Even Hsü Hsün, whose front of nonconformity may have been largely a pose, professed to be Chih's disciple, though the latter on at least one occasion rebuked him for loving mere argument more than Truth (*li*).<sup>35</sup> Pure conversation among such lay disciples turned not infrequently to Buddhist themes, such as the Three Vehicles (*sansheng* = *triyāna*),<sup>36</sup> the *Prajñāpāramitā-sūtra-and Vimalakīrti-sūtras*,<sup>37</sup> or the *Six Faculties* (*Iiu-t'ung* = *ṣaḍabhijñā*) and *Three Insights* (*san-raing* = *trividya*).<sup>38</sup>

The role of religious Taoism in the “Tales” is not so conspicuous as that of Buddhism, since it seems only to have figured as part of the unrecorded private lives of some of the main actors. But enough glimpses are afforded to make it very plain that this religion was not merely a movement among illiterate farmers. Some very important families, like those of the calligrapher Wang Hsichih (309-ca. 365) and Ch'ih Yin (313 – 384), the father of Ch'ih Ch'ao, were “for generations” devotees of the Heavenly Master Sect (*T'ien-shih tao*). This meant, among other things, that they probably supported and participated in the periodic philanthropic feasts (*ch'u-hui*) of this sect, and in times of crisis would call in a Taoist physician or confessor, as did Wang Hsi-chih's son, Hsien-chih (344-388), who on his deathbed confessed his lifelong regret at having divorced his first wife, Ch'ih Tao-mao.<sup>39</sup> There is nothing to indicate whether adherence to the Heavenly Master Sect affected in any way a person's posture vis-à-vis the current ideological polarity. Wang Hsi-chih, for all his free spontaneity as a calligrapher, was definitely committed to official service, and



once rebuked the youthful Hsieh An for shirking his patriotic duty by trying to be a recluse,<sup>40</sup> while the poet T'ao Ch'ien (d. 427), a relative of the stern general T'ao K'an and also described as an adherent of the Heavenly Master Sect, became the classic exemplar of disengagement and naturalness for the entire age.

Leaving aside any further attempt to piece together the multicolored fragments making up the world of these "Tales," let us turn to examine the document itself.

### Notes to Introduction

- 1 V. T. Yang, "About *Shih-shuo Hsin-yü*," *Journal of Oriental Studies* 2. 2 (1955): 313.
- 2 See below, chapter 2, 59.
- 3 Lu Hsün (Lu Xun), *Chung-kuo hsiao-shuo shih-lüeh*, Peking, 1958 (based on revision of 1930), 44.
- 4 *Tōhōgaku* 41 (1970), 217 - 234.
- 5 Lu Hsün, ed., *Chi K'ang chi*, Peking, 1956 (autograph reproduction), 2. 6b, 8a; trans. J. R. Hightower in Cyril Birch, ed., *Anthology of Chinese Literature* (Vol. 1), New York, 1965, 163, 165.
- 6 *Hsi K'ang chi* 1. 5a.
- 7 *Chin-shu* 49. 2a; trans. in Batzts, *Chinese Civilization and Bureaucracy*, ed. Arthur F. Wright, New Haven, 1964, 238. See also Donald Holzman, "Une conception chinoise du héros," *Diogenes* 36 (1961): 37 - 55.
- 8 Ting Fu-pao, ed., *Ch'üan Han san-kuo Chin nan-pei-ch'ao shih*, Taipei, 1962 (reprint of 1916 ed.) I, 217.
- 9 *Chuang-tzu* VI, 13a.
- 10 *CS* 51. 7b.
- 11 *SSHY* 4, 91, commentary (citing *CHS*).
- 12 *Wen-hsüan* 11. 6b (Hu-shih tsang-pen, ed.).
- 13 *Hou Han chi* 36; quoted in Ch'en Yin-k'o, *T'ao Yüan-ming chih ssu-hsiang*



*yü ch'ingt'an chih kuan-hsi*, Chungking, 1945, 21.

14 CS 98.20b - 21a.

15 SSHY 3, 16, Commentary, citing CYC.

16 Trans. in J. D. Frodsham, "The Origins of Chinese Nature Poetry," *Asia Major* (n. s.) 8.1 (1960): 81.

17 This is basically the view of Fung Yu-lan in his *History of Chinese Philosophy*, Princeton, 1953, II, 168.

18 See e. g., Erik Zürcher, *The Buddhist Conquest of China*, Leiden, 1959, II, 87.

19 Trans. J. R. Shryock, *The Study of Human Abilities*, New Haven, 1937 (American Oriental Series, Vol. II).

20 See e. g., Miyazaki Ichisada, "Seidan," *Shirin* 31 (1946): 1 - 17. A classic treatment of the whole range of "pure conversation" is Ho Ch'ang-ch'ün's *Ch'ang-Ch'ün's Ch'ing-t'an Wei-Chin ch'ing-t'an ssuhsiang ch'u-lun*, Shanghai, 1947.

21 The meaning of *wu* and *yu* varies according to whether they are in the relation of opposites, as is usually the case in *Chuang-tzu*, or in a generative relation where *wu* is the substratum of *yu*, as is often the case in *Lao-tzu*. For the first meaning I use the terms "Something" and "Nothing," and for the latter, "Actuality" and "Non-actuality." I am indebted to my student, Mr. Un-chol Shin, for helping to clarify this distinction in an unpublished paper.

22 "Seidan," pp. 6-7.

23 See Chi K'ang's "Discourse on Release from Self-interest" (*Shih-ssu lun*), *Chi K'ang chi*, 6.1a; trans. Donald Holzman in *La vie et la pensée de Hi K'ang*, Leiden, 1957, 122-130.

24 See Hou Wai-lu et al., *Chung-kuo ssu-hsiang shih* (2nd edition), Peking, 1957, III, 59.

25 See, e. g., the biography of Kuang I (ft. ca. 312), one of the "Eight," in CS 49.26ab.

26 CCKT.

27 CS 35.10b.

28 CS 12b.

29 *Chuang-tzu* XXII, 32b.



30 E. g., Arthur F. Wright, *Buddhism in Chinese History*, Stanford, 1959, esp. pp. 21 - 64; Zürcher, *Conquest*, Vol. I, esp. 18 - 80; Kenneth Ch'en, *Buddhism in China*, Princeton, 1964, esp. 21 - 53.

31 See Arthur E. Link, "The Taoist Antecedents of Tao-an's Prajñā Ontology," *History of Religions* 9.2 - 3 (1969 - 1970): 181 - 215.

32 *SSHY* 4, 32. See Fukunaga Mitsuji, "Shi Ton to sono shūi: Tō-Shin no Rō-Sō shisō" (Chih Tun and His Environment: Lao-Chuang Philosophy in the Eastern Chin), *Bukkyō shigaku* 5.2 (1956): 12 - 34; Ch'en Yin-k'o, "Hsiao-yao-yu Hsiang-Kuo i chi Chih Tun i t'an-yüan" (An Investigation into the Source of the Interpretations of the Hsiang-Kuo [Commentary] and That of Chih Tun), *Ch'ing-hua hsüeh-pao* 12 (1937): 309 - 314.

33 See Paul Demiéville, "La pénétration du Bouddhisme dans la tradition philosophique chinoise," *Cahiers d'histoire mondiale* 3.1 (1956): 28ff; Zürcher, *Conquest*, I, 125 - 126.

34 *Hung-ruing chi* 13 (*Taishō* 52.86a; trans. in Zürcher, *Conquest*, I, 164 - 176). See also Fukunaga Mitsuji, "Chi Chō no Bukkyō shisō: Tō-Shin Bukkyō no ichi seikaku" (Ch'ih Ch'ao's Buddhist Thought: A Characteristic of Eastern Chin Buddhism), in *Tsukamoto hakase shōju kinen Bukkyōshigaku ronsō*, Kyoto, 196 I, 631 - 646.

35 *SSHY* 4, 38.

36 *SSHY* 4, 37.

37 *SSHY* 4, 45.

38 *SSHY* 4, 54.

39 *SSHY* 1, 39. See also Yoshikawa Tadao's recent biography of Wang Hsi-chih and characterization of Six Dynasties aristocratic society, *Ō Gishi: rikuchō kizoku no shakai*, Tokyo, 1972; Hsü Shih-ying, "Wang His-chih fu-tzu ho T'ien-shih-tao ti kuan-hsi" (The Relation between Wang Hsi-chih and His Sons and the Heavenly Master Sect), *K'un-lun* 4.2 (1960): 5 - 6.

40 *SSHY* 2, 70.