

LIBRARY OF CHINESE CLASSICS  
CHINESE-ENGLISH

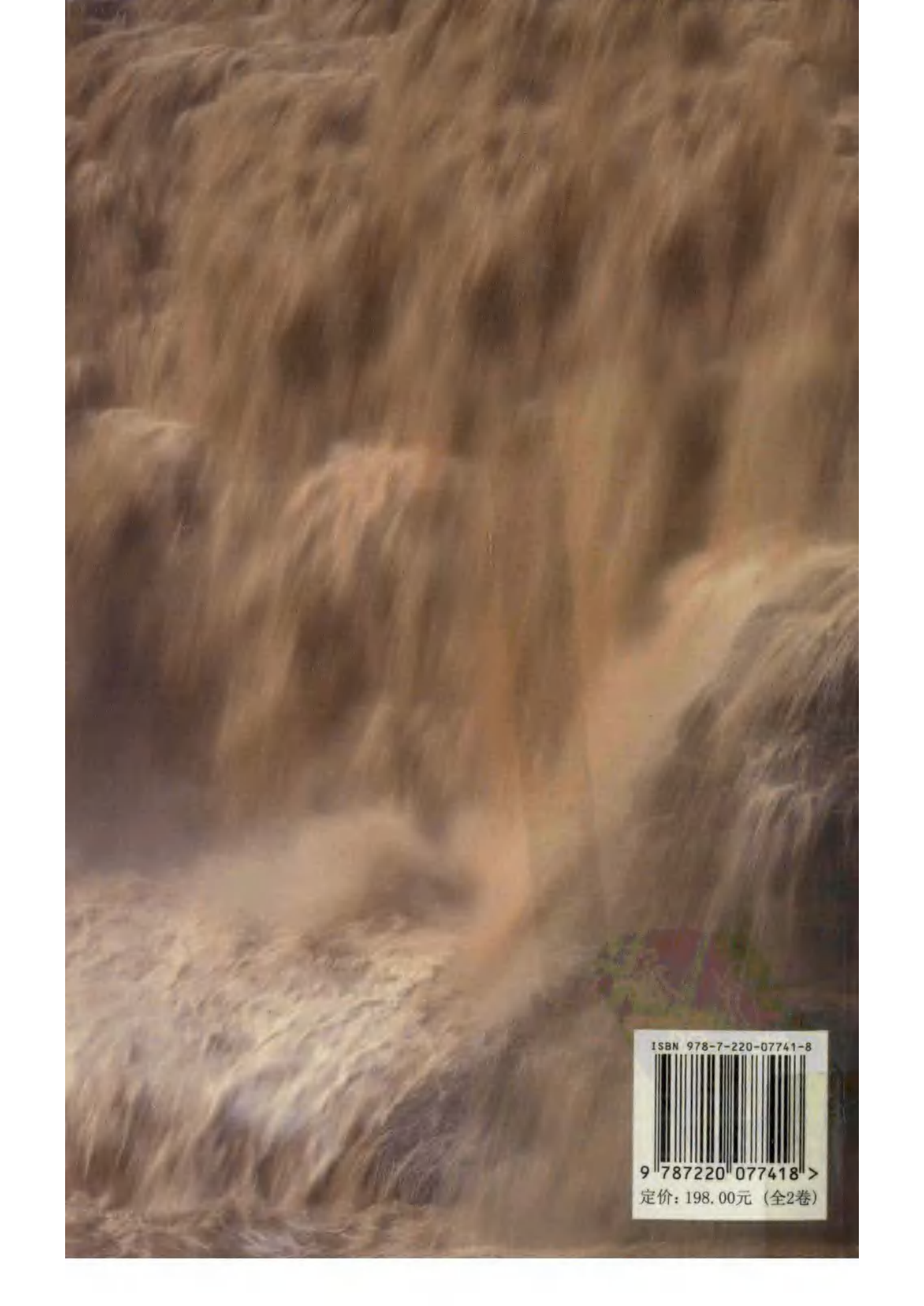
# 大中华文库

汉英对照

## 梦溪笔谈

BRUSH TALKS FROM  
DREAM BROOK

II



ISBN 978-7-220-07741-8



9 787220 077418 >

定价：198.00元（全2卷）

大中华文库

汉英对照

LIBRARY OF CHINESE CLASSICS

Chinese-English

# 梦溪笔谈

Brush Talks from Dream Brook

II



胡道静 金良年 胡小静 今译  
王宏 赵峥 英译

*Translated into modern Chinese by Hu Daojing, Jin Liangnian and Hu Xiaojing*

*Translated into English by Wang Hong and Zhao Zheng*

四川出版集团 四川人民出版社

Sichuan Publishing Group Sichuan People's Publishing House

**图书在版编目(CIP)数据**

梦溪笔谈:汉英对照/(北宋)沈括著;胡道静,金良年,胡小静今译;王宏,赵峥英译.——成都:四川人民出版社,2009.1

(大中华文库)

ISBN 978-7-220-07741-8

I.梦… II.①沈…②胡…③金…④胡…⑤王…⑥赵…  
III.笔记-中国-北宋-汉、英 IV.Z429.441

中国版本图书馆 CIP 数据核字(2008)第 209465 号

责任编辑:韩 波 蒋跃梅

大中华文库

**梦溪笔谈**

胡道静 金良年 胡小静 今译  
王 宏 赵 峥 英译

© 2008 四川人民出版社

**出版发行者:**

四川人民出版社

(四川省成都市槐树街 2 号 邮政编码 610031)

<http://www.scpph.com> <http://www.booksss.com.cn>

**制版、排版者:**

成都勤慧彩色制版印务有限公司

**印制者:**

深圳佳信达印务有限公司

开本:960×640 1/16(精装) 印张:70 印数:2,000

2008 年第 1 版第 1 次印刷

(汉英)

ISBN 978-7-220-07741-8

定价:198.00 元

---

版权所有 盗版必究





卷十八·技艺

## 298. 方士许我

### 【原文】

贾魏公为相日，有方士姓许，对人未尝称名，无贵贱皆称“我”，时人谓之许我。言谈颇有可采，然傲诞，视公卿蔑如也。公欲见，使人邀召数四，卒不至。又使门人苦邀致之，许骑驴径欲造丞相厅事。门吏止之不可。吏曰：“此丞相厅门，虽丞郎亦须下。”许曰：“我无所求于丞相，丞相召我来。若如此，但须我去耳。”不下驴而去。门吏急追之不还，以白丞相。魏公又使人谢而召之，终不至。公叹曰：“许市井人耳。惟其无所求于人，尚不可以势屈，况其以道义自任者乎？”

### 【译文】

贾昌朝担任丞相的那段日子，有一位姓许的方士，他对人从来没有说过自己的名字，不论对方是有身份的人，还是社会地位低下的人都自称“我”，当时的人就叫他“许我”。言谈很有些可取之处，但性情高傲不合常理，对达官显贵常显露轻视的样子。贾昌朝想见他，派人邀请了多次，还是不来。又派手下门客苦苦邀请他来，许我骑着毛驴要直接进入丞相客厅。守门的官吏阻止他不能这样。说：“这是丞相的厅门，即使是丞郎官也必须下马。”许我说：“我没什么求丞相的，丞相召我来。如果这样，只能让我走了。”他便没下驴而去。守门的官吏急忙追赶他，他也不肯回头。守门的官吏将实情向丞相禀告。贾昌朝又派人去道歉并邀请他，许我最终还是没有来。贾昌朝感叹地说：“许我只不过是个平民百姓罢了。只因为他无所求于人，尚不能以权势让他屈服，更何况他是以道义为己任的人呢？”



## Section Eighteen Crafts

### 298. Alchemist Xu

When Jia Changchao became the prime minister, there was an alchemist surnamed Xu, who never made known to others his given name.\* As he always called himself “I” when talking to people of high social status and of low social position, he got a nickname “Xu Wo,” meaning “I am Xu.” Knowledgeable and talented, he was a man of peevish temper who had little regard for eminent officials. Jia longed to see him. He had invited him for several times, but he declined all his invitations. Jia sent his men to invite him again and again. Xu finally consented to meet Jia in his official residence. He rode on a donkey and intended to go directly into the reception hall. However, the guard in front of the entrance stopped him, saying, “This is the prime minister’s official residence. Whoever you are, you will have to dismount from your donkey.” Xu replied, “I am not here to ask the prime minister for help. It is the prime minister who invites me here. If I cannot get in, I will have to leave.” Then he left without dismounting from his donkey. The guard then chased Xu in a hurry, pleading with him to stay, but he refused to come back. The guard had to report the event to Jia, who sent his men to apologize to Xu and invited him again, but he would not come. Jia sighed with mixed feeling, saying, “Xu is only a civilian, but he does not yield to influential officials because he seeks no profit for himself. What a responsible and virtuous man he is!”

Translator’s note:

\* According to ancient Chinese etiquette, a man should make known his given name as a way of showing his respect when meeting with people of high social status



## 299. 喻皓《木经》

### 【原文】

营舍之法，谓之《木经》，或云喻皓所撰。凡屋有三分：自梁以上为上分，地以上为中分，阶为下分。凡梁长几何，则配极几何，以为椽等。如梁长八尺，配极三尺五寸，则厅堂法也。此谓之上分。楹若干尺，则配堂基若干尺，以为椽等。若楹一丈一尺，则阶基四尺五寸之类，以至承拱椽桷，皆有定法。谓之中分。阶级有峻、平、慢三等。宫中则以御辇为法：凡自下而登，前竿垂尽臂，后竿展尽臂为峻道；荷辇十二人，前二人曰前竿，次二人曰前條，又次曰前肋，后二人曰后肋，又后曰后條，末后曰后竿。辇前队长一人，曰传唱，后一人曰报赛。前竿平肘，后竿平肩为慢道；前竿垂手，后竿平肩为平道。此之为下分。其书三卷。近岁土木之工，益为严善，旧《木经》多不用，未有人重为之，亦良工之一业也。

### 【译文】

讲建造房屋方法的书，叫《木经》，有人说是喻皓写的。大凡把层屋分为三个部分。房梁以上为上分，地面以上为中分，台阶为下分。一般梁长多少，那么梁至屋脊的高度也要相应地定为多少，以此来制作相应的椽子。例如，梁长八尺，梁至屋脊的高度应是三尺五寸，这是厅堂的造法，这叫做上分。柱子高若干尺，厅堂的阶基也要按比例高若干尺，用相应的比例来制作椽子。假如柱子高一丈一尺，相应的台基部分就应高四尺五寸等等，一直到斗拱、椽条等材料，都有固定的法则，这叫做中分。台阶的倾斜度分为峻、平、慢三等。皇宫中就以皇帝御轿作为标准：凡从下往上登台阶，前竿臂下垂伸直来抬，后竿臂举高伸直来抬的是峻道；抬辇的有十二人：前面两个人叫前竿，其后的两个人叫前條，再后的两个人叫前肋；轿后两人叫后肋，其后的叫后條，最后的叫后竿。御轿前的队长一人叫传唱，后面一人叫报赛。前竿用肘抬，后竿用肩抬的是慢道；前竿垂手抬，后竿用肩来抬的是平道。这些是下分。这部书有三卷。近年来的土木工程技术，更加严密完善，旧《木经》大多不用了，还没有人重新编著，这也是优秀匠师们的一项任务啊。



## 299. Yu Hao's *Building Houses with Timber*

Yu Hao is said to have written a book entitled *Building Houses with Timber*. In this book, a house is divided into three parts. The upper part is above the beam. The middle part is between the beam and the floor while the lower part is below the steps. The length of a beam is proportional to the height from the beam to the roof, and a matching rafter is made in the same proportion. For example, if the length of the beam is 8 *chi*, the height from the beam to the roof should be 3.5 *chi*. This is the rule for the construction of the upper part of the reception hall. In addition, the height of the pillar is proportional to the height from the bottom of the steps to the floor of the hall, and matching rafters are made in the same proportion. For example, if the height of a pillar is 11 *chi*, the height from the bottom of steps to the floor should be 4.5 *chi*. There are also fixed rules for the manufacturing of rafters and sets of supporting brackets in the middle part. The degrees of steepness of steps are classified into three types. A standard is made by estimating how the emperor's sedan chair is carried onto steps in the royal palace. When the carriers in the front lower their arms and the carriers in the rear raise their arms, the gradient of steps is large. (There are totally 12 carriers. The two in the front are called "front poles," the two behind them are called "front ribbons" and the two further behind are called "front ribs." The two carriers right behind the sedan chair are called "back ribs," the two behind them are called "back ribbons" and the two further behind are called "back poles." The chief in front of the sedan chair is called "yelling officer" while the one behind the sedan chair is called "reporting officer.") When "front poles" carry the sedan chair with their elbows while "back poles" carry it on their shoulders, the gradient of steps is small. When "front poles" carry the sedan chair by lowering their hands and "back poles" carry it on their shoulders, the gradient of steps is medium. These are the three types of degrees of steepness in the construction of the lower part. *Building Houses with Timber* contains three volumes. In recent years a very high demand is set for the technology of civil engineering and the book is getting outdated. But no one has compiled a new one, which is the task that today's outstanding craftsmen must accomplish.



## 300. 畺术和缀术

### 【原文】

审方面势，覆量高深远近，算家谓之“畺术”。畺文象形，如绳木所用墨斗也。求星辰之行，步气朔消长，谓之“缀术”。谓不可以形察，但以算数缀之而已。北齐祖亘有《缀术》二卷。

### 【译文】

推求方位和地形，测量高低和远近，数学家把这类方法叫做“畺术”。畺是个象形字，像在木头上画线用的墨斗。求出星辰的运行，推算节气朔望的变化，所用的方法叫做“缀术”。意思是说不可以用外部的形状来考察，只能用数学的方法来推算补缀罢了。北齐祖亘著有《缀术》二卷。

## 301. “隙积术”和“会圆术”

### 【原文】

算数求积尺之法，如刍萌、刍童、方池、冥谷、堑堵、鳖臑、圆锥、阳马之类，物形备矣，独未有隙积一术。古法，凡算方积之物，有立方，谓六幕皆方者。其法再自乘则得之。有堑堵，谓如土墙者，两边杀，两头齐。其法并上下广折半以为之广，以直高乘之，又以直高为股，以上广减下广，余者半之为勾。勾股求弦，以为斜高。有刍童，谓如覆斗者，

### 【译文】

算术中求体积的方法，诸如“刍萌”、“刍童”、“方池”、“冥谷”、“堑堵”、“鳖臑”、“圆锥”、“阳马”等，差不多都有了，唯独没有“隙积”这一种算法。古代的方法，凡是计算物体体积，有立方体，指的是六个面都是正方形的物体。它的算法是把一条边的长自乘两次，就可求得体积。有堑堵，是指像土墙形状的物体，两个墙面是斜面，两头是垂直面。它的截面积的算法是用上下底面的宽度的和的一半，乘以直高即得。再以直高为股，用其上底面宽、下底面宽的差的一半为勾，用勾股定理求出弦，这就是“堑堵”的斜边长。再如“刍童”，像倒扣在地上的斗那样，四个侧面都是斜面。求“刍童”体积的算法，是用上底面的长乘二加下底面的长，



### 300. “Weishu” and “Zhuishu”

The method to survey positions, terrain, height and distance is called by mathematicians as “*weishu*.” The Chinese character “*wei*” is a pictograph, which looks like a carpenter’s ink marker. The method to observe the movements of stars and the changes of the lunar calendar is called “*zhuishu*,” which indicates that the movement of the celestial bodies cannot be known by their outward shapes and movements. Only by using mathematical method can we know the truth. Zu Geng, a scientist in the state of Northern Qi of Southern Dynasties, wrote two volumes of *Zhuishu*.

### 301. The *Xiji* and *Huiyuan* Methods

In mathematics, the methods to calculate the volumes of various polyhedrons such as “*chumeng*,” “*chutong*,” “*fangchi*,” “*minggu*,” “*qiandu*,” “*bienao*,” “*yuanzhu*” and “*yangma*” are many. However, only the “*xiji*” method is missing. According to ancient methods, the volume of a cube or an object whose six planes are all squares can be got by multiplying the length of one of its sides for two times. “*Qiandu*” is an object shaped like an earthen wall whose two sides are inclined while the two ends are perpendicular. The area of its cross-section can be got by multiplying the height of the object and half of the sum of the widths of the top base and the bottom base together. If we take the height of the object as the longer leg of a right triangular while half of the difference between the widths of the top base and the bottom base as the shorter leg of a right triangular, the hypotenuse of the triangular can be calculated out by using the Pythagorean theorem, which is the length of the inclined side “*qiandu*.” “*Chutong*” is a truncated pyramid which is placed upside down and its four sides are all inclined. The method to calculate its volume goes as follows. First, multiply the length of its top base by two and add the result to the length of the bottom base before multiplying the sum by the width of the top base; Second, multiply the



## 【原文】

四面皆杀，其法倍上长加入下长，以上广乘之。倍下长加入上长，以下广乘之，并二位，以高乘之，六而一。隙积者，谓积之有隙者，如累棋、层坛及酒家积罌之类。虽似覆斗四面皆杀，缘有刻缺及虚隙之处，用刍童法求之，常失于数少。予思而得之：用刍童法为上位、下位，别列下广，以上广减之，余者以高乘之，六而一，并入上位。假令积罌，最上行纵广各二罌，最下行各十二罌，行行相次。先以上二行相次，率至十二，当十一行也。以刍童法求之，倍上行长得四，并入下长得十六，以上广乘之，得之三十二，又倍下行长得二十四，并入上长，得二十六，以下广乘之，得三百一十二，并二位得三百四十四，以高乘之，得三千七百八十四。重列下广十二，以上广减之，余十，以高乘之，得一百一十，并入上位，得三千八百九十四。

## 【译文】

再用上底面的宽乘它；然后把下底面的长乘二加上底面的长，再用下底面的宽乘以它；合并以上两项，乘以高，再用六除，即得体积。所谓“隙积”，是指有空隙的堆垛体，像垒起来的棋子、分层筑造的土坛和酒店里垛起来的酒坛一类的东西。它们虽然像倒扣的斗，四个侧面也都是斜的，但由于边缘有残缺和空隙的地方，如果用求“刍童”体积的方法计算，得出的数目往往比实际的少。我思考以后找出了一种算法，就是用“刍童”法求出它的上位、下位，再单独列出它的下底宽，减去上底宽，把这差数乘以高，再用六除，并入前面的数值就可以了。现在举个垛酒坛子的例子：设最上层长宽都是两只坛子，最下层长宽都是十二只坛子，一层层错开垛好，从最上层数起，数到有十二只坛子时正好十一层。用“刍童法”来算，把上层长乘二得四，加下层长得十六，再乘以上层的宽，得三十二。又把下层的长乘二得二十四，加上层的长得二十六，再乘以下层的宽，得三百一十二。上下两项相加得三百四十四，再乘以高，得三千七百八十四。另列下层的宽十二，减去上层的宽，得十，再乘以高，得一百一十。加上前面的数字



length of the bottom base by two and add the result to the length of the top base before multiplying the sum by the width of the bottom base; Third, add the two results together before multiplying the sum by the height of the object and then divide it by six. “*Xiyi*” refers to a pile of objects which have gaps in between them, resembling piled-up chess pieces or earthen platforms being piled up one after another or wine jars being piled up in a wine shop. Though they look like a truncated pyramid which is placed upside down and their four sides are all inclined, there are broken parts and gaps at the edges. If we calculate the volume of “*xiyi*” by using the “*chutong*” method, the figure we get will be smaller. Later I think out of a calculating method which goes as follows: First, calculate the area of its top layer and that of its bottom layer by using the “*chutong*” method; Second, list the width of its bottom base and subtract the width of the top base from it before multiplying the difference by its height and dividing the product by six and combining it with the previous number. (Below is an example of how to calculate a pile of wine jars. Let’s suppose that the width and length of the top layer are two jars and the width and length of the bottom layer are twelve jars, which are all piled up from the bottom to the top at random. If we count the number of the jars from the top layer down to the bottom layer, we arrive at eleven layers when the number of jars in the layer is twelve. If we use the “*chutong*” method, we can know the number of the wine jars in the pile. First, we get four by multiplying the width and the length of the top layer together. Then by adding four and the length of the bottom layer, we get sixteen and by multiplying it by the width of the top layer, we get thirty-two. Second, after multiplying the length of the bottom layer by two, we get twenty-four. Then by adding it with the length of the top layer, we get twenty-six and by multiplying it by the width of the bottom layer, we get 312. To add these two sums, we get 344. After multiplying 344 by the height, we get 3,784, which is the volume achieved according to the “*chutong*” method. Next, if we subtract the width of the top layer from that of the bottom layer, we get ten and by multiplying it by the height, we get 110. When adding it with the previous 3,784, we get 3,894. Then dividing it by six, we finally get 649, which is the total number of the wine jars.

## 【原文】

六而一，得六百四十九，此为巽数也。当童求见实方之积，隙积求见合角不尽，益出羨积也。

履亩之法，方圆曲直尽矣，未有会圆之术。凡圆田既能拆之，须使会之复圆。古法惟以中破圆法拆之，其失有及三倍者。予别为拆会之术：置圆田，径半之以为弦；又以半径减去所割数，余者为股；各自乘，以股除弦，余者开方除为句；倍之，为割田之直径。以所割之数自乘，倍之，又以圆径除所得，加入直径，为割田之弧。再割亦如之，减去已割之弧，则再割之弧也。假令有圆田，径十步，欲割二步，以半径为弦，五步自乘得二十五，又以半径减去所割二步，余三步为股，自乘得九，用减弦外，有十六，开平方，除得四步为句，倍之，为所割直径，以所割之数二步自乘为四，倍之得为八，

## 【译文】

得三千八百九十四，再除以六，得六百四十九。这就是总的酒坛数目。用“当童法”算出的是实方的体积，而用“隙积法”求出的是截剩部分拼合成的体积，可以求出多余的体积。

测量田亩土地的算法，无论方圆曲直，都有方法可求，但是没有“会圆”的算法。凡是圆形的田，既能拆开它，也应该能够使它复原。古时只用平分一个圆的方法拆开计算，误差有可能达到三倍。我另作“拆会”的算法。设有一圆形土地，用其半径作弦，又从半径减去所割弧形的高，得到的差作为股，弦、股各自乘平方，用弦的平方减去股的平方，得到的差再开方作为股，然后乘以二就得到所割的弧形田的弦长。另外把所割弧形田的高平方，再乘以二，再除以圆的直径，所得的商与弧形田的弦长相加，就得到所割弧形田的弧长。再割一块田，算法还是一样。总弧长减去已割部分的弧长，即得再割田弧长了。假设有一块圆形的田，直径为十步，想使割出的圆弧高二步，就以半径作为弦，它的长度是五步，自乘就得二十五；再将半径减去弧形的高二步，剩下的三步作为股，自乘就得九。用弦方二十五减去股方九，得十六，开方得四，这就是勾，然后乘以二就得所割弧形的弦长。将所割弧形的高二步自乘得四，再乘以二得八，



The volume calculated with the “*chutong*” method is the actual one while the volume calculated with the “*xiyi*” method is the one that is pieced together from the gaps, so the extra volume can be known.)

When it comes to measuring a piece of land, we always have a way out whether it is square or round, curve or straight. However we lack the method to calculate “*huyuan*.” For any piece of land with a round shape, we must be able to dismantle it as well as restore it. In ancient times people only used the method of calculation by dividing the round shape into two even parts. Its error may reach three times more than the usual situation. Hence I figure out a method called “*chaihui*” to solve the problem. Let’s suppose that we have a round piece of land whose radius is taken as the hypotenuse of a right triangular. Then by subtracting the height of a segmented arc from the radius, we get the difference which is taken as the longer leg of the triangular. Next we have the square of the hypotenuse minus that of the longer leg of the triangular. The difference we get is used as the shorter leg of the triangular. Finally by multiplying it by two, we get the length of the longer leg of the triangular. In addition, the square of the height of the separated piece of the land is multiplied by two before it is divided by the diameter of the circle. To add the quotient and the longer leg of the triangular, we can get the segmented arc. When segmenting another round piece of land, the same method can be applied. By subtracting the length of the arc of the segmented part from the total length of the arc, we can get the length of second segmented part. (Let’s suppose there is a round piece of land whose diameter is ten steps. If we want to make the segmented arc two steps higher, we need to take the radius as the hypotenuse of a right triangular. As the length of the radius is five steps, five multiplied by five is twenty-five. Next by subtracting the height of the segmented arc from the radius, we get three which is taken as the longer leg of the triangular and three multiplied by three is nine. Then using twenty-five minus nine, we get sixteen. And its square root is four, which is the shorter leg of the right triangular. Then by multiplying it by two, we get the length of the hypotenuse of the segmented arc. By multiplying the height of the segmented arc, we get four. Four times two is eight. Then this eight



### 【原文】

退上一位为四尺，以圆径除。会圆径十，已足盈数，无可除，只用四尺加入直径，为所割之弧，凡得圆径八步四尺也。再割亦依此法。如圆径二十步，求弧数，则当折半，乃所谓以圆径除之也。此二类皆造微之术，古书所不到者，漫志于此。

### 【译文】

退上一位为四尺，用圆的直径相除。现今圆的直径为十，已经满了整十数，不可除，只用四尺加上圆弧直径，就是圆弧的弧长，共得圆弧直径为八步四尺。再割一块圆田，算法还是一样。如果圆的直径为二十步，求所割圆弧的弧长，就应折半，也就是说要用圆弧直径来除它。这两种算法，都是涉及精微的方法。古书上是没有的，随笔在这里记述下来。

## 302. 蹙融

### 【原文】

蹙融，或谓之“蹙戎”，《汉书》谓之“格五”。虽止用数棋，共行一道，亦有能否，徐德占善移，遂至无敌。其法以己常欲有余裕，而致敌人于险。虽知其术止如是，然卒莫能胜之。

### 【译文】

蹙融，有人称做“蹙戎”，《汉书》称做“格五”。虽只用几枚棋子，在一条路中争行，但技艺也有高下。徐德占擅长争道移步，以至于没有敌手。他的方法是让自己时常处于有余地的境界，而给对方造成有险境的局面。尽管知道他的战术就是这样，但是始终没有人能战胜他。



should be divided by the diameter of the circle. However the diameter is ten steps which cannot be divided. So by adding four *chi* and the diameter of the arc, we can get its radiant length and work out the diameter of the arc which is eight steps and four *chi*. When measuring another segmented round piece of land, the same method can be applied. If the diameter of the circle is twenty steps, the radiant length of the segmented arc should be halved, which means that it should be divided by the diameter of the arc.) The above-mentioned two methods both involve intricate calculation. As they are not recorded in any ancient books, I write them down here.

### 302. *Curong*

“*Curong*,” a chess game, is otherwise called “*gewu*” in *The Book of Han*. Though only five chess pieces are involved in the competition, the chess players’ skills in playing it do vary with each other. Xu Xi is very good at scrambling for the route and moving his chess piece flexibly. As a result, no one can match him. His method is to occupy enough space for his own chessmen and force his opponent into a corner. Though everybody knows his tactics, no one can defeat him.





## 303. 造 弓

### 【原文】

予伯兄善射，自能为弓。其弓有六善：一者性体少而劲，二者和而有力，三者久射力不屈，四者寒暑力一，五者弦声清实，六者一张便正。

凡弓性体少则易张而寿，但患其不劲，欲其劲者，妙在治筋。凡筋生长一尺，干则减半，以胶汤濡而梳之，复长一尺，然后用，则筋力已尽，无复伸弛。又揉其材令仰，然后傅角与筋，此两法所以为筋也。凡弓节短则和而虚，虚谓挽过吻则无力。节长则健而柱，柱谓挽过吻则木强而不开。节谓把梢榫木，长则柱，短则虚。节若得中则和而有力，仍弦声清实。

凡弓初射与天寒，则劲强而难挽；射久、天暑，则弱而不胜矢，

### 【译文】

我大哥擅长射箭，自己能造弓。他造的弓有六个优点：一、弓体轻巧而强度高；二、开弓容易而弹力大；三、多次发射弓力不会减弱；四、天冷天热，弓力保持一致；五、射箭时弦声清脆坚实；六、拉弓时弓体正，不偏扭。

一般说来，弓体轻巧则容易拉开，而且寿命长，只是怕弓力不够刚劲；要想弓力刚劲，关键在于对筋的处理。凡是一尺长的筋，干了以后则缩短一半；用胶汁浸泡而后梳直，还能恢复为一尺，然后再使用。这样，筋已涨到尽头，不会伸长松弛了。再揉制做弓的材料，使向开弓相反的方向弯曲，然后缠上角和筋，这就是处理筋的两种方法。一般地说，弓节短，开弓容易，但弹力小，是说弓开满时，弓弦超过射手口部就显没有力量了。弓节长，则弓硬，而且很难开满弓，是说弓弦超过射手口部，就显得弓臂木材强硬而不随势弯曲。节是弓柄上的衬木，长就难拉开，而短就无弹力。弓节如果长短适中，则开弓容易而且弹力也大，同时弦声清脆、坚实。

大凡刚用的新弓或在天冷时，弓就硬而很难拉开；使用久了，或在天热时，弓力就减弱而不能发箭，这是胶造成的毛病。一般胶要涂得薄，筋力



### 303. Making Bows

My elder brother is good at archery and he can make bows. His bows have the following six strong points: 1. They are light in weight and are of high tension-strength; 2. They are easy to draw and are of great elastic force; 3. The strength of the bow will not weaken after it has been drawn repeatedly; 4. The bow keeps the same strength in both cold and hot days; 5. The sound of the string is clear and resounding when arrows are shot; 6. The bow maintains its shape and does not become crooked when being fully drawn.

Generally if a bow is light, it can be easily drawn and used for a long time. The only fear, if there is any, is that the strength of such a bow is not powerful enough. The key to maintaining the strength of a bow lies in the treatment of the animal tendons. A one-*chi*-long tendon will shrink by half when it dries. If it is straightened after being immersed in the glue, it can restore its original length and be reused. In this way, the tendon will swell up to its full capacity and will not stretch out and draw back as before. Next bow makers should bend the bow material to the opposite direction in which it will be drawn and bind it with animal horns and tendons. These are the two ways of processing the tendons. Normally if the handle is short, the bow is easy to draw, but its elastic force is weak. (It means that the bow is lack of elastic force if the string is beyond the archer's mouth when the bow is drawn to its full.) If the handle is long, the bow is hard and strong but is difficult to be drawn to its full (It means that when the string is beyond the archer's mouth, the wooden material of the bow is hard and does not bend easily. A handle is a piece of decorative wood of the bow. If it is too long, the bow is hard to draw. If it is too short, the bow is lack of elastic force.) If a handle is of moderate length, the bow will be easy to draw and has sufficient elastic force. Meanwhile the sound of the string will be clear and resounding when an arrow is shot.

Mostly when a new bow is used for the first time or a bow is used in cold days, the body of the bow will become hard and difficult to draw. If it has been used for a long time or it is used in hot days, its elastic force will be weakened



### 【原文】

此胶之为病也。凡胶欲薄而筋力欲尽。强弱任筋而不任胶，此所以射久力不屈，寒暑力一也。

弓所以为正者，材也。相材之法视其理，其理不因矫揉而直，中绳，则张而不跛。此弓人之所当知也。

### 【译文】

要涨得透，弓力的强弱靠筋而不靠胶，这就是弓久射而力量不减弱、气温冷热变化而弓力仍能保持一致的原因。

开弓时，弓体之所以正而不歪，是由弓体的材料决定的。选择材料的方法是看材料的纹路，如果纹路不经过矫正就是直的，弓开时就不会偏扭。这些都是造弓的人应该知道的。

## 304. 棋局都数

### 【原文】

小说：唐僧一行曾算棋局都数，凡若干局尽之。予尝思之，此固易耳，但数多，非世间名数可能言之。

今略举大数：凡方二路，用四子，可变八十一局；方三路，用九子，可变一万九千六百八十三局；方四路，用十六子，可变四千三百四万六千七百二十一局；方五路，用二十五子，可变八千四百七十二亿八千八百万九千四百四十三局；古法：十万为亿，十亿为兆，万兆为稊。算家以万万为亿，

### 【译文】

一本小说中讲：唐代的一行和尚曾经算过围棋棋局的总数，一共有多少局，都算出来了。我曾经想过这个问题，这其实不难，可是算出的数字太大，不是世上的数字所能表达的。

这里略举几个大数：假如棋盘只是二路见方从而只有四个点的，就最多可以用到四个棋子，可以变化出八十一一种不同的布局。假如棋盘是三路见方从而只有九个点的，就最多可以用到九个子，可以变化出一万九千六百八十三局。假如棋盘是四路见方从而只有十六个点的，就最多可以用到十六个子，可以变化出四千三百零四万六千七百二十一局。五路见方的棋盘，用二十五个子，可以变化出八千四百七十二亿八千八百万九千四百四十三局；按照古法：十万为亿，十亿为兆，万兆为稊。算家以万万为亿，



and it cannot shoot arrows. These are problems caused by the glue. Bows should be coated with a thin layer of glue while the tendon should be swelled up to its full capacity. The strength of a bow depends on the tendon, not on the glue. That is why the strength of a bow is not weakened after being repeatedly drawn and its elastic force remain the same no matter how the temperature changes.

The reason why a bow can keep its shape and does not become crooked when being drawn lies in the choice of the good material for the body of the bow. The key is to check the grain of the wooden material. If the grain is straight without being corrected beforehand, the bow will not become crooked when being drawn. Actually these are what bow makers should know.

### 304. Total Number of Arrangements of Chess Pieces on the Chessboard of *Weiqi*

According to an old-time tale, Monk Yixing in the Tang Dynasty calculated the total number of arrangements of chess pieces on the chessboard of *weiqi*.<sup>\*</sup> I myself also thought about this. Actually it is not a hard knot to crack. The only problem is that the number being calculated is so huge that it cannot be properly expressed by the numbers that we are familiar with.

Here are a few examples. If there are only four squares on the chessboard, at most four chess pieces can be used and altogether eighty-one different arrangements can be made. If there are nine squares on the chessboard, at most nine pieces can be used and altogether 19,683 different arrangements can be made. If there are sixteen squares on the chessboard, at most sixteen chess pieces can be used and altogether 43,046,721 different arrangements can be made. If there are twenty-five squares on the chessboard, at most twenty-five chess pieces can be used and altogether 847,288,609,443 different arrangements can be made. (According to the ancient numbering system, “yi” (亿) is 10 multiplied by 10,000. “Zhao” (兆) is 10 multiplied by 100,000,000. “Ti” (秭) \* is 10,000 multiplied by a “zhao.” However, for mathematicians, “yi” is 10,000



## 【原文】

万万亿为兆，万万兆为垓。今但以算家数计之。方六路，用三十六子，可变十五兆九十四万六千三百五十二亿八千二百三万一千九百二十六局；方七路以上，数多无名可记。尽三百六十一路，大约连书万字四十三，即是局之大数。万字四十三，最下万字即万局，第二是万万局，第三是万亿局，第四是一兆局，第五是万兆局，第六是万万兆，谓之一垓，第七是万垓局，第八是万万垓，第九是万亿万万垓。此外无名可记，但四十三次万倍乘之，即是都大数，零中数不与。

其法：初一路可变三局。一黑、一白、一空。自后不以横直，但增一子，即三因之。凡三百六十一增，皆三因之，即是都局数。又法，先计循边一行为“法”。凡十九路，得一十一亿六千二百二十六万一千四百六十七局。凡加一行，即以“法”累乘之，乘终十九行，亦得上数。又法，以自“法”相乘

## 【译文】

万万亿为兆，万万兆为垓。这里用算家的记数法。六路见方的，用三十六子，可变化出十五兆九十四万六千三百五十二亿八千二百零三万一千九百二十六局。七路见方以上的棋局，数目太大不能记下来。如果将三百六十一路的变局全记下来，大约连写四十三个万字，就是变局的大约数字。四十三个万字，最后一个表示万局，第二个万字是万万局，第三个万字是万亿局，第四个万字是兆局，第五个万字是万兆局，第六个万字是万万兆局，称为一垓，第七个万字是万垓局，第八个万字是万万垓局，第九个万字是万亿万万垓局，再往上就没有数字可用了。只是把万字乘四十三次，所得的积就是棋局总的大概数。其余的零头数字不算在内。

计算棋局的方法，第一个位置就有三种布局。或黑、或白、或空。以后不论横或直，只要增加一个位置，就乘以三。总共增加到三百六十一个位置，每次都乘以三，就得出了棋局的总数。另外一种算法：先算边上一行的局数，以此作为“法”；一行共有十九个位置，共得一十一亿六千二百二十六万一千四百六十七种布局。以后每添一行，就用“法”乘一次，乘满十九行，也得出上述的总数。



multiplied by 10,000. “Zhao” is 10,000 multiplied by 10,000 “yi.” “Gai” (垓) is 10,000 multiplied by 10,000 “zhao.” Here we use mathematicians’ way of calculation.) If there are thirty-six squares on the chessboard, thirty-six chess pieces can result in 1,594,635,282,031,926 different arrangements\*. If there are forty-nine squares on a chessboard, the total number of arrangements of chess pieces is too huge to be written out. As there are totally 361 positions for a chess piece on the real chessboard of *weiqi*, the total number of arrangements of the chess pieces is approximately 100,000 being consecutively multiplied for 43 times. (The so-called “100,000 being consecutively multiplied for 43 times” means that the last 10,000 is 10,000, the second 10,000 is 10,000 multiplied by 10,000, the third 10,000 is 100,000,000 multiplied by 10,000, the fourth 10,000 is 1,000,000,000,000 multiplied by 10,000 which is called “兆”(zhao), the fifth 10,000 is one zhao multiplied by 10,000, the sixth 10,000 is 10,000 zhao multiplied by 10,000, which is called “垓”(gai), the seventh 10,000 is one gai multiplied by 10,000, the eighth 10,000 is 10,000 gai multiplied by 10,000 and the ninth 10,000 is 100,000,000 gai multiplied by 10,000. Beyond that there is no Chinese word that can express it. The product of 10,000 consecutively multiplied for 43 times is the approximate number of arrangements of chess pieces while small numbers are not included.)

Here is a method to calculate the overall arrangements of chess pieces. For each position, there are always three kinds of arrangements, namely, making it black, white or empty. If one more position is added to it, be it on the horizontal or vertical line, the total number of arrangements should be multiplied by three. As there are totally 361 positions on the chessboard, if 361 is multiplied for three times, we can then get the total number of arrangements of chess pieces. We have another way to calculate the overall arrangements of chess pieces. First, we calculate the number of arrangements of a sideline and take it as the “basic number.” (There are totally 19 positions in one line, so the total number of arrangements of chess pieces for one line is 1,162,261,467.) If one more line is added to it, we should multiply it by the “basic number.” When it is multiplied for 19 times, the same number can be worked out. We still have one more



### 【原文】

得一百三十五兆八百五十一万七千一百七十四亿四千八百二十八万七千三百三十四局。此是两行，凡三十八路变得此数也。下位副置之，以下乘上，又以下乘下，置为上位；又副置之，以下乘上，以下乘下，加一法，亦得上数。有数法可求，唯此法最径捷。只五次乘，便尽三百六十一路。千变万化，不出此数，棋之局尽矣。

### 【译文】

还有一种算法：先用“法”自乘，得出一百三十五兆八百五十一万七千一百七十四亿四千八百二十八万七千三百三十四种布局，这是两行棋共二十八个位置变化出的局数。然后乘积作为乘数，用乘积乘“法”，再把两次的乘积相乘，得到第三次乘积；又把这个数作乘积，与第二次乘的积数相乘，再把所得的积相乘，又与“法”相乘，也能得到前面所讲的总数。求棋局总数有几种方法，只有这种方法最快捷。只要乘五次，就得出三百六十一个占所变化的棋局总数了。纵然千变万化，也不会超过这个数，棋局的总数就算尽了！

## 305. 弹 棋

### 【原文】

《西京杂记》云：“汉元帝好蹴鞠，以蹴鞠为劳，求相类而不劳者，遂为弹棋之戏。”予观弹棋绝不类蹴鞠，颇与击鞠相近，疑是传写误耳。唐薛嵩好蹴鞠，刘钢劝止之曰：“为乐甚众，何必乘危邀顷刻之欢。”此亦击鞠，

### 【译文】

《西京杂记》上说：“汉元帝喜爱踢球的游戏，但认为踢球太劳累了，求取类似踢球却不劳累的游戏，于是改玩弹棋的游戏。”我看弹棋的游戏绝对不同于踢球，而是跟击鞠非常相似，怀疑是传抄时的差错。唐代的薛嵩喜爱踢球，刘钢劝阻他说：“让人快乐的游戏很多，又何必冒险得到片刻的欢快呢。”这也是讲的“击鞠”，《唐书》错记作“蹴鞠”了。



method. First we multiply the “basic number” by itself. (The product is 135,851,717,448,287,334, which is the total number of arrangements of chess pieces for two lines with a total of 38 positions.\*) Then we use the product as the multiplier and multiply the basic number by the multiplier, and get the second result. After that, we multiply the second product by itself and get the third product. We then use the third product as the multiplier and get it multiplied by the second product, the fourth product is achieved. After multiplying the fourth product by itself and multiplying the basic number by the further product, we can get the same total number of arrangements of chess pieces. Among these different methods, this one is the quickest. (Only by making five calculations can the total number of arrangements of 361 chess pieces be worked out.) The total number of arrangements of chess pieces of *weiqi* will always remain so no matter what changes it may undergo. This is indeed the final number.

Translator’s notes.

\* *Weiqi* is otherwise called “go” in English

\* “稊” (*ti*) is a slip of pen made by the author. It should be replaced with “秭” (*zi*) according to Chinese way of calculation

\* This figure is miscalculated by the author

\* This figure is again miscalculated

### 305. *Tanqi*

*Miscellanies of the Western Han Dynasty* says: “Emperor Yuandi of the Western Han Dynasty liked ball kicking. But he later thought that such a game was too tiring and wanted to replace it with a game which was less tiring. So he started to play the chess game of *tanqi*.” In my eyes, the chess game of *tanqi* is completely different from kicking a ball, as it is very similar to a kind of game called “*jiju*” (meaning “hitting a ball”). Therefore I suspect that it is a copying mistake. Xue Song in the Tang Dynasty also liked ball kicking. Liu Gang said to him, “There are lots of games which can make us happy. Why do you risk yourself for momentary happiness?” The game referred here is actually “*jiju*.” However, it was mistakenly recorded





### 【原文】

《唐书》误述为蹴鞠。弹棋今人罕为之，有谱一卷，盖唐人所为。其局方二尺，中心高，如覆盂；其巅为小壶，四角微隆起。今大名开元寺佛殿上有一石局，亦唐时物也。李商隐诗曰：“玉作弹棋局，中心亦不平。”谓其中高也。白乐天诗：“弹棋局上事，最妙是长斜。”“长斜”谓抹角斜弹，一发过半局，今谱中具有此法。柳子厚《叙棋》用二十四棋者，即此戏也。《汉书》注云：“两人对局，白、黑子各六枚。”与子厚所记小异。如弈棋，古局用十七道，合二百八十九道，黑白棋各百五十，亦与后世法不同。

### 【译文】

弹棋的游戏，现在的人很少玩它，但有一卷棋谱，大概是唐代人所编。弹棋的棋盘二尺见方，当中高，像倒扣的盆；它的顶点是一个小壶，四角稍微高出。现在大名府开元寺佛殿上有一石棋盘，也是唐代的東西。李商隐的诗说：“玉作弹棋局，中心亦不平。”是讲棋盘当中高。白居易的诗说：“弹棋局上事，最妙是长斜。”“长斜”是说紧贴边角上斜弹，一发过半局，现今棋谱中仍有这种方法。柳宗元《叙棋》说用二十四枚棋子，指的就是这种游戏。《汉书》注说：“两个人对局，有白、黑棋子各六枚。”这和柳宗元所记的稍微有些差异。就像下围棋，古局用十七道，共计二百八十九道，有黑白棋子各一百五十枚，也和后来的玩法不同。



in *The Book of Tang* as “*cuju*” (meaning “ball kicking”) Though few people play the game of *tanqi*, a manual of such a chess game can still be found, which was probably compiled by people in the Tang Dynasty. The chessboard of *tanqi* is about two square *chi* with the middle part higher than other parts, and it looks like a basin being placed upside down. On the top of its middle part is a little pot with its four corners turning a bit upward. Now there is a stone chessboard in the central hall of the Kaiyuan Buddhist Temple in Daming Prefecture, which is also the product of the Tang Dynasty. Here are a few lines written by Li Shangyin: “The chessboard of *tanqi* is made of jade, / And its middle part is uneven.” From it we can know that the middle part of the chessboard is higher than other parts. The poem written by Bai Juyi goes as follows: “Of all the techniques used in the game of *tanqi*, / The most wonderful is the long-distance oblique shooting.” The long-distance oblique shooting means shooting the chess piece in an oblique way from the corner of the chessboard. The chess piece being shot in this way may reach the other half of the chessboard, which is still employed as a technique in today’s chess manual. In his *Chess Games*, Liu Zongyuan describes a game which has 24 chess pieces. Actually it is *tanqi*. According to the annotations to *The Book of Han*, *tanqi* is described as “a game of chess being played by two men, each with 6 black or white chess pieces.” This is slightly different from Liu’s description. Similarly *weiqi* in ancient times was also different from what it is today. It had 17 lines both in vertical and horizontal directions on the chessboard with a total number of 289 positions and each player had 150 black or white chess pieces.



## 306. 增乘法

### 【原文】

算术多门，如“求一”、“上驱”、“搭因”、“重因”之类，皆不离乘除。唯“增乘”一法稍异，其术都不用乘除，但补亏就盈而已。假如欲九除者，增一便是；八除者，增二便是。但一位一因之。若位数少，则颇简捷；位数多，则愈繁，不若乘除之有常。然算术不患多学，见简即用，见繁即变，不胶一法，乃为通术也。

### 【译文】

算术中的算法种类很多，例如像“求一”、“上驱”、“搭因”、“重因”等，这些算法都不能避免最基本的乘除演算。只有“增乘”一法稍有不同，演算时都不用乘除，只要把缺数补上，余数去掉就行了。如一个数用九除，只要在被除数下一位加上该数本身；如果用八除，只要在被除数下一位加上该数的两倍就成了。但必须在算每一位时都加一次。如果位数少，则颇为简捷；位数多时，算起来更繁，不如乘除法有一定之规。然而算术不怕多学，见到有简便的方法就采用、繁杂方法就改变，不拘泥于一种算法，这才是学算术的一般原则。



### 306. Multiplication Being Realized by Way of Addition

There are a lot of quick calculation methods in mathematics, such as “*quyi*”\*, “*shangqu*”\*, “*dayin*”\* and “*zhongyin*.”\* However, all these methods cannot avoid the basic multiplication and division. Only the method of “multiplication being realized by way of addition” is different, which does not resort to any multiplication and division. We need only add the insufficient number and cancel the remainder. For example, if a number is divided by nine, just add the number itself to the next place of the dividend. If a number is divided by eight, just add twice the number itself to the next place of the dividend. But each place of the dividend should be added once. If the dividend only contains few places, the method of calculation is quite convenient. If the dividend owns many places, the method is more complicated than ordinary multiplication and division which have fixed rules. However, it is of use to learn more calculation methods. Whenever we see simple and convenient methods, we should adopt them. Whenever we see complicated method, we should change them. This should be the general principle we stick to in learning mathematics.

#### Translator’s notes

\* *Quyi* is a kind of fast calculation method of multiplication and division in ancient China. If the digit of multiplier or divisor is one, addition can be used to replace multiplication while subtraction can be used to replace division. If it is not one, it can be made into one by way of doubling or reducing by half.

\**Shangqu* is a kind of fast calculation method of multiplication and division in ancient China. When the digit of the multipliers is 1 such as 21, 31, 91, we can take 1 away from them, treat them as 20, 30, 90, and multiply the multiplicand by the multipliers 20, 30, 90 before adding the result and multiplicand. For example,  $567 \times 31$  should first be made into  $567 \times 30 + 567$ .

\**Dayin* is a kind of fast calculation method of multiplication and division in ancient China. It can be interpreted as “multiplication through factorization.”

\**Zhongyin* is also a kind of fast calculation method of multiplication and division in ancient China. It can be interpreted as “multiplication through factorizing multipliers or multiplicands into digits.”



## 307. 活板印刷

### 【原文】

板印书籍，唐人尚未盛为之。自冯瀛王始印五经，已后典籍，皆为板本。庆历中，有布衣毕昇，又为活板。其法：用胶泥刻字，薄如钱唇，每字为一印，火烧令坚。先设一铁板，其上以松脂、蜡和纸灰之类冒之。欲印，则以一铁范置铁板上，乃密布字印。满铁范为一板，持就火炆之；药稍熔，则以一平板按其面，则字平如砥。若止印三二本，未为简易；若印数十百千本，则极为神速。常作二铁板，一板印刷，一板已自布字，此印者才毕，则第二板已具。更互用之，瞬息可就。每一字皆有数印，如“之”、“也”等字，每字有二十余印，以备一板内有重复者。不用则以纸贴之，每韵为一贴，木格贮之。有奇字素无备者，旋刻之，以草火烧，瞬息可成。不以木为之者，木理有疏密，沾水则高下不平，兼与药相粘，不可取。

### 【译文】

雕刻木板印刷书籍，唐朝人还没有广泛使用。从五代时冯道印五经开始，以后的经典书籍，全部采用刻板印刷了。庆历年间，平民毕昇又发明了活字印刷。他的方法是：用胶泥刻字，笔画凸出的部分像铜钱的边缘那样厚薄，每一个字做成一个印，用火把印烧硬。先用一块铁板，在上面涂一层松脂、蜡和纸灰等物制成的药料。要印书时，便将一个铁制的框子放在铁板上，在其中密密地排列字印。排满了一铁框就是一板，然后放在火上烤。等到松脂、蜡等药品逐渐融化，再用一块平板压在字面上，这样铁板上的字印就像磨刀石一样平整了。如果只印两三本书，这种方法还不算省事；如果要印数十本以至上百、上千本书，那就非常快速了。通常是准备两块铁板，一块板在印刷时，另一块板进行排字；第一块板刚印完，第二块板就已准备好了。两块板这样交替着使用，很快就可以把书印好。每一个字都制有好几个印。像“之”、“也”等常用字，每个字就有二十几个印，以备同一板里重复的字使用。不用时，就用纸写成标签贴上，每一个韵的字贴一个标签，装在木格子里贮存起来。遇到不常备的特殊字，就立即刻制，用草火一烧，转眼可成。之所以不用木料制作字印，是因为木料的纹理有疏有密，沾水以后便会高低不平，



### 307. Moveable Type Printing

The woodblock printing was not widely used in the Tang Dynasty. Ever since Feng Dao started to print the *Five Classics of Confucius* with the method of the woodblock printing in the Five Dynasties, all the classics were printed in such a way. During Qingli period of the reign of Emperor Renzong, a man called Bi Sheng invented the movable type printing. His method goes as follows: 1. Carve Chinese characters with clay and glue, making the protruding strokes of the characters as thin as the edge of copper coins; 2. Carve every character on a small block of moistened clay and then bake it to make it hard; 3. Coat an iron board with a layer made of pine gum, wax and paper ash. When he wants to print, he puts an iron frame on it and then fills the frame with hardened earthen types. Then he heats the board on the fire. When the pine gum, wax and other ingredients gradually melt, he uses another board to press onto the types. In this way the types on the board are made as level as a grindstone. If only two or three books are printed, the advantage of this method is not conspicuous. But when tens or hundreds of books are printed in this way, the speed will be greatly quickened and its convenience and efficiency will be fully revealed. Oftentimes two iron boards are prepared. When one is in use, the types are made and arranged for the other. When the first board finishes its printing task, the second one will be ready for use. By alternatively using the two boards, the printing of a book will be soon finished. In order to speed up the printing process, every character has several types. For example, characters most commonly in use such as “之” (meaning “of”) and “和” (meaning “and”) have more than 20 types for repetitive use. When these types are not in use, each of them will be labeled and stored up in the wooden shelves. When special characters that are not commonly used are needed, they will be made right on the spot. Such earthen types can be easily hardened by fire. Wood is not used to make types because the grain of wood is different from each other and it will bend upward or downward when being moistened. What is more,



### 【原文】

不若燔土，用讫，再火令药熔，以手拂之，其印自落，殊不沾污。昇死，其印为予群从所得，至今宝藏。

### 【译文】

而且木材与药料粘在一起，取不下来。不像烧泥做的字印，用完后再用火烤使药熔化，用手一拂，字印自己就会脱落，完全不沾药料。毕昇死后，他的一些活字字印被我的子侄们得到了，到现在还珍贵地保存着。

## 308. 精于历术的卫朴

### 【原文】

淮南人卫朴精于历术，一行之流也。《春秋》日蚀三十六，诸历通验，密者不过得二十六七，唯一行得二十九，朴乃得三十五，唯庄公十八年一蚀，今古算皆不入蚀法，疑前史误耳。自夏仲康五年癸巳岁至熙宁六年癸丑，凡三千二百一年，书传所载日食，凡四百七十五。众历考验，虽各有得失，而朴所得为多。朴能不用算推古今日月蚀，但口诵乘除，不差一算。凡大历悉是算数，令人就耳一读，即能暗诵；傍通历则纵横诵之。尝令人写历书，写讫，令附耳读之，有差一算者，读至其处，

### 【译文】

淮南人卫朴，精通历法，是唐代僧人一行那样的人物。《春秋》上记载有三十六次日食，用各种历法逐一验证，比较精密的也不过推算出二十六七次，只有一行推算出二十九次，而卫朴却推算出三十五次，只有鲁庄公十八年的那次日食，用古今的推算方法，都不能计算出来，这可能是前代史书记载错了。从夏朝仲康五年癸巳岁到熙宁六年癸丑岁，前后共三千二百零一年，有文献记载的日食共四百七十五次。用各种历法来考查验证，虽然各有差异，而以卫朴推算出来的为最多。卫朴能不用筹码推算古今的日月食，只用口算乘除，一个数字也不错。所有著名的大历所包含的大量的数字，他让人在耳边读一遍，就能暗中背诵；傍通历他能纵横背诵。



the ingredients such as paper ash cannot be taken away if it is glued onto the wood. As far as the ingredients glued onto the types made of clay are concerned, they can easily melt in the fire and the types will drop off with a gentle whisk. After Bi Sheng died, some of the types made by him were collected by my nephews, which are still well preserved till today.

### 308. Wei Pu

Wei Pu, a native of Huainan, was quite at home with calendars. He was as talented as Yixing, the famous monk in the Tang Dynasty. *The Spring and Autumn Annals* recorded 36 eclipses. When these records were checked against different calendars, 26 or 27 eclipses were calculated by using the calendar with remarkable accuracy, 29 eclipses were calculated by Yixing and 35 eclipses were calculated by Wei Pu. Only the eclipse which happened in the eighteenth year of the reign of Duke Zhuang of the state of Lu could not be calculated though all the ancient and modern calendars were consulted. Most probably, it was mistakenly recorded in the history books of previous dynasties. There were 3,201 years between the fifth year of the reign of Emperor Zhongkang of the Xia Dynasty (the year of *guisi*) and the sixth year of Xining period of the reign of Emperor Shenzong of the Song Dynasty (the year of *guchou*). During this period, 475 eclipses were recorded in related literatures. Various calendars were used to check these eclipses and different results were obtained. Yet Wei was the only man who calculated most eclipses. He was able to calculate all the eclipses which happened in ancient and modern times without resorting to calculating chips. Wei was good at oral multiplication and division and never made a single mistake. He could learn by heart all the large numbers contained in famous calendars even though they were read to him only once. He could even recite the whole non-official calendars in a reverse way. He once asked someone to transcribe a calendar. After the man finished the job, he asked him to read in his ear what





### 【原文】

则曰：“此误某字。”其精如此。大乘除皆不下照位，运筹如飞，人眼不能逐。人有故移其一算者，朴自上至下，手循一遍，至移算处则拨正而去。熙宁中撰《奉元历》，以无候簿，未能尽其术，自言得六七而已，然已密于他历。

### 【译文】

曾叫人抄写历书，写完后让人在耳边念给他听，如果错了一个数字，念到那里，他就说：“这里某字错了。”卫朴对历法竟能精通到这种地步。大数字的乘除他也不用定位，把算筹拨得飞快，旁人的眼睛也跟不上。有人故意移动了一个算筹，卫朴用手从上到下摸一遍，摸到移动算筹的地方，随即拨正而后取去。熙宁年间，卫朴编写《奉元历》，因为缺乏观测的记录，没有充分发挥他的才能。卫朴自己说，《奉元历》的准确度只不过六七成而已，就这样已经比其他的历法更为精密了。

## 309. 释 壮

### 【原文】

医用艾，一灼谓之一壮者，以壮人为法。其言若干壮，壮人当依此数，老幼羸弱量力减之。

### 【译文】

中医用艾灸，熏一个艾柱，就称为一壮。这是以健壮的人作为标准。中医上称多少壮，健壮的人应当根据这个数熏灸，而年老或年幼的，体质差的或瘦弱的则要根据情况减少。



he wrote down. When the man read a wrong figure, Wei immediately pointed it out, saying, “You read a wrong figure here.” This shows his intimate knowledge of calendars. When doing multiplication and division with large numbers, he just moved his calculating chips so quickly that other people could hardly catch his moves with their eyes. When a man deliberately moved one of his calculating chips, Wei immediately found it out by feeling up and down with his hands. Then he moved it back to its original position and finally took it away. During Xining period of the reign of Emperor Shenzong, Wei was in charge of compiling the *Fengyuan* Calendar. Due to the shortage of observation records, his talent was not fully displayed. Wei himself once said that only 60% to 70% of the *Fengyuan* Calendar was accurate. However, it was still more accurate than other calendars.

### 309. An Explanation of “*Zhuang*”

Moxibustion is a therapy commonly practiced in traditional Chinese medicine. One moxa cone to be burned for the medical treatment is called one “*zhuang*,” which is made according to the dosage for treating strong adults. When a certain amount of them are prescribed for strong adults, they should be treated accordingly. However, the old and the young or the weak and the feeble should be treated with fewer moxa cones.



## 310. 围棋战术

### 【原文】

四人分曹共围棋者。有术可令必胜。以我曹不能者，立于彼曹能者之上，令但求急，先攻其必应，则彼曹能者为其所制，不暇恤局，则常以我曹能者当彼不能者。此虞卿斗马术也。

### 【译文】

四个人分两方下围棋，有办法可以使我方必定取胜。用我方水平较差的人，挡在对方水平上乘的人之上。只要叫他下得快一些，先手攻击对方必然回应之处，那么对方水平上乘的人就被我方水平较差的人牵制住了，没时间再照应到全局，就派我方水平上乘的人去抵挡对方水平较差的人。这就是战国时虞卿的斗马术。

## 311. 西戎占卜法

### 【原文】

西戎用羊卜，谓之“跋焦”，卜师谓之“厮乱”。必定反。以艾灼羊髀骨，视其兆，谓之“死跋焦”。其法：兆之上为神明，近脊处为坐位。坐位者，主位也。近傍处为客位。盖西戎之俗，所居正寝，常留中一间以奉鬼神，不敢居之，谓之神明，主人乃坐其傍。以此占主客胜负。

### 【译文】

西戎用羊占卜吉凶的做法，称“跋焦”，而主持占卜活动的卜师称为“厮乱”。将艾火烧羊的大腿骨，看它的裂纹，称做“死跋焦”。它的方法是：裂纹上端是神灵，靠近脊椎的地方是坐位，坐位就是主位。靠近边缘的地方是客位。大概西戎的习俗，居室的正房，常常留出当中一间用来奉祀鬼神，人不敢居住，称为神明。主人就坐在它的旁边，用这一方法占卜主客的胜负。又有先对谷物念咒，用带咒语的谷物喂羊，羊吃了这种谷物，



### 310. Tactics in Playing Weiqi

When four people are divided into two groups to play *weiqi*, the right tactic can ensure the victory. First let one player with worse skills in Group A challenge the player with better skills in Group B. The player with worse skills in Group A should be quick in moving his chess pieces, attacking important positions that the player with better skills must defend. Being tied up by the player with worse skills in Group A, the player with better skills in Group B will have no time to take care of the whole situation and support his partner. Then the player with better skills in Group A can easily defeat the player with worse skills in Group B. This is the same as the technique employed in the horseracing matches by Yu Qing in the Warring States Period (475-221 BC).

### 311. Ways of Fortune-Telling by the Ethnic Minorities in the Northwest Regions

“*Bajiao*,” or killing lambs, is one of the ways of fortune-telling by the ethnic minorities living in the northwest regions. The man taking charge of the fortune-telling is called “*siji*” (the fortune-teller). One way is to burn the bone of the thigh of a lamb over Chinese mugworts and examine the cracks appearing on the bone. This method is called “*sibajiao*,” according to which the upper part of the crack is the position of the immortals, the part beside the vertebra is the “seating position,” namely, the position for the host, and the part close to the edge is the position of the guest. These ethnic minorities often set aside one of the main rooms in the house to hold sacrificial ceremonies for the ghosts and gods. They call it “the room for the gods” and dare not live in it. The master of the house just sits near it, deciding whether he himself or the guest will be the winner of the fortune-telling by using such a method. And these ethnic minorities have another way to tell fortunes. First a fortune-teller chants incantations to cereal crops. Then he feeds a lamb with such cereal crops. After eating these crops, the lamb will shake its head automatically. Finally, the fortune-teller kills



### 【原文】

又有先咒粟，以食羊，羊食其粟，则自摇其首，乃杀羊视其五脏，谓之“生跋焦”。其言极有验，委细之事，皆能言之。生跋焦土人尤神之。

### 【译文】

就会自动摇头，于是杀了羊看它的五脏，称做“生跋焦”。占卜者讲的话极其灵验，再琐碎细小的事，也都能说出来。当地人对生跋焦尤其信奉。

## 312. 梵天寺木塔

### 【原文】

钱氏据两浙时，于杭州梵天寺建一木塔，方两三级，钱帅登之，患其塔动。匠师云：“未布瓦，上轻，故如此。”乃以瓦布之，而动如初。无可奈何，密使其妻见喻皓之妻，赂以金钗，问塔动之因。皓笑曰：“此易耳，但逐层布板讫，便实钉之，则不动矣。”匠师如其言，塔遂定。盖钉板上下弥束，六幕相联如肱篋，人履其板，六幕相持，自不能动。人皆伏其精练。

### 【译文】

钱氏割据两浙时，在杭州梵天寺修建了一座木塔，才修建到两三层，钱帅登上木塔，嫌它晃动。工匠说：“因为没有铺瓦，上面显得轻了，所以才这样。”于是铺上瓦，但是塔还是像原来一样晃动。工匠实在没有办法，暗中叫他的妻子去见喻皓的妻子，将金首饰赠送给她，借此请教木塔晃动的原因。喻皓笑着说：“这很容易，只要在每一层铺完木板之后，用钉子把它钉牢，就不会晃动了。”工匠按照喻皓的说法去做，木塔就稳定了。大概钉牢的木板上下更紧密相束，六面联结得像箱子，人在楼板上走，六面互相支撑，木塔当然不会再晃动了。人们都佩服喻皓的高明。



the lamb to examine its internal organs. This method is called “*shengbajiao*.” And the fortune-teller’s words often turn to be very efficacious. He can even tell those trivial things in detail. The method of the “*shengbajiao*” is particularly favored by the local people.

### 312. Wooden Pagoda in the Fantian Temple

When Qian Liu and his descendants ruled over Liangzhe\*, a wooden pagoda was built up in the Fantian Temple in Hangzhou. Hardly had the first two or three floors been finished when Qian Ti, the grandson of Qian Liu, ascended the pagoda and found that it was shaky. The architect explained, “As tiles are not yet laid, the upper part of the pagoda is light. That is why you feel it is shaky.” However, the pagoda was still shaky even after the tiles had been laid. As he was unable to solve the problem, the architect secretly sent his wife to see the wife of Yu Hao, the famous architect, to seek his help. He gave Yu’s wife a lot of gold jewelry as gifts, hoping that Yu could explain why the pagoda was shaky. Yu smiled and said, “It is quite easy. After laying the wooden boards on each floor, fix them with nails. In this way, the pagoda will not shake any more.” Following Yu’s words, the architect successfully stabilized the pagoda. As the wooden boards probably gripped each other more closely after being nailed, the six sides were connected like a trunk. When people stepped on the floors, the six sides supported each other and the pagoda did not shake again. People all admired Yu Hao for his intelligence.

#### Translator’s notes

\* Liangzhe refers to present-day Zhejiang, Shanghai and southern Jiangsu



### 313. 须眉毛发

#### 【原文】

医者所论人须发眉，虽皆毛类，而所主五脏各异，故有老而须白眉发不白者，或发白而须眉不白者，脏气有所偏故也。大率发属于心，禀火气，故上生；须属肾，禀水气，故下生；眉属肝，故侧生。男子肾气外行，上为须，下为势。故女子、宦人无势则亦无须，而眉发无异于男子，则知不属肾也。

#### 【译文】

医家认为人的胡须、头发、眉毛，虽说都是毛发，但从属于不同的内脏器官，所以有人老了，胡须白了而眉毛、头发不白；有人头发白了而胡须、眉毛不白，这是五脏之气有所偏重的缘故。一般来说，头发从属于心脏，承受火气，所以向上生长；胡须从属于肾脏，承受水气，所以往下生长；眉毛从属于肝脏，所以朝旁边生长。男性的肾气向外发散，上表现为胡须，下表现为男性生殖器。所以女性及宦官因没有男性生殖器，也就没有胡须，但眉毛和头发与男性没有两样，由此也可以知道眉毛和头发是不从属于肾脏的。

### 314. 医不可恃书以为用

#### 【原文】

医之为术，苟非得之于心，而恃书以为用者，未见能臻其妙。如术能动钟乳，按《乳石论》曰：“服钟乳，当终身忌术。”五石诸散用钟乳为主，复用术，理极相反，不知何谓。予以问老医，皆莫能言其义。

#### 【译文】

医作为一门学问，如果不是心领神会，单凭书本知识去套用，不能达到神妙境界。如白术能激发钟乳石的药性，按《乳石论》说：“服钟乳石应当终生忌服白术。”五石散一类的药剂，用钟乳石作主药，又用白术，药理完全相反，不知道怎么解释。我请教了一些有经验的老医生，



### 313. Beard, Eyebrow and Hair

According to the theories of traditional Chinese medicine, a man's beard, eyebrow and hair all belong to the category of hair, yet they are affiliated to his different internal organs. When a man gets old, his beard may turn white, though his eyebrow and hair are not white. On the contrary, some other people may only have white hair, but their beards and eyebrows are not white. This is because the functions of a man's five internal organs differ from each other. \* For example, the hair on a man's head is related to his heart and embodies the essence of fire. That is why it grows upward. The beard is related to a man's kidney and embodies the essence of water. That is why it grows downward. The eyebrow is related to a man's liver. That is why it grows sidewise. The essence of a man's kidney disperses outward. The beard is its embodiment in the upper part of the body while male genitals are its embodiment in the lower part of the body. That is why women and eunuchs do not have male genitals and beards, though their eyebrows and hair are the same with those of men. From this we know that eyebrow and hair are not related to kidney.

#### Translator's note

\* According to the theories of traditional Chinese medicine, a man's five internal organs, namely, heart, kidney, liver, lungs and spleen are related to fire, water, wood, metal and earth respectively.

### 314. Medical Knowledge Cannot Only Be Gained from Books

Medicine is a branch of learning. If one only depends on the book knowledge and does not seek to fully understand it, he cannot make himself a mastermind in the medical field. For example, the rhizome of large-headed atractylodes actually can stimulate the medical qualities of stalactites. According to the *Theories on Stalactites*, "Those who take stalactites as medicine should never take the rhizome of large-headed atractylodes." However some powdered medicines such as "five-stone powders" use stalactites as their main ingredients and contain the rhizome of large-headed atractylodes. The medical qualities of stalactites and the rhizome of large-headed atractylodes are contradictory. Not knowing why





### 【原文】

按《乳石论》云：“石性虽温而体本沉重，必待其相蒸薄然后发。”如此，则服石多者，势自能相蒸，若更以药触之，其发必甚。五石散杂以众药，用石殊少，势不能蒸，须藉外物激之令发耳。如火少，必因风气所鼓而后发；火盛，则鼓之反为害，此自然之理也。故孙思邈云：“五石散大猛毒。宁食野葛，不服五石。遇此方即须焚之，勿为含生之害。”又曰：“人不服石，庶事不佳；石在身中，万事休泰。唯不可服五石散。”盖以五石散聚其所恶，激而用之，其发暴故也。古人处方，大体如此，非此书所能尽也。况方书仍多伪杂，如《神农本草》，最为旧书，其间差误尤多，医不可以不知也。

### 【译文】

但他们都说不出其中的道理。考察《乳石论》说：“钟乳石的药性虽然温和，但它的质体原本沉重，一定要等到药物互相作用后，才能发散。”这样，服用钟乳石多的，势必能够自相激发药性，如果再用别的药物去激发它，药性发散必然很厉害。五石散配有许多别的药物，用钟乳石很少，当然不能互相激发其药性，因此要借助另外的药物激发它，使它发散。这好比火力小时必须借助风吹然后才能使火旺，火旺时风吹反而不好，这是自然的道理。所以孙思邈说：“五石散毒性猛烈，宁可吃野葛，不可服五石散，碰到五石散的方子马上要烧掉，免得害人。”他又说：“人不服用石钟乳，身体各方面的功能要受影响。石钟乳在体内，万事安宁。只是不可服用五石散。”大概五石散聚集了石钟乳中有害的东西，加上白术一类药物的激发，使毒性作用更为猛烈的缘故。古人处方大体是这样的，不是这本书所能概括完的。况且药书还有很多虚假之处，像《神农本草经》是最古老的药书，其中错误尤其多，做医生的不可不知道！



they should be put together, I asked some senior doctors for advice. Yet they all failed to provide me with a satisfactory answer. I then consulted *Theories on Stalactites* and read the following sentences: “Stalactites are mild in medical quality and heavy in weight. Only after mixing them with other medicines can their medical quality be fully released.” Hence the more stalactites a man takes, the sooner their medical quality can be released. If they are taken together with other medicines, their medical quality can be released more quickly and more effectively. As “five-stone powders” contains many other ingredients and few stalactites, its medical quality cannot be fully released unless some other stimulants are added to it. This resembles the way of building up a big fire. When the fire is dull, only the wind can make it brisk. But when the fire is already big enough, the wind can only do harm to it. This is just the common sense. Therefore, Sun Simiao said, “‘Five-stone powders’ is very poisonous. Better to take ‘yege’\* than to take ‘five-stone powders.’ Burn any prescription containing this kind of medicine immediately. Do not let it do harm to people.” He added, “If a man does not take stalactites, his health is likely to be affected. If he takes it, he will have a sound body. The only thing he should avoid is ‘five-stone powders.’” Probably “five-stone powders” contains the poisonous ingredients of stalactites. Stimulated by the rhizome of large-headed atractylodes, it will become more poisonous. Many ancient prescriptions are contradictory to each other, which cannot be fully included in this book. What is more, there are many fallacies in medical books. For instance, *Herbal Medicine Tasted by Shennong* is the most ancient medical book, in which there are many mistakes. Being a doctor, one must know about it.

Translator’s note:

\* *Yege* is a poisonous Chinese herb



## 315. 芎蒭和苦参

### 【原文】

予一族子，旧服芎蒭。医郑叔熊见之云：“芎蒭不可久服，多令人暴死。”后族子果无疾而卒。又予姻家朝士张子通之妻，因病脑风，服芎蒭甚久，亦一旦暴亡。皆予目见者。

又予尝苦腰重，久坐，则旅距十余步然后能行。有一将佐见予曰：“得无用苦参洁齿否？”予时以病齿用苦参数年矣。曰：“此病由也。苦参入齿，其气伤肾，能使人腰重。”后有太常少卿舒昭亮用苦参揩齿，岁久亦病腰。自后悉不用苦参，腰疾皆愈。此皆方书旧不载者。

### 【译文】

我有一个同族的侄子原来服用芎蒭，医生郑叔熊见到了便说：“芎蒭不可长久服用，常会使人突然死亡。”后来我的同族侄子果然无病而突然死亡。另外，我有一个在朝廷做官的亲家张子通的妻子，因患脑风头痛，服芎蒭很长时间了，也在一天突然死亡，这都是我亲眼看到的。

另外，我曾经苦于腰部沉重，久坐之后，起立走路时要很艰难地走十几步，然后才能正常行走。有个将官见到我这样，便说：“你是不是用苦参洁齿了？”我当时患牙痛，用苦参擦牙已几年了。他说：“这正是引起腰痛的原因。苦参的药气进入牙齿。这种药气伤肾，会使人腰部沉重。”后来太常寺少卿舒昭亮用苦参擦牙，时间久了，也得了腰痛。自此之后，我们都不用苦参擦牙，腰痛也都好了。这些都是医书上没有记载过的。



### 315. *Chuanxiong* and Light Yellow Sophora Root

One of my nephews used to swallow *chuanxiong* on a regular basis.\* Seeing that, a doctor called Zheng Shuxiong said, “*Chuanxiong* cannot be taken for a long time, as it often causes sudden death.” True to his words, my nephew later suddenly died without any disease. And I have one more story. The wife of Zhang Zitong, an official of the royal court and a relative of mine by marriage, also had been taking *chuanxiong* for a long time as she suffered from headache. She, too, suddenly died one day. These were what I saw with my own eyes.

I used to have an aching back. After sitting for a while, I could hardly walk like a normal person without first taking more than ten steps with great difficulty. Seeing that, one of the army officers said, “Did you use light yellow sophora root to clean your teeth?” He guessed right. At that time I suffered from toothache and I had been using light yellow sophora root for several years. The officer then said, “I have found the reason for your backache. The poisonous ingredients of light yellow sophora root have entered into your teeth and body, which are harmful to your kidney and your waist.” Later, Shu Zhaoliang, Deputy Director of the Department of Taichang, used it to clean his teeth. And soon he also suffered from backache. Since then we all stopped using light yellow sophora root to clean our teeth and our backaches were soon gone. All these were not recorded in medical books.

Translator’s note:

\* *Chuanxiong* is a traditional Chinese medicine noted for its special function of improving blood circulation, clearing and activating the main and collateral channels and relieving rheumatic pains, etc



## 316. 临 帖

### 【原文】

世之摹字者多为笔势牵制，失其旧迹。须当横摹之，泛然不问其点画，惟旧迹是循，然后尽其妙也。

### 【译文】

世上临摹字帖的人大多被笔势所束缚，丢失了原来字迹的神韵。应当横向临摹，完全不管它的点画，只遵循字迹的本来精神，然后才能完全得到它的奥妙。

## 317. 蔡襄散草论

### 【原文】

古人以散笔作隶书，谓之“散隶”。近岁蔡君谟又以散笔作草书，谓之“散草”，或曰“飞草”。其法皆生于飞白，亦自成一家。

### 【译文】

古人用散笔写隶书，称为“散隶”。近年来，蔡君谟又用散笔写草书，称它为“散草”，也有人称它为“飞草”。“散隶”、“散草”都是从“飞白”的字体中演生出来的，也自成一家。

## 318. 泻肝救脾

### 【原文】

四明僧奉真，良医也。天章阁待制许元为江淮发运使，奏课于京师。方欲入对，而其子疾亟，瞑而不食，惓惓欲死逾宿矣。使奉真视之，曰：

### 【译文】

四明有个奉真和尚，是个高明的医生。天章阁待制许元任江淮发运使，回京向皇帝汇报税收情况。正要进宫奏对时，他的儿子病情很危险，闭着眼睛不吃东西，奄奄一息已经一夜了。请奉真来看了以后，奉真说：



### 316. Imitating Calligraphy Works

Those who imitate works of calligraphy of great masters are often fettered by the strokes of the original works. As a result, the artistic flavor and real charm of the great works is lost. In my opinion, we should copy them horizontally, observing the original style and not caring about the small strokes. In such a way we can fully understand and learn the charm and artistic flavor of the great works of calligraphy.

### 317. Randomly-Made Cursive Scripts

Ancient people used “random strokes,” a kind of calligraphy style, to write official scripts. Hence such calligraphy was called “randomly-made official scripts.” In recent years Cai Xiang uses “random strokes” to write cursive scripts. He calls it “randomly-made cursive scripts,” and some other people call it “flying cursive scripts.” Both “randomly-made official scripts” and “randomly-made cursive scripts” evolve from another kind of style of calligraphy called “*feibai*”<sup>\*</sup> and they both form a unique school of calligraphy.

Translator’s note

\* *Feibai* is a style of calligraphy characterized by hollow strokes, as if done with a half-dry brush

### 318. Releasing Excessive Substance in the Liver to Save Life

In Siming there was a monk called Fengzhen, who was famous for his superb medical skills. When Xu Yuan, a fourth-rank official in the Tianzhang Royal Stack, took the position of the Director of the Department of Food Transportation in Jianghuai, he once went back to the capital city to report to the emperor about the affairs related to taxation. When Xu was about to go to the court to see the emperor, his son was critically ill. With his eyes closed and his stomach unfed, his son had been on the verge of death for the whole night. Xu sent for Fengzhen to treat his son, who said after making a diagnosis, “Your son’s spleen has



### 【原文】

“脾已绝，不可治，死在明日。”元曰：“观其疾势，固知其不可救。今方有事须陛对，能延数日之期否？”奉真曰：“如此似可。诸脏皆已衰，唯肝脏独过。脾为肝所胜，其气先绝，一脏绝则死。若急泻肝气，令肝气衰，则脾少缓，可延三日。过此无术也。”乃投药，至晚乃能张目，稍稍复啜粥，明日渐苏而能食。元甚喜。奉真笑曰：“此不足喜，肝气暂舒耳，无能为也。”后三日果卒。

### 【译文】

“脾已完全丧失了功能，不能治了，死期将在明天。”许元说：“看他的病势，自然知道是不能救了，可现在正赶上我有事必须当廷奏对，能不能使他延长几天期限？”奉真说：“这样似乎还有可能。他的各脏器功能都已衰竭了，唯独肝脏过于旺盛，脾脏被肝脏所克，脾气先要丧失。而任何一脏丧失功能就要死亡。如果马上疏泻肝气，使肝气衰减，那么脾就能稍有缓解，这样还可以延长三天，以后就没有办法了。”于是下了药，到晚上病人就睁开了眼睛，又略微吃了点粥，第二天渐渐苏醒而且能吃饭了。许元很是高兴。奉真笑着说：“这不值得欢喜，不过是肝气暂时得到疏泻罢了，解决不了什么问题的。”过了三天，许元的儿子果然死了。



completely lost its function. I cannot bring him back to life. He will die tomorrow.” Xu said, “Judging by his illness, we know that he can hardly be cured, but it so happens that today I am going to the court to see the emperor. Can you prolong his life for several more days?” Fengzhen answered, “This is possible. All his other internal organs are prostrated except his liver which functions in an excessive way. Being overwhelmed by it, his spleen has lost its function. If any of the internal organs loses its function, it will result in death. However, if the excessive substance in his liver is immediately released and the function of the liver is somewhat weakened, the function of your son’s spleen can be temporarily revived. In this way your son’s life can be prolonged for three more days. Yet after that, there will be no way to save him.” Fengzhen then wrote out his prescription. That night Xu’s son opened his eyes and even ate some porridge. The next day he gradually regained his consciousness and was able to take meals. Seeing that, Xu was very happy. But Fengzhen warned him, “Do not be overjoyed. The excessive substance in his liver is only temporally released. I cannot save your son’s life.” Three days later, Xu Yuan’s son died.



卷十九·器用

319. “黄目”考

【原文】

《礼书》所载黄彝，乃画人目为饰，谓之“黄目”。

予游关中，得古铜黄彝，殊不然。其刻画甚繁，大体似缪篆，又如栏盾间所画回波曲水之文，中间有二目，如大弹丸，突起煌煌然，所谓“黄目”也。视其文，仿佛有牙角口吻之象。或谓“黄目”乃自是一物。

又，予昔年在姑熟王敦城下土中得一铜钲，刻其底曰：“诸葛士全苍鸣钲。”“苍”即古“落”字也，此部落之落。士全，部将名。其钲中间铸一物，有角，羊头，其身亦如篆文，如今时术士所画符，旁有两字，乃大篆“飞廉”字，篆文亦古怪，则钲间所图，盖飞廉也。飞廉，神兽之名。淮南转运使韩持正亦有一钲，所图飞廉及篆字，与此亦同。

【译文】

《礼书》上所记载的黄彝，画人的两目为装饰花纹，叫做“黄目”。

我到关中，得到一件古代的铜黄彝，完全不像《礼书》说的那个样子。它的器身上的纹饰很繁缛，大体上像王莽时出现的很屈曲的“缪篆”字体，又像栏杆上所画的回旋形的辟邪图案，中间有二目，像大弹丸那样大，突出而且很光亮，这就是所谓的“黄目”了。从全部花纹来看，仿佛有牙、角、嘴和口吻的形象，所以有人认为“黄目”是一种动物。

另外，我过去在姑熟王敦城址中还得到一件出土的铜钲，它的底部刻有“诸葛士全苍鸣钲”的铭文。“苍”即是古“落”字，这就是“部落”的“落”。诸葛士全是部将的名字。钲中间铸有动物，有角，有羊头，它的身上的花纹也像篆体字一样，又像现在道士画的符。边上有两个字，是大篆体“飞廉”字样，篆字也写得很古怪；看来钲上的花纹，就是“飞廉”了。“飞廉”，是神兽的名字。淮南转运使韩持正也有一钲，所画的“飞廉”纹饰和篆体铭文，和我的相同。



## Section Nineteen Artifacts and Implements

### 319. A Study on “Yellow Eyes”

According to *The Book of Rituals*, the ornate patterns on the “yellow wine utensil” look like a person’s two eyes and are called “yellow eyes.”

When I was in Guanzhong, I got an ancient “yellow wine utensil” made of bronze, which was completely different from what was described in *The Book of Rituals*. Its ornament was very flowery and was shaped like a kind of coiling Chinese characters called “*miaozhuan*,” which appeared during the reign of Wang Mang. The ornament also resembled the circling pattern being painted on the railings to exorcise the evils. In the middle of the ornamental patterns were two eyes as large as big balls. Protruding and shining, they were called “yellow eyes.” Viewing all the ornamental patterns in details, I found that some of them looked like teeth, horns and mouths. Hence “yellow eyes” were believed to be a kind of animal.

I also got a military copper gong, which was unearthed from the site of the ancient city built by Wang Dun in Gushu. At the bottom of this gong are inscribed the following characters: “诸葛士全茗鸣钲” (meaning that this gong was used by Zhuge Shiquan, the general of the clan). “茗” (*luo*) is the ancient form of “落” which means “clan” while “Zhuge Shiquan” is the name of the general. Right in the center is an animal cast in bronze, which has horns and a head like that of a sheep. The ornamental patterns on its body also resemble the seal scripts or magic figures and incantations drawn by a Taoist. Beside the animal are two seal characters. Though written in a bizarre fashion, they can still be recognized as “飞廉” (*feilian*). Probably the animal on the musical instrument is called “*feilian*,” a celestial animal in fairy tales. Han Chizheng, Governor of Huainan, also owns a gong. Its ornamental patterns and the seal characters inscribed on it are exactly the same with mine.



## 【原文】

以此验之，则“黄目”疑亦是一物，飞廉之类，其形状如字非字，如画非画，恐古人别有深理。大抵先上之器，皆不苟为。昔夏后铸鼎，以知神奸，殆亦此类。恨未能深究其理，必有所谓。或曰：“《礼图》樽彝，皆以木为之，未闻用铜者。”此亦未可质，如今人得古铜樽者极多，安得言无？如《礼图》“瓮以瓦为之”，《左传》却有“瑶瓮”；“律以竹为之”，晋时舜祠卜乃发得“玉律”，此亦无常法。如“蒲谷璧”，《礼图》悉作草稼之象，今世人发古冢得蒲璧，乃刻文蓬蓬如蒲花数时；谷璧如粟粒耳。则《礼图》亦未可为据。

## 【译文】

从而也可以证明，“黄目”可能也是一种动物，像“飞廉”这类花纹图案，它的形状，像字不是字，像画不是画，古代人这样做，恐怕别有深刻的含义。大致上古代的器物，都不是随随便便做出来的。过去夏代的帝王铸鼎，铸成各种形象，是为了使人们懂得害人的鬼神，大概类似这种情况。其中必有它深刻的含义，遗憾的是我们还不能深刻地推究这些道理。有人说：“《礼图》所载的樽、彝等器物，都是用木制的，没有听说过有铜制的。”这种说法也不可信，现在人们发现古铜樽的很多，怎么能说没有呢？如《礼图》中说“瓮是陶制的”，但《左传》中却有“玉瓮”的记载。“定音管是竹制的”，但晋代舜祠地下曾出土过玉制的定音管，这些也都没有一定的规定。又如“蒲谷璧”，《礼图》都把它的花纹画成草和禾稼的形象，但现在人发掘古墓得到的蒲璧，上面刻的花纹像茂盛的蒲花；谷璧的花纹像粟粒形。看来《礼图》这部书也是不能作为根据的。



The above examples may prove that “yellow eyes” probably refer to a kind of animal. Ornamental patterns such as “*feilian*” look like Chinese characters and paintings, but they are not really so. By carving such patterns the ancient people may want to convey profound meanings. Generally the ancient utensils were not manufactured at will. In the past, emperors in the Xia Dynasty cast many tripods of different images to warn people of the evil spirits. The making of the “yellow eyes” is probably for the same purpose. It must have profound meanings. It is a pity that we cannot reason them out. Some people say, “The wine utensils recorded in *The Paintings of Rituals* are all made of wood. We have never heard that they are made of bronze.” Such saying is also unreliable. Nowadays people have found many bronze wine utensils. How can they say that bronze wine utensils do not exist? What’s more, according to *The Paintings of Rituals*, “urns are made of clay.” However, records can be found in *Zuozhuan* that “there are urns made of jade.” *The Paintings of Rituals* says: “Pitch pipes are made of bamboo,” but a jade pitch pipe was unearthed in a memorial temple for Emperor Shun built in the Jin Dynasty. These examples indicate that there are no fixed rules for the production of different utensils. “The Jade Ritual Objects of Cattail and Grain” are painted as round jade objects with patterns of grass and crops in *The Paintings of Rituals*. However, a real piece of “jade ritual object of cattail” is carved with patterns of cattail while a real piece of “jade ritual object of grain” is carved with patterns of millets. Hence we can know that the examples in *The Paintings of Rituals* are not one hundred percent reliable.



## 320. “罍” 考

### 【原文】

《礼书》言“罍”画云雷之象，然莫知雷作何状。今祭器中画雷，有作鬼神伐鼓之象，此甚不经。

予尝得一古铜罍，环其腹皆有画，正如人间屋梁所画曲水，细观之，乃是云、雷相间为饰。如☰者，古云字也，象云气之形；如☳者，雷字也，古文☳为雷，象回旋之声。其铜罍之饰，皆一☰一☳相间，乃所谓“云、雷之象”也。

今《汉书》罍字作罍，盖古人以此饰罍，后世自失传耳。

### 【译文】

《礼书》上说罍上刻画有云雷的形象，但不知道雷是什么样子的。现在祭祀用的器具中有把雷刻画成鬼神敲鼓的样子，这是非常荒谬的。

我收藏过一件古代铜罍，周身都有刻画的纹饰，很像人们屋梁上所画的辟邪图案，仔细一看，才知道这就是云雷相间的纹饰。画☰形的，就是古代的“云”字，它的形状像云气一样；画☳形的，就是古代的雷字，它象征着回旋的声音。铜罍上的纹饰，都是一☰一☳相间，这就是所说的“云雷”的形象。

现在《汉书》上还把“罍”字写成“罍”字，原来古代用这个形象作纹饰，但后来年代久了，也就失传了。

## 321. “吴钩” 考

### 【原文】

唐人诗多有言“吴钩”者。吴钩，刀名也，刃弯。今南蛮用之，谓之“葛党刀”。

### 【译文】

唐代人的诗中常有说“吴钩”的诗句。吴钩，刀名，刀口是弯的。今南方各族用这种刀，称之为“葛党刀”。



### 320. A Study on a Wine Utensil Called “罍”(Lei)

According to *The Book of Rituals*, “罍”(lei) is a wine utensil carved with patterns of clouds and thunders. However, nobody knows their exact images. On today’s utensils used in sacrificial ceremonies, “罍”(lei) is a ghost beating drums, which is really absurd.

Among my collections there is a piece of ancient “lei” made of bronze. It has many carved ornamental patterns which look like the ones that people paint on the beams to exorcise the evils. Viewing them in details, we can find that these are patterns of clouds alternating with those of thunders. One of them is in the shape of 𠄎 which resembles the cloud and is actually the ancient Chinese character “云” (meaning “cloud”). The other 𠄎 is the ancient Chinese character “雷”(meaning “thunder”), which symbolizes the reverberating sound. The ornamental patterns carved onto the bronze “lei” are alternating with each other, which are actually the images of clouds and thunders mentioned in *The Book of Rituals*.

In *The Book of Han* the character “罍”(lei) is written in another form 罍, which was used as an ornamental pattern in old days. However, with the passing of time, it is no longer in use.

### 321. A Study on “Wu Hook”

“Wu Hook” is often mentioned in the poems written by poets in the Tang Dynasty. It is a name for a kind of sword with a curved blade. Nowadays it is often used by the ethnic minorities in the southern regions, which is called “Gedang knife” there.



## 322. 虚能纳声

### 【原文】

古法以牛革为矢服，卧则以为枕。取其中虚，附地枕之，数里内有人马声，则皆闻之。盖虚能纳声也。

### 【译文】

古代用牛皮做箭袋，睡觉时拿它当枕头。是利用它里面的空腔，放在地上枕着，几里以内有人马声都能听见。这是因为空腔能接受声音的缘故。

## 323. 铜弩机考

### 【原文】

郢州发地得一铜弩机，甚大，制作极工。其侧有刻文曰：“臂师虞士，牙师张柔。”史传无此色目人，不知何代物也。

### 【译文】

郢州地方掘地时发现一架铜弩机，非常大，制作得也非常精巧。它的旁侧有雕刻的文字，写着：“臂师虞士、牙师张柔。”历史记载没有这样的色目人，不知这铜弩机是哪一个朝代的東西。

## 324. 神臂弓

### 【原文】

熙宁中，李定献偏架弩，似弓而施干蹬。以蹬距地而张之，射三百步，能洞重札，谓之“神臂弓”，最为利器。李定本党项羌首，自投归朝廷，官至防团而死，诸子皆以骁勇雄于西边。

### 【译文】

熙宁年间，李定献出一台偏架弩，样子像弓，不过装有干蹬。使蹬离地张开弓，能射出三百步远，可以穿透较厚的铠甲，人们称它为“神臂弓”，是一种非常锐利的武器。李定本来是党项羌族的首领，自从归附朝廷后，一直做到防团的官职后才死去。他的几个儿子都以勇敢善战而称雄于西部边疆一带。



### 322. A Hollow Cavity Absorbs Sound

In ancient times soldiers made use of cattle hide as the arrow container. When they slept, they took the advantage of its hollow cavity and used it as their pillowcase. In this way, they were able to hear the sound coming from several miles away because the hollow cavity could absorb sound.

### 323. A Study on a Bronze Crossbow

A very large and finely-made bronze crossbow was unearthed in Yunzhou. At the one side of it were carved the following characters: "The bow arm is made by Yu Shi while the trigger is made by Zhang Rou." However, names of such the Semu ethnic minority were not recorded in any history books. Hence the origin of the crossbow still remains mysterious.

### 324. "Super-Strong Crossbow"

During Xining period of the reign of Emperor Shenzong, Li Ding presented to the emperor an unusual crossbow. It looked like an ordinary bow, but was equipped with a connecting rod and a ring-shaped pedal. If the pedal was pushed with the foot and the bow was drawn to its full, the crossbow could shoot an arrow 300 meters away and pierce through thick armour. Hence, people called it "super-strong crossbow." Li was originally the leader of the Dangxiang clan of the Qiang ethnic minority. Since he yielded to the Song Dynasty, he loyally worked for the emperor as the head of local militia until his death. His several sons were all famous for their bravery and military talents in the western border regions.





## 325. 沈卢鱼肠

### 【原文】

古剑有“沈卢”、“鱼肠”之名。“沈卢”谓其湛湛然黑色也。古人以剂钢为刃，柔铁为茎干；不尔则多断折。剑之钢者，刃多毁缺，“巨阙”是也，故不可纯用剂钢。“鱼肠”即今蟠钢剑也，又谓之松文。取诸鱼燔熟，褫去胁，视见其肠，正如今之蟠钢剑文也。

### 【译文】

古代宝剑中，有名叫“沈卢”和“鱼肠”的。“沈卢”是指这种剑有深黑色的光泽。古代的人把硬度较大的钢做剑刃，用韧性较好的熟铁做剑柄和剑脊，如果不这样剑就容易折断。但制剑用太坚硬的钢，剑刃又会一砍就出现缺口，像“巨阙”就是这样，因此制剑不能全部用硬钢。“鱼肠”剑就是现在的蟠钢剑，又叫松文剑。把鱼烧熟，剥去胸部两旁的肉，看到鱼的肠子，就像现在蟠钢剑上的花纹一样。

## 326. 古冢之发掘

### 【原文】

济州金乡县发一古冢，乃汉大司徒朱鲋墓，石壁皆刻人物、祭器、乐架之类。人之衣冠多品，有如今之幞头者，巾额皆方，悉如今制，但无脚耳。妇人亦有如今之垂肩冠者，如近年所服角冠，两翼抱面，下垂及肩，略无小异。人情不相远，千余年前冠服，已尝如此，其祭器亦有类今之食器者。

### 【译文】

济州金乡县发掘了一处古墓，是汉朝大司徒朱鲋的墓，墓道石壁上都刻着人像、祭祀的器具及乐架一类的图形。人像穿的衣服、戴的帽子品种很多，有像现在的头巾的，头巾额面处都是方形，全像现在的剪裁式样，只是没有垂脚罢了。妇女穿戴的，也有像现在那样垂脚到肩上的帽子，就像近些年所戴的角冠，两翼贴着脸部，下面垂到肩头，没有一点点差别。人们的情致差别不远，即使是一千多年前的帽子和服装，已经像现在的式样。那些祭祀器具也有类似现在的饮食器具的。



### 325. The Precious Swords of “*Shenlu*” and “*Yuchang*”

“*Shenlu*” and “*yuchang*” are very famous ancient swords. “*Shenlu*” refers to the sword which has dark black luster. Ancient people used steel of greater hardness as its blade and the wrought iron of greater tenacity as its main body to prevent it from being broken. If a sword made of super hard steel is used to cut a hard object, it will cut small notches across its sharp edge. Such shortcomings exist in some swords such as “*juque*.” So hard steel cannot be used in every part of the sword. “*Yuchang*” is today’s “coiling steel sword,” which is also called “*songwen* sword.” When we remove the cooked fish meat from its belly, we can see its intestines. The patterns carved on “coiling steel sword” look exactly like the intestines of the fish.

### 326. Excavation of an Ancient Tomb

An ancient tomb in Jinxiang County of Jizhou was excavated, which turned out to be the tomb of Prime Minister Zhu Wei in the Han Dynasty. On the stone wall of the tomb’s passageway were carved different patterns such as portraits of people, utensils used in sacrificial ceremonies, and stalls for musical instruments. The people in the portraits wore many different kinds of clothes and hats. Some were just like today’s kerchiefs. The parts on the forehead and the face were square in shape and similar to the style of kerchiefs people wear today. The only difference was that these ancient hats did not have ribbons that hung down. In the portraits some hats worn by women resembled today’s kerchiefs with ribbons hanging down to the shoulders, and were almost exactly the same as the “horn-shaped hats” popular in these years. These “horn-shaped hats” were featured with two wings close to the face and the ribbons hanging down to shoulders. We can see that the style of clothes in the Han Dynasty did not differ much from that of today. The hats and clothes worn by people of over one thousand years ago were similar to what we wear today. The utensils for sacrificial ceremonies in the Han Dynasty also resembled those used today.



## 327. 凸 镜

### 【原文】

古人铸鉴，鉴大则平，鉴小则凸。凡鉴洼则照人面大，凸则照人面小。小鉴不能全观人面，故令微凸，收人面令小，则鉴虽小而能全纳人面。仍覆量鉴之小大，增损高下，常令人面与鉴大小相若。此工之巧智，后人不能造。比得古鉴，皆刮磨令平，此师旷所以伤知音也。

### 【译文】

古人铸造铜镜时，大镜子就做成平的，小镜子就做成凸的。凡是凹面的镜子，照出来人的脸就大，凸面的镜子照出来人的脸就小。小镜子看不见人脸的全貌，所以让它稍微凸一点，使人的脸形在照镜子时缩小，这样，镜子虽小却能照下人的整个脸形了。铸造镜子时，要根据镜子的大小，来增减镜子凸凹的程度，总使照出来的脸形与镜子大小相当。这是制作镜子的工匠的技巧和智慧，后人不能这样制作。有人一旦得到古镜，都把它刮磨成平的，这正是师旷之所以哀叹没有知音的缘故啊。

## 328. 唐 肺 石

### 【原文】

长安故宫阙前，有唐肺石尚在。其制如佛寺所击响石而甚大。可长八九尺，形如垂肺，亦有款志，但漫剥不可读。按《秋官·大司寇》“以肺石达穷民”。原其义，乃伸冤者击之，立其下，然后士听其辞，如今之挝登闻鼓也。所以肺形者，便于垂。又，肺主声，声所以达其冤也。

### 【译文】

长安的旧宫殿前面，有一块唐代的肺石还在。它的形式像佛教庙宇里撞击后能发出声响的石磬，但要大得多。长约八九尺，形状像挂着的肺，上面有铸刻的文字，已侵蚀剥落不能识读。按，《秋官·大司寇》说“以肺石达穷民”。推究它的意思，是要伸冤的人可以撞击它，并站立在它下面，过一会有官吏来听取申诉，像现在敲击传讯的鼓声。之所以是肺那样的形状，是为了便于垂挂。另外，肺是负责发声的，声音发出来才能转达他的冤屈。



### 327. Convex Mirror

When making bronze mirrors, ancient people would make them flat if they were big, and they would make them convex if they were small. When looking at themselves into a concave mirror, they often found that their faces would get larger; when looking at themselves into a convex mirror, they often found that their faces would get smaller. As small mirrors could not reflect the whole face, they often made them into convex ones so that their faces could become a bit smaller. In this way small mirrors could reflect the whole face. When making mirrors, they would readjust the degree of concavity or convexity to their size. And they always managed to ensure the dimensions of the faces and the mirrors to match with each other. This fully shows the wisdom and wonderful crafts of the ancient artisans. Unfortunately we are not able to make mirrors in the same way. Some people even grind ancient mirror flat when they get one. That is why Shi Kuang, a famous musician, lamented that he could find no one to appreciate his music.

### 328. The Lung-Shaped Stone of the Tang Dynasty

In front of the former royal palace in Chang'an there is a lung-shaped stone of the Tang Dynasty. It resembles a kind of stone bell in the Buddhist temple that can send off sounds when being hit. Though it is bigger and is about three meters in length, it is shaped like a lung being hung up. On it are carved a few Chinese characters that are no longer recognizable as they have been worn away in the long history. Please notice that "Autumn Officer, Minister of the Ministry of Punishments" of *The Rites of Zhou* says: "The lung-shaped stone can be used by the poor to air their grievances." It indicates that if a man wants to appeal for redress of a wrong, he may hit the stone and stand underneath it. Then a government official would come to listen to his complaints. Such a process is similar to a man's beating the drum in front of the government office to voice his complaints. The stone is made into the shape of a lung, because such a shape is easy to hang. In addition, the lung is a vocal organ, which symbolizes that one cannot convey his grievances unless he makes his voice known to others.



## 329. “得壹”辨

### 【原文】

熙宁中，尝发地得大钱三十余千文，皆“顺天”、“得壹”。当时在庭皆疑古无“得壹”年号，莫知何代物。予按《唐书》，史思明僭号，铸“顺天”、“得壹”钱。“顺天”乃其伪年号，“得壹”特以名铸钱耳，非年号也。

### 【译文】

熙宁年间，曾经从地下挖掘出钱币，有三十余千文，都铸“顺天”、“得壹”的字样。当时在周围看到的人都作这样的怀疑，古来没有“得壹”年号，不知这是什么朝代的東西了。我查找《新唐书》，发现史思明冒用帝王的称号，铸造有“顺天”、“得壹”的铜钱。“顺天”是他冒用的年号，“得壹”则是特地用来命名所铸的铜钱的，不是年号。

## 330. 透 光 镜

### 【原文】

世有透光鉴，鉴背有铭文，凡二十字，字极古，莫能读。以鉴承日光，则背文及二十字皆透在屋壁上，了了分明。人有原其理，以为铸时薄处先冷，唯背文上差厚，后冷而铜缩多。文虽在背，而鉴面隐然有迹，所以于光中现。予观之，理诚如是。然予家有三鉴，又见他家所藏，皆是一样，文画铭字无纤异者，形制甚古。唯此一样光透，其他鉴虽至薄者皆莫能透。意古人别自有术。

### 【译文】

世上有透光的铜镜，镜的背面有铭文，共二十个字，字体极古，不能识读。用此镜接受日光，则背面的花纹和二十个字都透射在屋子墙壁上，清清楚楚。有人解释说，由于铸造时薄的地方先冷却了，唯独有字和花纹的地方因为较厚，冷得慢，以致铜收缩多些。字和花纹尽在背面，可是镜面上隐隐约有痕迹，所以在光中显现了。我看了此镜，认为道理确实如此。可是我家有三块这样的镜子，又见别人家所收藏的，都是一个式样，纹画铭字丝毫没有不同，形制很古老。只有这一种镜子可以透光，别的镜子虽然也有很薄的，都不能透光。想来古人自有独特的制作方法。



### 329. A Study on “Getting One”

During Xining period of the reign of Emperor Shenzong, more than thirty strings of coins were excavated, which were all carved with Chinese characters such as “顺天”(conforming to Heaven) and “得壹”(getting one). People on the spot all wondered in which dynasty these coins were minted, as nobody ever heard of “getting one” as the designation for a certain period of an emperor’s reign. I consulted the *New Book of Tang* and found that Shi Siming, the leader of the rebel forces, used the reign title as if he were an emperor and minted coins with characters of “conforming to Heaven” and “getting one.” “Conforming to Heaven” was actually the reign title and “getting one” was used to name the coins, not the reign title.

### 330. See-Through Mirrors

I once saw a see-through mirror. Altogether twenty ancient Chinese characters were carved on its back, and they were undecipherable. If the mirror was put under the sunlight, the patterns and the characters would be clearly reflected on the wall. There were people who wanted to find out the reason for such a phenomenon. In their eyes, when the mirror was being cast, its thinner parts cooled down first. As the parts carved with patterns and characters were thicker, they cooled down a bit more slowly, which caused the bronze to undergo deeper contraction. Though the patterns and characters were on the back of the mirror, their traces were still visible on the surface. That was why these patterns and characters were transparent in the sunlight. I once examined this mirror and thought that their explanation was reasonable. I have three mirrors in my own house, which, together with ancient mirrors that I find in other peoples’ houses, are of the same style, the same patterns and characters. However the sunlight can only make one of such mirrors transparent. Other mirrors are also thin, but the light cannot pass through them. I guess that the ancient artisans must have used a special method to make see-through mirrors.



## 331. 弩机

### 【原文】

予顷年在海州，人家穿地得一弩机，其望山甚长，望山之侧为小矩，如尺之有分寸。原其意，以目注镞端，以望山之度拟之，准其高下，正用算家勾股法也。《太甲》曰：“往省括于度则释。”疑此乃度也。汉陈王宠善弩射，十发十中，中皆同处，其法以“天覆地载，参连为奇，三微三小，三微为经，三小为纬，要在机牙”。其言隐晦难晓。大意天覆地载，前后手势耳；参连为奇，谓以度视镞，以镞视的，参连如衡，此正是勾股度高深之术也；三经、三纬，则设之于棚，以志其高下左右耳。予尝设二经、二纬，以镞注之发矢，亦十得七八。设度于机，定加密矣。

### 【译文】

近年，我在海州的时候，有人从地下挖得一台弩机，它的望山很长，望山的旁边有刻度，像尺子那样刻有分、寸。推测它的作用，是用眼睛注视箭头的尖端，用望山上的某一刻度，与它校准，来定箭头的高低，这正是运用数学上的勾股定理。《太甲》上记载有“射箭的时候，当箭尾和刻度调整好就放箭”的说法。可能弩机上带刻度的望山就是太甲中的“度”吧。东汉陈王刘宠擅长发射弩箭，能够十发十中，而且中在同一个地方。他的方法是：“天覆地载，参连为奇，三微三小，三微为经，三小为纬，要在机牙。”这些话隐晦难懂，它的大意是：“天覆地载”，形容发射时前后手的姿势；“参连为奇”，是说刻度对准箭头，箭头对准目标，三点连成一线，这正是利用勾股定理定高低的办法；“三经三纬”，是画在箭靶上的三根垂直线和三根水平线，用来标明位置的上、下、左、右。我在射箭时也曾经画过三经三纬，用箭头瞄准，发十支箭，也可以射中七八支。如果在弩机上再定有刻度，一定会射得更准。



### 331. The Trigger Mechanism of a Crossbow

In recent years when I was in Haizhou, a trigger mechanism of a crossbow was excavated. It had a long sighting device and close to it was a scale similar to a ruler carved with a series of measuring marks such as *fen*\* and *cun*. By my reckoning, to operate this trigger mechanism, the archer should first look at the tip of the arrowhead. Then he should calibrate it with a certain measuring mark on the scale before he could decide on the position of the arrowhead. In this way he actually used the Pythagorean Theorem in mathematics. The following sentence was recorded in “Taijia” of *The Book of History*. “When the tail of the arrow matches the measuring mark on the scale, it is time to shoot the arrow.” Probably the measuring mark refers to the scale of the sighting device of the crossbow. Liu Chong, Duke of Chen in the Eastern Han Dynasty, was good at shooting crossbows. He was able to hit the target for ten times if he shot ten arrows. What’s more, he could hit the target for ten times in the same place. He summarized his method as follows: “When the sky falls down, the earth supports it. Calibration and connection form an odd number. There are three small lines and three thin lines. Three small lines are vertical and three thin lines are horizontal. The key is the trigger.” His words are difficult to understand. The first sentence describes the gesture of the archer’s two hands when shooting an arrow. The second sentence tells that the scale should zero in on the arrowhead and the arrowhead should be aimed at the target and the three points should form a line. Here, the Pythagorean Theorem is used to decide the position of the arrowhead. The third sentence tells that the three vertical and three horizontal lines painted on the archery target indicate the upper, lower, left and right parts of the target. I once also marked three vertical and three horizontal lines on the archery target. By directing the arrowhead at the target, I was able to hit the target for seven or eight times after shooting ten arrows. If the sighting device of the trigger mechanism of the crossbow had had a scale attached to it, I could certainly have done a better job.

Translator’s note

\* *Fen* is a unit of length used in China, equal to a tenth of a *cun*, and is 0.33 cm in metric unit





### 332. 铜匱刻文

#### 【原文】

予在关中得一铜匱，其背有刻文二十字，曰：“律人衡兰注水匱，容一升。始建国元年一月癸卯造。”皆小篆。律人当是官名，《王莽传》中不载。

#### 【译文】

我在关中得到了一只铜匱，它的背面刻有二十个文字，说：“律人衡兰注水匱，容一升。始建国元年一月癸卯造。”都是小篆字体。律人当是官名，《王莽传》中没有记载。

### 333. 冷锻制甲

#### 【原文】

青堂羌善锻甲，铁色青黑，莹彻可鉴毛发，以麋皮为缛旅之，柔薄而韧。镇戎军有一铁甲，棊藏之，相传以为宝器。韩魏公帅泾原，曾取试之，去之五十步，强弩射之，不能入。尝有一矢贯札，乃是中其钻空；为钻空所刮，铁皆反卷，其坚如此。

凡锻甲之法，其始甚厚，不用火，冷锻之，比元厚三分减二乃成。其末留箸头许不锻，隐然如瘕子，欲以验未锻时厚薄，如浚河留土笋也，

#### 【译文】

青堂一带的羌族人很善于锻造铁甲。这种铁甲呈青黑色，它的光洁程度可以照见人的头发丝，用麋皮制的皮绳把它编扎起来，又柔又薄，而且坚韧。在镇戎军那儿有一副这样的铁甲，贮藏在柜子里，作为一件宝物保存下来。韩琦驻兵泾原路时，曾经把这副铁甲拿出来做试验。在五十步外用强有力的弓箭射它，射不进去。曾经有一支箭穿过了一片铠甲，那是因为射中了铁甲上原有的钻孔，箭头被钻孔的边所刮，连铁都翻卷了起来。铁甲的坚硬竟达到了这样的程度。

凡是锻造这种铁甲的方法，开始时甲片钢料很厚，不用火加热，而用冷锻的方法，锻打到比原来厚度减去三分之二才成。冷锻时，在每片铁甲的末端留下筷子头那么一小块不锻，样子就像不太显著的瘕子头似的，是想用它来检验未锻时的厚度的，好比挖河时留下来标志原来高度的土桩一样，

### 332. A Bronze Dipper with Carved Characters

I once got a bronze dipper in Guanzhong. Carved on the back of it were twenty Chinese characters, which read as follows: “Heng Lan, a *lüren*, pours water into the dipper which has the capacity of one *sheng*. The dipper was made in January, the first year of the Initial Founding Period of Emperor Wang Mang.” These characters were all lesser seal characters, a style of Chinese calligraphy. *Lüren* was probably a name for an official post, which was not recorded in *The Biography of Wang Mang*.

### 333. Manufacturing Armor by “Cool Hammering”

The Qiang ethnic minority living around Qingtang region are skilled in manufacturing armor. The armor made by them is dark green and its surface is so smooth and glossy that it can clearly mirror a person’s hair. Tied up by a leather thread made of skins of musk deer, the armor is soft, thin, tough and tensile. There was such a suit of armor in Zhengrong district, which was stored in a cabinet and was kept as a treasured object. When General Han Qi was stationed in Jingyuan, he once made an experiment on the armor. He arranged a soldier to shoot arrows at it from fifty meters away with a strong bow, but the arrows could not penetrate into the armor. One day an arrow penetrated an armor plate, because the arrowhead hit the hole which was drilled to tie up threads. The arrowhead scratched the edge of the hole. As a result, its iron sheet was turned upward. This shows how astonishingly hard the armor was.

All the armor suits are hammered repeatedly. The workers must strike the thick steel by way of cold hammering till two thirds of the thickness of the steel is removed. In the process of hammering, they should keep a small part at the end of every armor plate, which is almost the size of the end of a chopstick looking like a wart grown on the skin. The purpose of keeping it is to make use of it to check the thickness of the steel when the hammering finishes. This is just





### 【原文】

谓之“瘕子甲”。今人多于甲札之背隐起，伪为瘕子，虽置瘕子，但元非精钢；或以火锻为之，皆无补于用，徒为外饰而已。

### 【译文】

因此这种铁甲就叫做“瘕子甲”。现在人们往往在每件铁甲的背上打起一个小小的鼓包，假装成瘕子，虽然造了这种瘕子，但由于本不是好钢，或者用火加热锻打出来的，这都无益于实用，只是作为外表上的装饰罢了。

## 334. 民醇则百工不苟

### 【原文】

朝士黄秉少居长安，游骊山，值道士理故宫石渠，石下得折玉钗，刻为凤首，已皆破缺，然制作精巧，后人不能为也。郑嵎《津阳门》诗曰：“破簪碎钿不足拾，金沟浅溜和纓缕。”非虚语也。

予又尝过金陵，人有发六朝陵寝，得古物甚多，予曾见一玉臂钗，两头施转关，可以屈伸，合之令圆，仅于无缝，为九龙绕之，功侔鬼神。

世多谓前古民醇，工作率多卤拙，是大不然。古物至巧，正由民醇故也。

### 【译文】

有一名朝廷的官吏叫黄秉的，年轻时住在长安。有一次他上骊山去游玩，正遇上道士在修理宫殿故址的石水沟，在石下拾到一件折玉钗，钗头刻成凤凰头形，都已经破损了，但是这件玉钗制作得很精巧，是后代人做不出来的。唐代人郑嵎写的《津阳门》诗说：“破簪碎钿不足拾，金沟浅溜和纓缕。”说的全是事实。

我曾经又到过金陵，当时有人挖掘六朝时期君王坟墓时，得到地下出土的古代器物很多。我曾经看到一件玉臂钗，两头都有铰链，可以使它弯曲和伸直，合上它就成圆的，几乎连缝也看不出，上面还刻出九条龙的图案，功夫精细得十分神奇。

世人都说古代人习性质朴，制作的東西大多粗笨，这是不对的。古代器物非常精巧，这正是由于古代人习性质朴、不虚华的缘故。民性质朴，



like when digging a canal, a pile of earth is left to mark the original height. Hence such armor is called the “warty armor.” Nowadays people often leave a small lump on the back of every piece of armor to imitate the “warty armor.” Though a fake warty armor is made, it is not useful because it is not made of good steel or forged by way of “heat treatment.” Hence it can only be used as the outward ornament.

### **334. Being Simple and Honest Are the Prerequisites of Hard-Working Craftsmen**

There was an official called Huang Bing, who used to live in Chang’an when he was young. One day he went to Mount Lishan for sightseeing and saw a jade hairpin with its head carved into an image of a phoenix being picked up by a Taoist who was repairing a stone ditch on the old site of an ancient palace. Though already broken, the jade hairpin was finely made and the craftsmen of later generations could hardly make one to match it. Zheng Yu, a poet in the Tang Dynasty wrote a poem entitled “Jinyang Gate” to describe the prosperity he saw with his eyes. “Broken hairpins and gems are too many to pick up, / Golden ornaments on people’s hats are everywhere in the shallow ditch.” What he wrote were indeed plain facts.

I have been to Jinling where a lot of historical relics were unearthed through the excavation of tombs of emperors in the Six Dynasties. I once saw a jade hairpin. Both of its ends had hinges which could make them open and close freely. When the two parts were closed, they formed such a perfect circle that almost no joints were visible. Carved on the hairpin were nine vivid dragons.

Many people held the biased view against ancient people. They thought that things made by the simple and unsophisticated ancestors must all be crude and of poor workmanship. However, due to their simple and honest traits, the



### 【原文】

民醇则百工不苟，后世风俗虽侈，而工之致力不及古人，故物多不精。

### 【译文】

各种工匠工作才一点也不马虎。后代人的风俗虽然奢华，但在工作上用的工夫比不上古代人的，所以制作的物品多数不够精美。

## 335. 天花板的名称

### 【原文】

屋上覆椽，古人谓之“绮井”，亦曰“藻井”，又谓之“覆海”。今令文中谓之“斗八”，吴人谓之“戛顶”。唯宫室祠观为之。

### 【译文】

房屋木架上的天花板，古代叫“绮井”，也叫“藻井”，又有叫“覆海”的。现在营造法式中规定叫“斗八”。江浙一带的人叫它“戛顶”。只是宫殿和祠庙寺观中才有这种装置。

## 336. 地中古印章

### 【原文】

今人地中得古印章，多是军中官。古之佩章，罢免迁死皆上印绶；得以印绶葬者极稀。土中所得，多是没于行阵者。

### 【译文】

现在有人从地下挖到的古印章，大多是军队中的长官的。古代官员佩戴印章，在撤职免职或调动死亡时都要把印章绶带上交；能够得到带印章埋葬的人极少。现在地下得到印章的，大多数是死在行军作战中的。



objects made by them all demonstrate fine workmanship. Therefore, being simple and honest are the prerequisites of hard-working craftsmen. People of later generations live a luxurious life, yet they work less conscientiously than ancient people. As a result, many objects they make are not as good as ancient ones.

### 335. Names of Ceilings\*

The wooden ceilings with different forms in a house are called “*qijing*” or “*zaojing*,” or “*fuhai*” In today’s books of architecture, it is called “*douba*.” People in Jiangzhe call it “*siding*” Only in royal palaces, ancestral halls, Buddhist temples and Taoist halls can such a ceiling be found.

#### Translator’s note

\* All the ceilings mentioned in this short passage are the ones with different patterns

### 336. Unearthed Ancient Seals

Ancient seals unearthed nowadays mostly belonged to military officers. Officials in ancient times also owned seals, but they had to return them to the above authorities when they were removed of their posts, or transferred to other posts or dead. Few could be allowed to have their seals to be buried into their tombs. Hence most unearthed seals belonged to those military officers who died on the march or in battle.



## 337. 大驾玉辂

### 【原文】

大驾玉辂，唐高宗时造，至今进御。自唐至今，凡三至太山登封，其他巡幸，莫记其数。至今完壮，乘之安若山岳，以措杯水其上而不摇。庆历中，尝别造玉辂，极天下良工为之，乘之动摇不安，竟废不用。元丰中，复造一辂，尤极工巧，未经进御，方陈于大庭，车屋适坏，遂压而碎，只用唐辂。其稳利坚久，历世不能窥其法。世传有神物护之，若行诸辂之后，则隐然有声。

### 【译文】

君王外出乘坐的专车，唐高宗时候造的，到今天还在给君王乘坐。从唐朝到本朝，共用它三次登上泰山封禅，其他的外出巡幸，就不计其数了。而这辆专车，至今完整牢固，乘坐在上面平稳得像座山头，一杯水放在上面也不会摇出来。庆历年间，曾经另外造了一辆类似的专车，召集了全国优秀的工匠来建造它，乘在上面摇动不平稳，终于弃在一边不使用。元丰年间，又造了一辆，非常精致，没有送进王宫，正陈列在大庭之中，置放专车的屋子恰巧塌了，于是把专车压坏了，只好仍然使用唐代制造的那辆专车。唐代专车安稳、便利、牢固、使用时间长久，但多年来不能了解制造的方法。世人传说是有神灵保护这辆专车，假如外出时这辆专车排在其他各车的后面，那么就会听到隐约的声响。



### 337. Emperor's Royal Carriage

The royal carriage was made during the reign of Emperor Gaozong in the Tang Dynasty, yet it is still used by the emperor today. From the Tang Dynasty to the Song Dynasty the emperors had used this carriage for three times in their trips to go to Mount Tai. Of course, they had used it on ordinary occasions for numerous times. Till today this carriage is still in very good condition. When sitting on it, you feel very safe. If you put a cup of water on it, the water would not spill from the cup when the carriage moves on. During Qingli period of the reign of Emperor Renzong, a similar carriage was manufactured. The excellent artisans from all over the country were summoned to build a special carriage for the emperor. However, the end product was shaky and unstable. Finally it had to be abandoned. During Yuanfeng period of the reign of Emperor Shenzong, another royal carriage was built, which was delicate and finely made. It was not sent to the court immediately and was kept in a big hall. It so happened that the hall collapsed and the carriage was damaged. The emperor still had to use the one made in the Tang Dynasty when he went for an outing. The carriage made in the Tang Dynasty boasted a lot of advantages such as stability, convenience, security and a long life. However nobody knew how it was made. It is said that this carriage is under the protection of divine beings. If it is put behind other carriages, some mystic sounds are dimly audible.





卷二十·神奇

### 338. 雷 州 辨

#### 【原文】

世人有得雷斧、雷楔者云：“雷神所坠，多于震雷之下得之。”而未尝亲见。元丰中，予居随州，夏月大雷震一木折，其下乃得一楔，信如所传。凡雷斧多以铜铁为之；楔乃石耳，似斧而无孔。世传雷州多雷，有雷祠在焉，其间多雷斧、雷楔。按《图经》，雷州境内有雷、擎二水，雷水贯城下，遂以名州。如此，则“雷”自是水名，言多雷乃妄也。然高州有电白县，乃是邻境，又何谓也？

#### 【译文】

有些得到雷斧、雷楔的普通人说：“这是雷神掉下来的，常常在雷击之后得到它们。”但是我从来没有亲眼看见过。元丰年间，我住在随州，夏季时一次大的雷击，把一根木头击断了，断木下面得到一块楔子，确实像那些传闻说的。大凡雷斧大多是用铜铁做成的；楔是石头的，像斧又没有孔洞。世人传说雷州多雷击的现象，并在那里建有雷祠，里面有许多雷斧、雷楔。按照《图经》的记载，雷州境内有雷水、擎水两条河，雷水贯通城下，于是就以“雷”为川名。这样看来，则“雷”本来是水名，说成多雷击是荒谬的。可是高州有电白县，还是邻近的境域，这又怎么说呢？

## Section Twenty Divine Marvels

### 338. A Study on Leizhou

There are people who allegedly have got the axe and the wedge used by the God of Thunder. I often hear them say, "These are dropped by the God of Thunder. They can often be found after a thunderbolt." However I have never seen one with my own eyes. During Yuanfeng period of the reign of Emperor Shenzong, I was living in Suizhou. One day in summer a terrible thunderbolt broke off a piece of wood. Later a wedge was found under the broken wood just like what is described in a legend. Usually the legendary axe used by the God of Thunder is made of bronze or iron while the wedge is made of stone which looks like an axe without any holes in it. It is said that thunderbolts happen very frequently in Leizhou. A Temple of Thunder God is built there, in which there are many axes and wedges allegedly used by the God of Thunder. According to *The Book of Maps*, in Leizhou there are two rivers called "The River of Lei" and "The River of Qing." The River of Lei runs through the city, so this area is named "lei."\* From it we know that "lei" actually is the name of a river. It is ridiculous to say that Leizhou is a place that is frequently struck by thunder and lightning. There is a Dianbai County\* in Gaozhou, which is adjacent to Leizhou. How can we explain it then?

Translator's notes:

\* *Lei* means thunder in Chinese.

\* *Dianbai* means lightning in Chinese.



## 339. 鳗 井

### 【原文】

越州应天寺有鳗井，在一大磐石上，其高数丈，井才方数寸，乃一石窍也，其深不可知。唐徐浩诗云：“深泉鳗井开。”即此也，其来亦远矣。鳗将出游，人取之置怀袖间，了无惊猜。如鳗而有鳞，两耳甚大，尾有刃迹。相传云：“黄巢曾以剑刺之。”凡鳗出游，越中必有水旱疫疠之灾，乡人常以此候之。

蒲阳壶公山有蟹泉，在嵌岩之侧。一杖大可容臂，其源常竭，求涓滴不可得。州县遇旱暵，即遣吏斋沐，置净器于前，以茅接之，泉乃徐徐引出，满器而止。有一蟹大如钱，色红可爱，缘茅入器中戏泳，俄顷乃去。若遇蟹出，雨必霑足。此亦应天寺鳗井之类也。

### 【译文】

越州应天寺有一口名叫“鳗井”的井，在一块大的磐石上。这块磐石有几丈高，而井口只有几寸，是一个石洞，井有多深也不知道。唐代的徐浩写诗说：“深泉鳗井开。”讲的就是这儿，它的来历也很久远了。传说鳗将要游出水面时，有人抓了它放在衣袖中间，没有一点惊异的感觉。它像一般的鳗却有鱼鳞，两旁的耳朵很大，尾巴上有刀刃的痕迹。据人讲：“黄巢曾经用剑砍过它。”大凡鳗游出水面，越中必有水旱疫疠的灾害出现，农村里的人常常凭这一点来验证。

蒲阳的壶公山有一处叫做“蟹泉”的泉流，它在嵌岩的旁边。约一根拐杖那么大，可以放进一条手臂，它的源头常常干涸，连一点滴泉水也没有。川县遇上干旱，就派官吏斋沐，放置先干净的器具在嵌岩泉流的前面，用茅靠近它，泉流才慢慢地被引出来，注满器具后就停止了。此时，有一只蟹，像铜钱那么大，呈现出红色很是可爱，沿着茅进入器具中戏着水玩，一会儿就离开了。假如碰到蟹出来了，雨水必定会润湿大地。这也属于应天寺鳗井一类的传说。



### 339. "The Eel's Well"

There is a well called "The Eel's Well" in the Yingtian Temple in Yuezhou, which is inside a huge rock. The rock is tens of meters high, but the mouth of the well is only several inches in diameter. Actually it is a stone well and nobody knows how deep it is. Xu Hao, a poet in the Tang Dynasty actually mentioned it when he wrote the line "The spring water gushes out of the Eel's Well." The well boasts a long history. Legend has it that an eel is swimming out the water when someone catches it and puts it in his sleeves. Surprisingly the eel is not scared. It looks like an ordinary eel, yet it has scales and two huge ears on both sides. Right on its tail is the mark of a wound, which looks very much like a cut made by a sword. It is said that "Huang Chao once cut it with his sword." \* Normally when an eel swims on the surface of the water, disasters such as flood, drought, and epidemic disease are likely to befall. People living in the countryside often forewarn a disaster when they see such a scene.

There is also a spring called "The Crab's Spring" in Mount Hugong in Puyang. Located near a place called "Embedded Rock," the spring is shaped like a walking stick and has a room that can take in an arm. Its fountainhead often dries and sometimes not a single drop of water is available. When being afflicted with drought, officials will be sent to the site of the spring to pray for water. They must stop eating meat and drinking wine before taking a shower and putting a clean utensil in front of the spring. Then the spring water will slowly come out after the cogon grass is put close to it. When the utensil is full, the flow of water will stop automatically. Then a red-colored and lovely crab, which is about the size of a copper coin, will crawl into the utensil to swim for fun for a while. If the crab comes out of the spring, there will be enough rain to irrigate the earth. "The Crab's Spring" and "The Eel's Well" are both stories of similar kind.

Translator's note

\* Huang Chao is a famous leader of peasant uprising in the Tang Dynasty



## 340. 陨 星

### 【原文】

治平元年，常州日禺时，天有大声如雷，乃一大星，几如月，见于东南。少时而又震一声，移著西南。又一震而坠在宜兴县民许氏园中，远近皆见，火光赫然照天，许氏藩篱皆为所焚。是时火息，视地中只有一窍如杯大，极深，下视之，星在其中，荧荧然。良久渐暗，尚热不可近。又久之，发其窍，深三尺余，乃得一圆石，犹热，其大如拳，一头微锐，色如铁，重亦如之。州守郑伸得之，送润州金山寺，至今匣藏，游人到则发视。王无咎为之传甚详。

### 【译文】

治平元年，一天，常州正逢太阳落山的时候，天空中发出雷鸣般的声音，只见东南方向出现了一颗几乎像月亮那样大的大星。一忽儿又一声巨响，这颗星已飞向东南。再一震，就落在宜兴县一个姓许的人家的园子里。远近的人都看到了，火光把天空照得通亮。许家的篱笆都被烧毁了。不久火灭了，只见地上有一个碗口大的窟窿，很深，往下一看，星星就在里面，微微发光。过了很久，逐渐暗下来，但还是热得不能靠近。又过了很久，挖开那个洞，深有三尺多，找到一块圆石头，还是热的，像拳头大小，一头稍微呈尖锐状，颜色像铁那样的褐色，重量也与铁差不多。州官郑伸拿着它送到润州金山寺，直到现在还用匣子保藏着。每当游览的人来到，就打开匣子让人参观。王无咎曾很详细地记述了这件事。

## 341. 山阳女巫

### 【原文】

山阳有一女巫，其神极灵。予伯氏尝召问之，凡人间物，虽在千里之外，问之皆能言。乃至人中心萌一意，已能知之。坐客方弈棋，试数

### 【译文】

山阳有一个女巫，她的神力特别灵验。我的胞兄家曾经将她请来询问。只要是人世上的各种事情，尽管远在千里之外，问她都能说出来。就连人们心里萌发的一个意念，也已经被她知道了。来访的客人正在下围棋，



### 340. The Meteorite

One day in the first year of Zhiping period of the reign of Emperor Yingzong, a thunderous sound was heard from the sky at sunset in Changzhou. A meteorite as big as the moon appeared in the southeast. Accompanied by a roaring sound, it flew quickly to the southwest. Then came another explosive sound and the meteorite fell down into the garden of the house of a man surnamed Xu in Yixing County. People far and near all saw with their own eyes the fireball which lit up the whole sky. The fence of Xu's house was burnt. Later the fire died out, leaving a hole of unfathomable depth in the ground whose mouth was as wide as that of a bowl. Looking downward, people saw the meteorite dimly shining right inside the hole. After quite a long period, the meteorite gradually lost its radiance, but it was still so hot that nobody could approach it. After another long period of time, the hole was excavated to the depth of more than one meter and a round stone was found, which was still hot and was as big as a fist. It was brown, looking like the color of iron, and its weight was similar to a piece of iron of the same size. Prefect Zheng Shen, sent the meteorite to the Jinshan Temple in Runzhou. Until now it has been well preserved in a box. Whenever a visitor comes, the guide will show him the meteorite. Wang Wujiu recorded this event in great detail.

### 341. A Witch in Shanyang

There was a witch in Shanyang who claimed to have magic power. My elder brother once invited her to his house to answer his questions. She could tell all that had happened or would happen in the world, be they far or near. She could even tell things that happened over one thousand kilometers away. She could also know the ideas in people's minds. She chanced to meet some visitors who were playing *weiqi*. One of them grasped a handful of black and white chess pieces whose number had already been counted, and asked her to



### 【原文】

白黑棋握手中，问其数，莫不符合。更漫取一把棋，不数而问之，则亦不能知数。盖人心所知者，彼亦知之；心所无，则莫能知。如季咸之见壶子，大耳三藏观忠国师也。又问以巾篋中物，皆能悉数。时伯氏有《金刚经》百册，盛大篋中，指以问之：“其中何物？”则曰：“空篋也。”伯氏乃发以示之，曰：“此有百册佛经，安得曰空篋？”鬼良久又曰：“空篋耳，安能欺我！”此所谓文字相空，因真心以显非相，宜其鬼神所不能窥也。

### 【译文】

试着抓起一把数好的黑白棋子，让她猜出数目，她的回答没有不相符的。再随意拿一把棋子，不数就问她，那么她也不知道是多少。只要是人们心中知晓的，她也能知道；如果你心中也无数，那么她也无数了。就好像季咸看壶子、大耳三藏看忠国师一样。另外问她用衣巾遮住的箱子中的东西，都能一一讲出来。当时胞兄家有《全刚经》一百册，放在大箱子中，于是指着箱子问她：“这里面是什么东西？”她就说：“空箱子。”胞兄就打开给她看，并说：“这里面有一百册佛经，怎么能说是空箱子？”女巫过了很长时间还是说：“空箱子罢了，怎么能欺骗我！”这就是说文字是不显形的东西，那么真实的心意也就显不出原来的形象，当然那些鬼神也就不能偷看到了。

## 342. 神仙目睹记

### 【原文】

神仙之说，传闻固多，予之目睹者二事。供奉官陈允任衢州监酒务日，允已老，发秃齿脱。有客候之，称孙希龄，衣服甚褴褛，赠允药一刀圭，令揩齿。允不甚信之。暇日，因取揩上齿。数揩而良，及归家，家人见之，

### 【译文】

关于神仙的说法，流传和听说原本是很多的，我亲眼看到过两件事。供奉官陈允担任衢州监酒务的时候，陈允已经年纪大了，头发秃掉了，牙齿也脱落了。有一位客人拜访他，自称孙希龄，衣服破破烂烂的，却送给陈允一调羹的药，叫他揩牙齿。陈允不很相信这件事。空闲的日子，拿来擦上边的牙齿，擦了几次有好效果。等到回家，家里的人见到他，



make a guess. Of course, the witch gave the right answer. Then the man took another handful of chess pieces without counting the exact number and asked her to make another guess. This time the witch could not give an answer. Actually she only knew what other people knew in their minds. If people were ignorant of something, she too was ignorant of it. This is like Ji Xian\* looking at Huzi\*, or The Big Ear\* looking at the Loyal Buddhist\*. When she was asked to tell the things hidden in a box behind a curtain, she could specify them one by one. My elder brother had one hundred volumes of *The Diamond Sutra* in his house, which were all stored in a big box. Pointing to the box, he asked, "What are the things inside the box?" The witch answered, "It is an empty box." Then he opened the box and said, "There are one hundred volumes of Buddhist classics. How can you say it is empty?" After quite a while, the witch went on, "It is really an empty box. How can you cheat me?" This tells us that words are not solid substances. A true heart cannot reveal the original form if there is none. So even the ghosts are not able to peek at them.

Translator's notes

- \* Ji Xian is a famous wizard
- \* Huzi is another famous wizard
- \* The Big Ear is a famous monk
- \* The Loyal Buddhist is another famous monk

### 342. Two Miraculous Deeds Performed by Celestial Beings

There are many legends and stories about celestial beings in the world. I have seen two miraculous deeds performed by two of them with my own eyes.

When Chen Yun was in charge of taxation of wine in Quzhou, he was already old, bald-headed and almost toothless. One day a man in rags who called himself Sun Xiling paid a visit to Chen and gave him a spoonful of medicine to clean his teeth. Chen did not quite trust the medicine that this man gave to him. Yet in his spare time he did try it to clean his upper teeth for several times. And to his great joy, the medicine did work. When seeing him home, his family members all asked him with a smile, "Why do you use the black ink to





## 【原文】

皆笑曰：“何为以墨染须？”允惊，以鉴照之，上髯黑如漆矣。急去巾视，童首之发，已长数寸；脱齿亦隐然有生者。余见允时年七十余，上髯及发尽黑，而下髯如雪。

又，正郎萧渤罢白波犂运，至京师，有黥卒姓石，能以瓦石沙土手授之悉成银。渤厚礼之，问其法。石曰：“此真气所化，未可遽传。若服丹药，可呵而变也。”遂授渤丹数粒。渤饵之，取瓦石呵之，亦皆成银。渤乃丞相荆公姻家，是时丞相当国，予为宰士，目睹此事。都下士人求见石者如市，遂逃去，不知所在。石才去，渤之术遂无验。石，齐人也，时曾子固守齐，闻之亦使人访其家，了不知石所在。渤既服其丹，亦宜有补年寿，然不数年间，渤乃病卒。疑其所化特幻耳。

## 【译文】

都笑着说：“为什么用墨染胡须？”陈允吃惊起来，用镜子照自己，发觉上边的胡须像漆一样黑。急忙又脱掉了头巾来看，秃顶长出了头发，有几寸长了；脱落的牙齿也在不易察觉地生出来。我见到陈允时，他已七十多岁了，只是上嘴唇的胡须与头发全黑，而下巴上的胡须还是像雪一样白。

另外，正侍郎萧渤被免去白波犂运之职后，来到京城，遇见了一名姓石的被处罚过的士兵。他能用瓦石沙土之类的东西揉搓成银子。萧渤用优厚的待遇接待他，并问他将瓦石沙土揉搓成银子的方法。姓石的士兵说：“这是真气化成的，不可以马上传给你。如果吃了丹药，就可呵气而变了。”于是给萧渤几粒丹药，萧渤吞服了这丹药，拿了一些瓦石对它们呵气，也都变成了银子。萧渤是丞相王安石的亲家。当时是丞相在掌理国政，我是宰士，亲眼看到这件事的。京城里的读书人希望会见石姓士兵的人多得如集市上的人，石姓士兵就逃走了，不知到什么地方去了。他刚走，萧渤的法术也就不灵验了。石姓士兵是齐地人，当时，曾巩守备齐地，听说这件事，也曾派人拜访他，可是完全不知道他在何处。萧渤既然服食了他的丹药，也应该对延年益寿有帮助的，但是没几年，萧渤就病死了。我怀疑他变银子只不过是幻术罢了。



dye your moustache?” Being taken aback, Chen looked at himself in a mirror and found that his moustache was as black as black ink. In a hurry he removed his kerchief and found that the new hair had grown several inches long on his bald head. And those lost teeth also grew out without his knowledge. When I saw Chen, he was in his seventies. His hair and moustache were all black, but the beard on his chin was as white as snow.

Next is another miraculous event I personally experienced. After being removed from his post as the Head of the Bureau of Road Transportation in Baibo, Xiao Bo came to the capital city and met with a solider who was surnamed Shi and had been punished before. This solider was able to turn tiles, pebbles, sand and soil into silver by rubbing them in his hands. Xiao treated Shi with warm hospitality, hoping that he may tell him the method of turning these things into silver. Shi said, “I use my vital energy to turn things into silver, and I cannot pass it to you now. Yet if you take this magic medicine, you can also do it with a single puff.” Then he gave Xiao several pellets. After taking them, Xiao puffed at some tiles and pebbles, which were all turned into real silver. Xiao was a relative-by-marriage of Prime Minister Wang Anshi. At that time Wang was in charge of the state affairs and I was one of his assistants. I saw it with my own eyes. Later as too many scholars in the capital city wanted to learn how to turn things into silver, Shi ran away and nobody knew his whereabouts. As soon as Shi took his leave, Xiao’s sorcery lost its magic power. Shi was a native from the former state of Qi. Zeng Gong, the local administrator and military commander, once sent his subordinates to visit Shi after hearing his story. However, he was no where to be found. The pellets taken by Xiao should be of use to improve his health and prolong his life, but Xiao died of illness several years later. I suspect that Shi might have performed magic tricks when he was turning things into silver.



### 343. 相国寺西塔

#### 【原文】

熙宁中，予察访过咸平。是时，刘定子先知县事，同过一佛寺。子先谓予曰：“此有一佛牙，甚异。”予乃斋洁取视之，其牙忽生舍利，如人身之汗，飒然涌出，莫知其数，或飞空中，或坠地；人以手承之，即透过；著床榻，摘然有声，复透下；光明莹彻，烂然满目。予到京师，盛传于公卿间。后有人迎至京师，执政官取入东府，以次流布士大夫之家，神异之迹不可悉数。有诏留大相国寺，创造木浮图以藏之，今相国寺西塔是也。

#### 【译文】

熙宁年间，我在视察和访问中经过咸平。当时刘定（字子先）担任咸平知县，一起去寻访一座佛寺。刘定对我说：“这儿有一颗佛牙很不一般。”我就斋洁之后拿来仔细察看。那颗佛牙突然生出舍利子，就像人身上汗飒然涌出那样，不知它的数目，有的飞向空中，有的跌落在地上。有人用手去承接它，立即穿过手掌，落到了床榻上，铮铮有声，再穿落下去，光亮、晶莹、清彻、光彩满目。我回到京城，这一异闻也在公卿中传开了。后来有人将佛牙迎到京城，执政官把它带进东府，挨着次序在官宦人家留传，所显现的神奇迹象，不能一一数说。皇上有诏令，将佛牙留在大相国寺中，并建造一座木塔用来贮藏佛牙。就是现在的相国寺西塔。

### 344. 菜类病变

#### 【原文】

菜品中芜菁、菘、芥之类，遇旱其标多结成花，如莲花，或作龙蛇之形。此常性，无足怪者。熙宁中，李宾客及之知润州，园中菜花悉成荷花，

#### 【译文】

蔬菜中芜菁、白菜、芥菜等一类菜，遇到天旱，它的花苔多开出像荷花似的花，或呈现龙蛇的形状。这是常有的事，没什么可奇怪的。熙宁年间，宾客李及之做润州的知州，他家菜园中的菜花都长成荷花的样子，



### 343. The Origin of the Western Pagoda in the Xiangguo Temple

During Xining period of the reign of Emperor Shenzong, I paid a visit to Xianping County. At that time Liu Ding was the county magistrate. We visited a Buddhist temple together. Liu said to me, "This temple has a Buddha's tooth which is very unusual." After washing myself clean and putting on clean clothes to show my respect to Buddha, I took the tooth in my hands and examined it carefully. Suddenly it produced a lot of sariras just like sweat that oozed from a human body. The number of sariras was countless. Some flew into the sky while others fell down to the ground. A man tried to hold them in his hands, but they penetrated through his palms like a beam of light and fell onto the bed. With reverberating sounds, they again penetrated through the bed and fell down to the ground. They were very bright, clear, transparent and shining. After I returned to the capital city, the story of the Buddha's tooth was made known to other officials. Later it was brought to the capital city and took to the prime minister's residence. Then it was on display in the families of the court officials one after another. The wonders that it worked were beyond description. Finally the emperor issued an imperial decree to place the Buddha's tooth in the Xiangguo Temple and build a wooden pagoda to store it. This is the origin of today's Western Pagoda in the Xiangguo Temple.

### 344. The Metamorphosis of Vegetables

In dry days, vegetables such as turnips, cabbages and leaf mustards are likely to change into flowers resembling lotuses or dragons and snakes. Such changes are very common. There is no need to be surprised. During Xining period of the reign of Emperor Shenzong, Li Jizhi, the subordinating official of the Crown Prince, was the prefect of Runzhou. In his vegetable garden, all the vegetables turned into flowers resembling lotuses. Inside each flower was something similar to the statue of Buddha. There were many such statues of Buddha whose



### 【原文】

仍各有一佛坐于花中，形如雕刻，莫知其数。曝干之，其相依然。或云：“李君之家奉佛甚笃，因有此异。”

### 【译文】

每朵花中还有一个像佛那样的东西，形状像雕刻出来的一样，数目很多。莱花晒干后，形状仍然不变。有人说：“李家信佛是非常虔诚的，所以会出现这种奇异现象。”

## 345. 彭蠡小龙

### 【原文】

彭蠡小龙，显异至多，人人能道之，一事最著。熙宁中，王师南征，有军仗数十船，泛江而南。自离真州，即有一小蛇登船，船师识之，曰：“此彭蠡小龙也，当是来护军仗耳。”主典者以洁器荐之，蛇伏其中。船乘便风，日棹数百里，未尝有波涛之恐。不日至洞庭，蛇乃附一商人船回南康。世传其封域止于洞庭，未尝逾洞庭而南也。有司以状闻，诏封神为顺济王，遣礼官林希致诏。子中至祠下焚香毕，空中忽有一蛇坠祝肩上。祝曰：“龙君至矣。”其重一臂不能胜。徐下至几案间，

### 【译文】

彭蠡的小龙，显现灵异很多次，不少人都可以讲述关于它的故事，其中有一件事最出名。熙宁年间，朝廷的军队南征，有几十艘船载着军中的甲仗，顺江向南。从离开真州起，就有一条小蛇爬到船上，船上的师傅认识它，说：“这是彭蠡的小龙，怕是来保护军中甲仗的吧。”主管的人使用洗干净的器具承接它，那蛇就伏在里面了。船队凭借风，每天航行数百里，没有受到波涛的惊吓。不久，就到了洞庭湖，这条蛇就随着一艘商船返回南康。人们传说，彭蠡小龙的活动范围到洞庭为止，从没超过洞庭湖向南的。官员把这一情况向皇上作了汇报。皇上就下诏书封彭蠡小龙为顺济王，派礼仪官林希去向它宣布。林希来庙寺烧香后，空中突然有一条蛇落到祭祀者的肩膀上。祭祀者说：“龙王到了。”祭祀者觉得蛇的重量一条手臂不能承受。那条蛇慢慢地爬到桌子中间，



shapes remained intact even when the flowers were dried in the sunlight. People said, “The Li family is pious to Buddhism. This explains why the miraculous phenomenon takes place in his house.”

### 345. Little Dragon in Pengli \*

The legendary Little Dragon in Pengli appeared and showed its magic power for many times. Many people can tell its stories. Here is the one that is known to all. During Xining period of the reign of Emperor Shenzong, backed up by tens of ships which carried weaponry and army provisions, the royal army advanced to the southern regions. Ever since the fleet left Zhenzhou, a small snake climbed onto one ship. The sailor on the ship recognized the snake, saying, “This is the Little Dragon in Pengli. Probably it comes on board to protect us.” Hearing that, the military officer on the ship put the snake into a clean utensil where it stayed quietly for many days. Taking the advantage of the tail wind, the fleet sailed more than several hundred *li* a day and had a smooth journey. However, as soon as the army arrived at Dongting Lake, the snake went back to Nankang on a commercial ship. It was said that its sphere of influence was restricted to Dongting Lake and had never surpassed regions south of the lake. After the Emperor heard about the story of the Little Dragon in Pengli, he appointed it as King of Shunji and sent Lin Xi, the Royal Protocol Officer to declare the imperial decree in the presence of the Little Dragon. When Lin came to a temple to burn incense there, a snake suddenly fell onto the shoulder of a high priest. Then the priest declared, “Now arrives the dragon king.” And he soon found that this little creature was so heavy that he could hardly bear it on his shoulder. The snake then slowly crawled onto the



### 【原文】

首如龟，不类蛇首也。子中致诏意曰：“使人至此，斋三日然后致祭。王受天子命，不可以不斋戒。”蛇受命，径入银香奁中，蟠三日不动。祭之日，既酌酒，蛇乃自奁中引首吸之。俄出，循案行，色如湿胭脂，烂然有光。穿一翦彩花过，其尾尚赤，其前已变为黄矣，正如雌黄色。又过一花，复变为绿，如嫩草之色。少顷，行上屋梁，乘纸旛脚以行，轻若鸿毛。倏忽入帐中，遂不见。明日，子中还，蛇在船后送之，逾彭蠡而回。此龙常游舟楫间，与常蛇无辨，但蛇行必蜿蜒，而此乃直行，江人常以此辨之。

### 【译文】

只见它的头像乌龟，不似蛇的头。林希向它宣读诏书，说：“使者到这里，斋戒三天，然后再祭祀。龙王接受天子的授命，是不能不进行斋戒的。”蛇受命后，就径直爬进银做成的香奁中，盘曲了三天，一点也不动。到了祭祀的那天，斟好酒，蛇就从匣中伸出头来吸喝。一会儿出来了，沿着桌子爬行，混身颜色像沾水的胭脂，鲜艳而有光泽。当它穿过一朵浅淡色的彩丝花时，它的尾巴还是赤色的，但它的前身已变成黄色的了，恰像雌黄的颜色。再经过一朵彩花时，又变成绿色，像嫩草的颜色。过了一会儿，爬到屋梁上，乘上纸旛的末尾那爬行，轻得像鸿毛一样。一下子突然穿进帐中，就不见了。第二天，林希返回，蛇在船后面为他送行，过了彭蠡就折回去了。这条龙常常在船桨之间游动，与一般的蛇没什么两样，但一般的蛇爬行时一定是弯弯曲曲的，而彭蠡小龙是直行的，江上行船的人都凭借这一特点来辨别。



center of a table. His head looked like that of a turtle and did not look like that of a snake. Lin read the imperial decree, saying, "The emperor's envoy will stop eating meat for three days before the sacrificial ceremony was held. You too must stop eating meat before you receive the imperial decree." Hearing the words, the snake crawled directly into a silver make-up kit. Coiling there for three days, it did not move a bit. On the sacrificial ceremony day, after the wine had been made ready, the snake stretched out its head from the kit to drink the wine. Soon it came out and crawled along a table. The color of its body was like dewy rouge, bright and dazzling. When it passed by a light-colored flower, its front part became yellow, which was like the color of orpiment, though its rear part was still red. When it passed by another colorful flower, it turned green, which resembled the color of the fresh grass. Soon the snake climbed onto the beam and crawled onto the tail of the paper flag, looking as if it was as light as a feather. Finally it came into a tent and disappeared. The next day Lin was to return to the capital city. The snake reappeared at the rear of the ship to see him off. After the ship reached Pengli, it went back. The little dragon often swam in the river and behaved like an ordinary snake. However, other snakes all crawled in a zigzag way while this snake always crawled straight ahead. Sailors could always distinguish it from other snakes.

Translator's note

- \* In Chinese culture, snakes are often compared to little dragons





## 346. 龙 卵

### 【原文】

天圣中，近辅献龙卵，云：“得自大河中。”诏遣中人送润州金山寺。是岁大水，金山庐舍为水所漂者数十间，人皆以为龙卵所致。至今楛藏。予屡见之，形类色理，都如鸡卵，大若五升囊；举之至轻，唯空壳耳。

### 【译文】

天圣年间，皇上身边的大臣进献龙蛋，并说：“这是从黄河中得到的。”皇上下令派宦官将龙蛋送到润州的名刹金山寺。这年发大水，金山寺周围的房屋被大水冲走了几十间，人们都认为是龙蛋造成的。龙蛋现在仍用匣子藏着。我多次看见过，它的形状、种类、颜色及花纹都像鸡蛋，如一只五升口袋那么大小；把它举起来觉得很轻，只是一只空蛋壳罢了。

## 347. 雷 电

### 【原文】

内侍李舜举家曾为暴雷所震。其堂之西屋，雷火自窗间出，赫然出檐。人以为堂屋已焚，皆出避之。及雷止，其舍宛然，墙壁窗纸皆黔。有一木格，其中杂贮诸器，其漆器银扣者，银悉熔流在地，漆器曾不焦灼。有一宝刀，极坚钢，就刀室中熔为汁，而室亦俨然。人必谓火当先焚草木，然后流金石。今乃金石皆铄，而草木无一毁者，非人情所测也。佛书言：

### 【译文】

内侍李舜举家，曾经遇到大的雷击。他家客堂的西屋，雷火从窗户出来，亮晃晃地窜上屋檐。人们以为堂屋已经着火焚烧，都跑出躲避。雷声停止后，房屋还是原样，只是墙壁和窗户上糊的纸都发黑了。屋内有一个木架，架上放着各种器皿，其中有镶银的漆具，上面的银全都熔流到地上，而漆具却没有被烧焦。有一把宝刀，钢质十分坚硬，就这样在刀鞘中熔为钢水，而刀鞘还是原来的样子。人们认为，按理火应当先烧毁草木，然后才能熔化金石一类的物品。现在金石一类的物品都熔化了，而草木却一样也没被烧毁，这不是人的常识所能预计到的。佛经上说：“龙火得水更旺，人火得水而灭。”



### 346. Dragon's Egg

During Tiansheng period of the reign of Emperor Renzong, a top-ranking official presented a dragon's egg to the emperor, saying, "This egg is found in the Yellow River." The emperor ordered a eunuch to send the egg to the famous Jinshan Temple in Runzhou. In the same year a flood broke out and tens of houses near the Jinshan Temple were washed away. Local people all considered that it was the dragon's egg that had caused the disaster. This egg is now still stored in a box there and I have seen it many times. Its shape, color and pattern all resemble those of a hen's egg and it is as large as a bag which can contain 5 *sheng* of rice. Yet when lifting it, you may feel that this dragon's egg is very light in weight as it is actually a hollow eggshell.

### 347. Thunder and Lightning

Li Shun was a court chamberlain whose house was struck by wrathful thunderbolt. Fire came out of the western room of his reception hall and rose brightly to the eaves. Thinking that the reception hall was on fire, people all ran away. However, after the thunder and lightning stopped, the house still stood there. Only the paper pasted on the walls and the windows were badly burnt. In the reception hall there was a wooden shelf on which different utensils were put. Among them there was a piece of lacquerware inlaid with silver. The silver was melted and flowed down to the ground, but the lacquerware itself was not burnt. In the hall, a precious sword made of super hard steel was melted into molten steel in its scabbard, but the scabbard was not burned. People generally believed that a fire would first burn the wood and grass before it melted metal and stone. This time in Li's house metal and stone were melted, but the grass and wood remained intact, which was so unbelievable. The Buddhist Sutra says, "Water can make the divine fire burn



### 【原文】

“龙火得水而炽，人火得水而灭。”此理信然。人但知人境中事耳，人境之外，事有何限，欲以区区世智情识，穷测至理，不其难哉！

### 【译文】

这个道理确实如此。普通的人只能了解人世的事情，而人世外的事哪有止境，要想以少量的世情常识去追究最终的道理，不是非常难吗！

## 348. 尹 师 鲁

### 【原文】

知道者苟未至脱然，随其所得浅深，皆有效验。尹师鲁自直龙图阁谪官，过梁下，与一佛者谈。师鲁自言以静退为乐。其人曰：“此犹有所系，不若进退两忘。”师鲁顿若有所得，自为文以记其说。后移邓州，是时范文正公守南阳。少日，师鲁忽手书与文正别，仍嘱以后事。文正极讶之，时方饌客，掌书记朱炎在坐，炎老人好佛学，文正以师鲁书示炎曰：“师鲁迁谪失意，遂至乖理，殊可怪也。宜往见之，为致意开譬之，尤使成疾。”炎即诣尹，而师鲁已沐浴衣冠而坐，见炎来道文正意，乃笑曰：“何希文犹以生人见待？洙死矣。”与炎谈论顷时，遂隐几而卒。炎急使人驰报文正。

### 【译文】

领悟事理却未能超脱的人，据他自己体会的深浅程度，都会有能够预料的效果。尹师鲁从龙图阁被贬谪，经过汴梁时，与一位佛教徒交谈。尹师鲁自己诉说将以安心退养作为生活的乐趣。而那人说：“这话本身还有所挂念，不如升官和退养都不放在心上。”尹师鲁一下子好像心有所悟，把那人的话记下写成文章。后来尹师鲁调到邓州，这时范仲淹主管南阳的事务。没几天，尹师鲁突然写信，与范仲淹诀别，并托付后事。范仲淹非常吃惊，正好此时他与客人一起在吃饭，身边的掌书记朱炎也一起陪着客人，朱炎也是喜爱佛学的老人，范仲淹便把尹师鲁的信给朱炎看了说：“尹师鲁被贬官后有些失意，就变得不大通常理，实在也太古怪了。必须去看看他，代我向他诉说些劝慰开导的话，不要让他这种情绪引出病症。”朱炎马上来到尹师鲁家。尹师鲁已洗好澡穿好衣服坐着，看见朱炎来说范仲淹劝慰的意思，就笑着说：“范仲淹为什么还要把我当做活人看待？我已经死了。”他与朱炎交谈一会儿，



more briskly and water can also make the human fire be extinguished more easily." Ordinary people can only know things in the human world, but things that are outside the human world are boundless and limitless. Isn't it difficult to ask them to pursue the ultimate truth with only a little worldly knowledge and wisdom?

### 348. Yin Zhu

Those who know the law of nature but are still bothered with the worldly affairs will all end up with foreseeable destiny depending on the level of their understanding. After Yin Zhu had been demoted from his post in the Longtu Royal Library, he passed by Bianliang and had a talk with a Buddhist there. Yin told him that he would enjoy the life of a civilian. The Buddhist said, "Judging by what you say, you still have things to worry about in this world. You'd better forget them all." Yin was enlightened all of a sudden. He wrote down the Buddhist's words. Later he was transferred to Dengzhou when Fan Zhongyan was the chief administrator of Nanyang. Soon he wrote a letter to Fan, bidding farewell to him and entrusting him with his funeral affairs. Fan was greatly shocked after receiving the letter. At that time he was hosting a dinner for a guest. Zhu Yan, his secretary, was also present. Fan showed the letter to Zhu, who was an old Buddhist, and said to him, "Yin is upset after he has been demoted. And it is so weird that he has lost his senses. You'd better go to see him and console him on my behalf. Do not let him go down because of this." Zhu went to Yin's house immediately and saw that Yin was sitting there fully dressed after taking a bath. Hearing the words forwarded by Zhu, Yin smiled and said, "Why does Fan still treat me as a living man? I am already dead." After talking with Zhu for a while, Yin lost consciousness while leaning against a table. Zhu immediately sent someone to tell Fan the



### 【原文】

文正至，哭之甚哀。师鲁忽举头曰：“早已与公别，安用复来？”文正惊问所以，师鲁笑曰：“死生常理也，希文岂不达此！”又问其后事，尹曰：“此在公耳。”乃揖希文，复逝。俄顷，又举头顾希文曰：“亦无鬼神，亦无恐怖。”言讫，遂长往。师鲁所养至此，可谓有力矣，尚未能脱有无之见，何也？得非进退两忘犹存于胸中欤。

### 【译文】

就靠在桌边死了。朱炎急速派人跑回去报告范仲淹。范仲淹来到，哭得十分悲伤。尹师鲁突然抬起头说：“早就和您告别了，为什么还要再来？”范仲淹吃惊地问他为什么这样。尹师鲁笑着说：“死生是普通的事啊，你怎么不懂得这个事理！”范仲淹又问他的后事，尹师鲁说：“这就全在您了。”于是就向范仲淹拱手行礼，又死过去了。过了一会，他又抬起头看着范仲淹说：“也没什么鬼神，也没有可害怕的。”说完之后，就彻底离开了这个世界。尹师鲁所修炼的功夫到这一程度，可以说是很有工力了，只是还没超脱有无之见，为什么呢？莫不是升官和退养都忘去的话语还放在心上的缘故吧！

## 349. 郑 夷 甫

### 【原文】

吴人郑夷甫，少年登科，有美才。嘉祐中，监高邮军税务，尝遇一术士，能推人死期，无不验者。令推其命，不过三十五岁。忧伤感叹，殆不可堪。人有劝其读《老》、《庄》以自广。久之，润州金山有一僧，端坐与人谈笑间，遂化去。夷甫闻之，喟然叹息曰：“既不得寿，得如此僧，

### 【译文】

江南人郑夷甫，年轻时登科，是个杰出的人才。嘉祐年间，任高邮军税务一职时，曾经碰上一位方士，据说他能推算人的死期，没有不灵验的。郑夷甫请他推算自己的命相，方士说不过活三十五岁。于是郑夷甫忧伤感叹，几乎不能忍受了。有人劝他读读《老子》、《庄子》，以开阔自己的心胸。过了一段时间，润州的金山寺有一位和尚，直挺挺地坐着与人说说笑笑之间，就死去了。郑夷甫听说这件事后，感叹地说：“既然不能长寿，



news. Soon Fan arrived, crying loudly. Yin suddenly raised his head, saying, "I have already bid farewell to you. Why do you still come?" Fan was taken aback and asked him why he had to die. Yin smiled and answered, "Life and death are nothing special to me. Don't you know this?" Fan then asked him about his funeral affairs. Yin answered, "It is all up to you now." After making a light bow with his hands folded in front to bid farewell, Yin lost consciousness again. But a moment later he raised his head and said to Fan, "There are neither ghosts nor gods in this world. I have nothing to fear." Having said these words, Yin finally died. Yin was really great, as he cultivated himself to such a high level. However, he still did not detach himself from reality. Why? Because he still kept the Buddhist's words in his mind.

### 349. Zheng Yifu

Zheng Yifu, a native living in the area south of the Yangtze River, is a talented man who once passed the imperial civil examination when he was young. During Jiayou period of the reign of Emperor Renzong, Zheng became the Director of the Taxation Bureau in Gaoyou. One day, he met with a Taoist, who was said to be able to predict the exact date of a man's death and his prediction never went wrong. Zheng then invited the man to read his fortune. The Taoist said to Zheng that he would die before he was 35 years old. Knowing that he was soon to die, Zheng was so sad and sentimental that he could hardly bear it. He was advised to read *Laozi* and *Zhuangzi* so as to broaden his range of vision. Before long, a monk in the Jinshan Temple in Runzhou died while he was sitting straight and chatting with other people. Hearing the news, Zheng sighed, "Since I cannot live a long life, I will have no pity if I can die like this monk."



### 【原文】

复何憾哉！”乃从佛者授《首楞严经》，径迁吴中，岁余忽有所见，曰：“生死之理，我知之矣。”遂释然放怀，无复蒂芥。后调封州判官，预知死日，先期旬日，作书与交游亲戚叙诀，及次叙家事备尽。至期，沐浴更衣。公舍外有小园，面溪一亭洁饰。夷甫至其间，亲督人洒扫及焚香，挥手指画之间，屹然立化。家人奔出呼之，已立僵矣，亭亭如植木，一手犹作指画之状。郡守而下，少时皆至，士民观者如墙。明日，乃就敛。高邮崔伯易为墓志，略叙其事。予与夷甫远亲，知之甚详。士人中盖未曾有此事。

### 【译文】

能像这位和尚那样坐化，又有什么可遗憾的呢！”于是就跟着有道行的和尚学《首楞严经》，直接迁居吴中。一年多后突然有了新的感受。他说：“生死的道理，我知道了。”就放开胸襟，消除了各种疑虑、嫌隙，不再心存不快的事情了。后来他调到封州任判官，预先知道自己的死期，约在死期十天前，便写信给朋友亲属诀别，接着把家事全部交代。到了那天，他洗浴换衣。在他的住处外面有个小园子，面对小溪的一座亭子也布置得很整洁。郑夷甫到了亭子里，亲自督促下面的人打扫，烧香，当他挥手指使的时候，屹立着死去了。家里的人跑出来叫喊他，他已僵硬了，高耸的样子像种植的树木，一只手还在作指画的样子。从郡守而下的官员，一会儿都到了，观看的人们围得像一堵墙。第二天，就入殓了。高邮的崔公度作了墓志，大致讲述了郑夷甫的生平。我和夷甫是远房亲戚，对这些事知道得非常详细。其他读书人中大概没有过这样的事。



Then he started to learn *The Surangama Samadhi Sutra* from senior monks and moved his house directly to Wuzhong. One year later, he was suddenly enlightened and said, "I have already known the secrets about life and death." Since then he changed himself into a broad-minded gentleman and abandoned all his worries and suspicions. As a result, he became a very happy man. Later he was transferred to Fengzhou as the Director of the Supervision Bureau and he knew he would die soon. About ten days before his death, he began to write letters to his friends and relatives, bidding farewell to them and making arrangements for the affairs related to his family and his funeral. On the day of his death, he took a bath and put on new clothes. There was a small garden outside his house and a pavilion in front of a stream which needed to be cleaned. Zheng came to the pavilion and guided his servants to do general cleaning and burn incense. He died when he was waving his hand to issue orders. His family members ran out and called him, yet he had already become stiff, standing straight like a tree with one of his hands still gesturing at something. The local officials including the chief administrator soon arrived and the pavilion was surrounded by numerous people who came to see him. The next day, Zheng was buried. Cui Gongdu, a native in Gaoyou, wrote the epitaph, which gave a brief account of his life. Zheng is my distant relative, so I know all the details of the story. Other scholars may not have such a story.





## 350. 事非前定

### 【原文】

人有前知者，数十百千年事皆能言之，梦寐亦或有之，以此知万事无不前定。予以谓不然，事非前定。方其知时，即是今日，中间年岁，亦与此同时，元非先后。此理宛然，熟观之可谕。或曰：“苟能前知，事有不利者，可迁避之。”亦不然也。苟可迁避，则前知之时，已见所避之事；若不见所避之事，即非前知。

### 【译文】

人中有先知的人，几百几千年的事都能说出来，在做梦时也有这种情况，凭这一点可以知道万事没有不是前世定下的。我却认为不是这样，事情不是前世定下的。当他知道某件事的时候，就在事情发生的同时了，即使其中隔好几年，但真正确切地知道这件事，也正在事情发生的同时，原本就没什么先后。这个道理很显然，仔细观察就可以了解。有人说：“如果能先知，那么对于一些不利的事情，就可以躲开了。”这也是不对的。如果可以躲开，那么预先知道的时候，已经看到所躲避的事了；假如不能看到躲避的事，就不是先知。

## 351. 奇僧文捷

### 【原文】

吴僧文捷，戒律精苦，奇迹甚多，能知宿命，然罕与人言。予群从邁为知制诰，知杭州，礼为上客。邁尝学诵《揭帝咒》，都未有人知。捷一日相见曰：“舍人诵咒，何故阙一句？”既而思其所诵，果少一句。

### 【译文】

吴地的文捷和尚，恪守戒律十分认真刻苦，有很多神奇的事迹，能知人的命运，但是很少对人讲。

我的侄儿沈邁任知制诰时，在杭川任知州，曾将文捷礼待为上宾。沈邁曾经学习诵读《揭帝咒》，其他人都不知道。一天，文捷见到沈邁时说：“你诵读咒语，为什么缺了一句？”沈邁马上回想自己所诵读的咒语，



### 350. Things Are Not Predestinated

There are people with foresight among the human race, who are able to predict things which will happen several hundred or even several thousand years later. Sometimes in a dream a man may make right predictions of the same kind. Hence people may argue that everything in the world is predestinated. However, I do not think so. To me, things are not predestinated. A man's knowing about something is actually concurrent with the occurrence of something. Even if he knew it several years ago, his actual knowledge of all the details is also concurrent with its occurrence. There is no such a thing as the order of priority. The reason for this is simple and obvious, which can be understood through careful observation. Some people say, "If one can foresee future events, he may evade all the bad things." They are wrong. If one could evade all the bad things, that means before he knew them in advance he had seen the things that he had evaded. If he cannot see the things he is going to evade, he cannot be called "the man with foresight."

### 351. Wen Jie, a Monk of Unusual Ability

Wen Jie, a monk living in Wu region, strictly observes Buddhist's rules and is hard-working. He has performed many miracles and is able to tell people what will happen to them in the future, yet he seldom shows them this ability.

When Shen Gou, my nephew, was the chief secretary, he was concurrently the prefect of Hangzhou, where he received Wen Jie as an important guest. Shen Gou had learned how to chant *Jiedi Incantations* and no one knew about it. One day when Wen met with him, he asked, "Why do you always miss one line when you chant incantations?" Shen immediately recalled the incantations he chanted and found that he really had missed one line. The local people often said



### 【原文】

浙人多言文通不寿。一日斋心，往问捷，捷曰：“公更三年为翰林学士，寿四十岁。后当为地下职仕，事权不减生时，与杨乐道待制联曹。然公此时当衣衰经视事。”文通闻之，大骇曰：“数十日前，曾梦杨乐道相过云：‘受命与公同职事，所居甚乐，慎勿辞也。’”后数年，果为学士，而丁母丧，年三十九矣。明年秋，捷忽使人与文通诀别，时文通在姑苏，急往钱塘见之。捷惊曰：“公大期在此月，何用更来？宜即速还。”屈指计之曰：“急行尚可到家。”文通如其言驰还，遍别骨肉，是夜无疾而终。捷与人言多如此，不能悉记，此吾家事耳。捷尝持如意轮咒，灵变尤多，瓶中水咒之则涌立。畜一舍利，昼夜转于琉璃瓶中。捷行道绕之，捷行速，则舍利亦速；行缓，则舍利亦缓。士人郎忠厚事之至谨，就捷乞一舍利，捷遂与之，封护甚严。一日忽失所在，但空瓶耳。忠厚斋戒，延捷加持，

### 【译文】

果然少了一句。浙江地方有人常说沈遵不会长寿的。一天，沈遵经过斋心后，跑去问文捷自己的将来。文捷说：“您三年后要任翰林学士，只能活到四十岁。以后会在另一个世界做官，掌握的权力不比活着的时候小，和杨乐道一起分职掌权。不过您在那个时候正为亲人穿丧服办丧事。”

沈遵听了这番话，大吃一惊地说：“几十天前，曾经梦见杨乐道来访，对我说：‘接受委派，和您一起任职，所在的地方是很快活的，切记不要推辞。’”以后几年，沈遵果然成翰林学士，又遭遇到了母亲的丧事，这时已三十九岁了。第二年秋天，文捷突然派人与沈遵诀别。当时沈遵在姑苏，急急忙忙赶到钱塘会见文捷。文捷吃惊地说：“您的死期就在一个月，还来干什么？应当立刻急速回去。”他扳着手指计算日子说：“快些走，还可以回到家中。”沈遵照他的话急驰回去，向家中亲人一一告别，这天晚上无病而去世了。文捷跟人讲的事大多像上述的情况，不能全部记下来，这是我们家中碰到的事罢了。

文捷曾经拿着如意轮念咒语，神奇的变化特别多。瓶子中的水被咒念，就涌立起来。他收藏一粒舍利子，白天黑夜在琉璃瓶中转动。文捷绕着瓶子行走，他走得快，舍利子也转动得快；他走得慢，舍利子也转动得慢。一位叫郎忠厚的读书人侍奉文捷十分周到小心，他向文捷讨一颗舍利子，文捷便给了他，他收藏得很严实。一天，在所藏的瓶子里突然不见舍利子，仅剩空瓶了。郎忠厚尽心斋戒，并请文捷来加以主持，



that Shen could not live a long life. One day Shen went to ask Wen about his destiny with a pure heart. Wen answered, “Three years later you will become an imperial scholar, but you can only live to the age of forty. After that, you will become an official in another world and you will have greater power. Yang Tian will be your colleague, but at the time of your promotion you will be arranging funeral affairs for one of your parents.”

Hearing these words, Shen was taken aback and said, “Tens of days ago, in my dream Yang Tian came to my house and said to me, ‘I am sent to work together with you. The place where we are going is very pleasant. Please do accept this offer.’” Several years later when Shen was already 39 years old, he did become an imperial scholar and his mother did die. In the autumn of the next year, Wen suddenly sent someone to bid farewell to Shen. At that time, Shen was in Gusu. He went to Qiantang in a hurry to see Wen. Seeing him, Wen was surprised and said, “You will die in this month. Why do you come here? You should go back immediately.” Counting the date with his fingers, Wen said, “If you go quickly, you can still arrive at your house in time.” Following Wen’s words, Shen quickly rode back and bid farewell to his family members one by one. On the night of his return, he died in peace. Most of Wen’s predications turned to be true like this one. I cannot write them all down. What I described above just happened in my family.

Wen once chanted incantations while holding a “wish-fulfilling wheel” in his hand and performed a lot of miracles. When his incantations were directed at the water in a bottle, the water would rise up immediately. After he put a sarira in the bottle, it then would rotate in the bottle day and night. When he walked around it, the sarira would rotate slowly if he walked slowly and it would rotate quickly if he walked quickly. A scholar called Lang Zhonghou served Wen very carefully and considerately. One day he begged for a sarira from Wen, who then gave him one. Lang hid it in a secret place. However, the sarira suddenly disappeared one day. Only an empty bottle was left. Lang abstained from meat and wine and invited Wen to chair the ceremony in order



### 【原文】

少顷，见观音像衣上一物，蠢蠢而动，疑其虫也，试取，乃所亡舍利。如此者非一。忠厚以予爱之，持以见归，予家至今严奉，盖神物也。

### 【译文】

一会儿，只见观音像的衣服上有一样东西，慢慢地在爬动。怀疑是一只小虫，试着去捉住它，拿起则是失掉的舍利子。像这样的事不止一桩。郎忠厚因为我喜爱这颗舍利子，就把它送给我，我家中一直恭敬地敬奉着，这是神物啊。

## 352. 蛤筒藏卷

### 【原文】

郢州渔人掷网于汉水，至一潭底，举之觉重，得一石，长尺余，圆直如断椽，细视之，乃群小蛤，鳞次相比，绸缪巩固。以物试抉其一端，得书卷，乃唐天宝年所造《金刚经》，题志甚详，字法奇古，其末云：“医博士摄比阳县令朱均施。”比阳乃唐州属邑。不知何年坠水中，首尾略无雷渍。为土豪李孝源所得。孝源素奉佛，宝藏其书，蛤筒复养之水中。客至欲见，则出以视之。孝源因感经像之胜异，施家财万余缗，写佛经一，藏于郢州兴阳寺，特为严丽。

### 【译文】

郢州的一位渔人在汉水上撒网，网到潭底时，打捞上来觉得有些分量，网获了一块石头，长一尺多，又圆又直像一根折断的椽子，仔细察看，是一群小蛤蜊，像鱼鳞一样，一个挨着一个排列着，紧密缠缚很牢固。用一样硬物试着挖开它的一头，得到一份书卷，是唐天宝年间所制作的《金刚经》，题款非常详尽，字体奇古，它的最后写着：“医博士摄比阳县令朱均施。”比阳是唐州下属的一座邑城。不知这份东西是什么时候掉入水中的，头尾没什么浸湿。这份东西被当地的富豪李孝源得到了。李孝原一向信奉佛教，便把它珍藏了起来。那只蛤筒又放在水中养着。客人到他家要看，他就拿出来给人们看。李孝原觉得这一经卷能够承受不平常的经历，便把家中的万贯财产广为施舍，又刻写了一套佛经，藏在郢州兴阳寺中，特别庄严华丽。



to get back the lost sarira. Soon it was found that something was crawling on the clothes of the statue of Mother Buddha. Though it looked like a bug, it turned out to be the sarira when being caught. There are many cases like this one. Later Lang gave the sarira to me because I loved it so much. Since then it has been well kept in my house. I always worship it piously, treating it as a sacred object.

### 352. Buddhist Sutra Hidden in a Clam Tube

When a fisherman in Yingzhou went fishing in the Hanshui River, he cast a net down to the bottom of the water. A moment later he dragged it up with difficulty and found that he had caught a stone-like object which was 0.3 meters long, round and straight in shape, looking very much like a broken rafter. After taking a close look at it, he found that the stone-like object was actually made up of a school of clams which were firmly stuck to each other and were piling on top of one after another like fish scales. He then pried one of its ends open with something hard and got a book that had been rolled up and put into it. With detailed comments and annotations and unique ancient style of calligraphy, the book was *The Diamond Sutra* published during Tianbao period of the reign of Emperor Xuanzong in the Tang Dynasty. At the end of the book the following words were written: “Zhu Junshi, doctor and concurrently county magistrate of Biyang.” Biyang was a county under the jurisdiction of Tangzhou and nobody knew when this Buddhist sutra fell into the water. Neither the title page nor the last page of the book got wet. Later the book fell into the hands of Li Xiaoyuan, a wealthy local gentleman. As a pious Buddhist, Li collected this rare book while the clam tube was put back into water. Whenever a guest wanted to have a look at the book, Li would fetch it out to satisfy his wish. Being impressed by the unusual experience that the book had undergone, Li later donated much of his family property to the needed. He also carved a set of Buddhist sutra and stored it solemnly and magnificently in the Xingyang Temple in Yingzhou.



## 353. 张咏轶事

### 【原文】

张忠定少时，谒华山陈图南，遂欲隐居华山。图南曰：“他人即不可知。如公者，吾当分半以相奉。然公方有官职。未可议此。其势如失火家待君救火，岂可不赴也？”乃赠以一诗曰：“自吴入蜀是寻常，歌舞筵中救火忙。乞得金陵养闲散，亦须多谢鬓边疮。”始皆不谕其言。后忠定更镇杭、益，晚年有疮发于项后，治不瘥，遂自请得金陵，皆如此诗言。忠定在蜀日，与一僧善。及归，谓僧曰：“君当送我至鹿头，有事奉托。”僧依其言至鹿头关，忠定出一书，封角付僧曰：“谨收此，后至乙卯年七月二十六日，当请于官司，对众发之。慎不可私发，若不待其日及私发者，必有大祸。”僧得其书，至大中祥符七年，岁乙卯，时凌侍郎策帅蜀，僧乃持其书诣府，具陈忠定之言。其僧亦有道者，凌信其言，集从官共开之，乃忠定真容也。其上有手题曰：“咏当血食于此。”后数日，

### 【译文】

张咏年轻时，上华山拜见陈抟，就想在华山上隐居。陈抟说：“其他人我还不清楚。像您这样的人，我应当分出一半地盘给您。不过，您刚刚得了官职，不可以与您谈这个问题。这一情势就好像一户失火的人家，等您去救火，怎么能够不去呢？”于是赠送给他一首诗：“自吴入蜀是寻常，歌舞筵中救火忙。乞得金陵养闲散，亦须多谢鬓边疮。”起初人们都没觉察出诗中的话是什么意思。后来，张咏镇守杭州、蜀中，晚年在颈后生出了一个疮疖，无法治好，就自己请求调到金陵任闲职，这一切都像诗中所写的那样。张咏在蜀中的日子里，与一位僧人很好。等到他离开蜀中时，对僧人说：“您应当送我到鹿头，我有事拜托于您。”僧人按照他的话，送到鹿头关，张咏拿出一封信，封好了信的封口交给僧人说：“敬请收好这封信。直到乙卯年七月二十六日，请您到官府去，当着大家的面拆开这封信。小心不可以私自拆信，假使不到那一天或者私自拆开的话，必定有大的灾难。”僧人收好这封信，等到大中祥符七年，是乙卯年，当时凌策主持蜀中军务，僧人就带着那封信来到官府，详尽地讲述了张咏当时说的话。那位僧人也是有道行的人，凌策相信了他的话，把一些官吏集聚起来并拆开了那封信，是张咏的一幅面部画像。那上面有他亲手写的话：“咏当血食于此。”几天后，得到京城的通报，



### 353. Anecdotes about Zhang Yong

When Zhang Yong was young, he went to see Chen Tuan, a hermit living in Mount Huashan and expressed his wish to live there in seclusion. Chen said, "I do not know much about other people, but I am willing to give half of my territory to a talented man like you. However, you have just obtained an official position, so I cannot discuss this issue with you here. This is just like a family whose house has caught fire and who are waiting for you to rescue them. How can you refuse to go there?" Chen wrote the following poem to Zhang before seeing him off: "Take it easy when going from Wu to Shu, / Where you have to put out fire when attending a party with much to wine and dine. Thanks to the sore grown beside your temples, / You will be transferred to Jinling to live an easy life before you die." At first no one knew the exact meaning of the poem. Later Zhang became the military commander in Hangzhou in Wu region and then he was transferred to Yizhou in Shu region. In his old age, he had a sore at the back of his neck which could hardly be cured. So he requested to be transferred to Jinling. Everything went as the poem predicted. When Zhang stayed in Shu, he made friends with a monk. Before he left, he told him, "Please accompany me to Lutou, as I have something to give to you." The monk did as Zhang told him. Before saying goodbye to him, Zhang gave the monk a sealed letter, saying, "Please take good care of this letter. On the twenty-sixth of July of the year of *yimao*, you must go to the local government and open this letter in public. Do not open it in private or in advance. If you do not obey what I say, you will suffer a terrible disaster." The monk put the letter in a safe place. In the seventh year of Dazhongxiangfu period of the reign of Emperor Zhenzong, he took the letter to the local government and told Ling Ce, the military commander, in great detail what Zhang had said. Ling trusted the monk as he was a virtuous man. Thereby he called in his subordinates and opened the letter in their presence. What was contained in the letter turned out to be a portrait of Zhang with the following words on it: "Zhang Yong is entitled to be offered sacrifices here." Several days later,





### 【原文】

得京师报，忠定以其年七月二十六日捐馆。凌乃为之筑庙于成都。蜀人自唐以来，严祀韦南康，自此乃改祠忠定至今。

### 【译文】

张咏在这一年的七月二十六日去世了。凌策就为他在成都筑了庙宇。蜀人从唐朝以来，一向隆重地祭祀韦南康，但从这以后就改为祭祀张咏直到今天。

## 354. 龙 寿 丹

### 【原文】

熙宁七年，嘉兴僧道亲，号通照大师，为秀州副僧正。因游温州雁荡山，自大龙湫回，欲至瑞鹿院。见一人衣布襦，行涧边，身轻若飞，履木叶而过，叶皆不动。心疑其异人，乃下涧中揖之，遂相与坐于石上，问其氏族、闾里、年齿，皆不答。须发皓白，面色如少年。谓道亲曰：“今宋朝第六帝也。更后九年，当有疾。汝可持吾药献天子。此药人臣不可服，服之有大责，宜善保守。”乃探囊出一丸，指端大，紫色，重如金锡，以授道亲曰：“龙寿丹也。”欲去，又谓道亲曰：“明年岁当大疫，吴越尤甚，

### 【译文】

熙宁七年，嘉兴的一位道亲和尚，法号通照大师，提任秀州的副僧正。趁着云游温州雁荡山之机，从大龙湫折返，想到瑞鹿院去。看见一个人穿着短布袄，在山涧边行走，身体轻得像在飞行，踏过树叶，树叶都不晃动。道亲和尚推测他是一个与众不同的人，就往下走到山涧处向他行拱手礼，然后与他在山石上相对坐下，询问他的姓氏、籍贯、年龄，他都不回答。只见他头发胡子都已雪白，但脸色却像年轻人。他对道亲和尚说：“现在是宋朝的第六位皇帝当政了。这以后九年，这位皇帝可能会有疾病。你可带着我的药进奉给天子。这种药一般的官员是不可以服用的，如果服用了就会有天大的处罚，你应当妥善地藏好。”说完后就从袋里掏出一颗药丸，只有指尖那么大小，呈紫色，像金锡那样重，把它给了道亲和尚，并说：“这是龙寿丹。”临离开时，又对道亲和尚说：“明年有大的瘟疫，



news came from the capital city that Zhang died on the twenty-six of July of that year. Hence Ling built a temple for him in Chengdu. Since the Tang Dynasty, local people in Sichuan region had always been holding sacrificial ceremonies for Wei Gao, the late military commander and chief administrator. But after that, sacrificial ceremonies were held for Zhang Yong only. And such sacrificial ceremonies are still held till today.

### 354. Medical Pellet for the Emperor's Longevity

In the seventh year of Xining period of the reign of Emperor Shenzong, a monk called Daoqin in Jiaying, whose religious name was Master Tongzhao, was promoted to be Deputy Chief of Buddhist Affairs in Xiuzhou. After that, he took a sightseeing tour to the Yandang Mountain in Wenzhou. On his way back from the Big Dragon Fall, he decided to pay a visit to the Auspicious Deer Temple nearby. Then he saw a man wearing a short jacket walking along a ravine. The man walked so fast as if he was flying. Being light on his feet, he stepped on a leaf, which did not even shake a bit. Knowing that he must have encountered a man of unusual ability, Monk Daoqin went downhill to the ravine and greeted him politely. Then sitting face to face on a rock, two of them had a chat. Monk Daoqin inquired about the man's name, hometown and age, but he gave no answer. The man's hair and beard were all snow white, but his face looked like that of a young man. He said to Daoqin, "The emperor we are having now is already the sixth emperor of the Song Dynasty. Nine years later, he will be afflicted with a disease. Then you can give my medicine to him. This medicine is only for the emperor. Other officials are not allowed to take it. If they do not obey this, they will be severely punished. Please take good care of what I give to you." Then he took out of his pocket a small pellet which was the size of the tip of a man's finger, purple in color and heavy like a metallic alloy made of gold and tin, and gave it to Monk Daoqin, saying, "This medicine is 'the medical pellet for the emperor's longevity.'" Before he left, he said to Monk Daoqin again, "Next year a serious pestilence will break out and it will particularly rage in the area south of the Yangtze



### 【原文】

汝名已在死籍，今食吾药，勉修善业，当免此患。”探囊中取一柏叶与之，道亲即时食之。老人曰：“定免矣。慎守吾药，至癸亥岁自诣阙献之。”言讫遂去。南方大疫，两浙无贫富皆病，死者十有五六，道亲殊无恙。至元丰六年夏，梦老人趣之曰：“时至矣，何不速诣阙献药？”梦中为雷电驱逐，惶惧而起，径诣秀州，具述本末，谒假入京，诣尚书省献之。执政亲问，以为狂人，不受其献。明日因对奏知，上急使人追寻，付内侍省问状，以所遇对。未数日，先帝果不豫。乃使勾当御药院梁从政持御香，赐装钱百千，同道亲乘驿诣雁荡山，求访老人，不复见，乃于初遇处焚香而还。先帝寻康复，谓辅臣曰：“此但预示服药兆耳。”闻其药至今在彰善阁，当时不曾进御。

### 【译文】

江南一带流行得更为厉害，你的名字已经上了死亡名单。现在吃我的药，勤勉地修行干好事，就会免去这一灾难。”说完又从袋中取出一张柏树叶子给了道亲和尚，道亲和尚当时就吃了下去。那位老人说：“一定会免除灾难的。小心地藏好我的药，到癸亥那一年你去京城皇宫进奉这颗药丸吧。”说完就离开了。第二年，江南一带瘟疫大流行，两浙地区不管穷人还是富户都生病，死去了一大半人，而道亲和尚没一点病。到了元丰六年的夏天，道亲和尚梦见一位老人催促他说：“时候到了，为什么还不赶快赴京城皇宫进奉药丸？”道亲梦中觉得自己被雷电追赶，惊恐之中醒来，直接到秀州，详细地讲了事情的经过，请假去京城，来到尚书省进奉药丸。掌管的官员亲自询问情况，认为这是一个头脑发昏的人说的胡话，没有收下他进奉的药丸。第二天，大臣趁着向皇上禀报情况，讲了此事。皇上马上派人去追寻道亲和尚，交给内侍省询问，道亲和尚便把碰到的事汇报了。没几天，神宗皇帝果然生病了。就派管理御药院的梁从政带着御香，赏赐了许多衣服和钱，让他与道亲和尚乘着驿车到雁荡山，去求访那位老人，可是不再见到，就在道亲和尚当初和老人相遇的地方烧了香后返回。不久，神宗皇帝恢复了健康，对身边的大臣说：“这只是预先告诉我要服用药丸的征兆罢了。”听说这颗药丸到今天还放在彰善阁，当时没有送进宫中给皇上服用。



River. Your name is already on the death roll. If you take my medicine, and diligently practice Buddhism and do good deeds, you can be spared." After these words he took out of his pocket a cypress leaf and gave it to Monk Daoqin, who immediately ate it. The old man said again, "You can certainly be spared. Please take good care of this pellet and go to the capital city to give it to the emperor in the year of *guihai*." Having said these words, the old man took his leave. The next year a pestilence did rage the area south of the Yangtze River. All the people living in Liangzhe region, whether rich or poor, were ill and over half of the population died. Monk Daoqin was fortunately spared. By the summer of the sixth year of Yuanfeng period of the reign of Emperor Shenzong, he dreamed of an old man who urged him, "It is high time to go to the capital city to present the pellet. Why don't you hurry up?" Monk Daoqin dreamed that he was being chased by thunder and lightning. He awoke in a panic and went to Xiuzhou directly. He told people the whole story and went to the capital city. He first went to Shangshu, the highest administrative body to present the pellet. A top ranking official handled the matter in person. He regarded Monk Daoqin as a mad man and refused to accept the pellet. The next day when the emperor heard about it, he immediately sent officials to look for Monk Daoqin, who was then taken to the Department of Inner Court Affairs for further interrogation. He told them the whole story. Several days later, Emperor Shenzong really got ill. He dispatched Liang Congzheng, Director of Imperial Medical Department to go to the Yandang Mountain together with Monk Daoqin to look for the old man. Riding on post horses, they took with them imperial incense as well as a lot of clothes and money to give to the old man as the emperor's gifts. Unfortunately they did not find him. All they could do was burn incense at the place where Monk Daoqin and the old man met. Having recovered his health, Emperor Shenzong told his ministers, "It is a reminder, reminding me that I should take medicine now." It is said the pellet is still preserved in the Zhangshan Stack today. At that time this medical pellet for the emperor's longevity was not sent to the emperor.



## 355. 庐山太平观

### 【原文】

庐山太平观，乃九天采访使者祠，自唐开元中创建。元丰二年，道士陶智仙营舍，令门人陈若拙董作。发地忽得一瓶，封鏽甚固，破之，其中皆五色土，唯有一铜钱，文有“应元保运”四字。若拙得之，以归其师，不甚为异。至元丰四年，忽有诏进号九天采访使者为应元保运真君，遣内侍廖维持御书殿额赐之，乃与钱文符同。时知制诰熊本提举太平观，具闻其事，召本观主首，推诘其详，审其无伪，乃以其钱付廖维表献之。

### 【译文】

庐山太平观，是一座九天采访使者祠，从唐开元中就创建了。到宋元丰二年时，有一位道士陶智仙也在这里建造了一处房屋，叫他的弟子陈若拙监督这项工程。在挖掘地基时，突然得到了一只瓶子，上面的封盖锁得很牢固，打开瓶子后，里面都是五色土，只有一枚铜钱，正面刻写着“应元保运”四个字。陈若拙获取此钱后，交给了他的师傅，他们也不认为这铜钱有什么特别之处。到了元丰四年，忽有皇上的文告，晋升九天采访使者的封号为应元保运真君。派内侍廖维拿着皇上亲笔题写的殿堂匾额赏赐给太平观。这一称号和发掘出来的铜钱上刻写的字完全相同。当时知制诰熊本掌管太平观，听人说了这件事，便叫来太平观的主持人，探问详细的情况，知道不是编造的，就把那枚铜钱交给了廖维，让他上表敬献给皇上。



### 355. The Taiping Taoist Temple in Mount Lushan

Built in Kaiyuan period of the reign of Emperor Xuanzong of the Tang Dynasty, the Taiping Taoist Temple in Mount Lushan was dedicated to “The Envoy in the Ninth Sphere of Heaven,” an immortal in Taoism. In the second year of Yuanfeng period of the reign of Emperor Shenzong of the Song Dynasty, a Taoist called Tao Zhixian built a house there and asked his disciple, Chen Ruozhuo, to monitor the construction. When the foundation was being laid, a bottle was excavated, which was sealed firmly. After opening the bottle, people found that it was filled with soil with different colors and had a coin inside it. Carved on the coin were the following characters “应元保运”(Divine Protector). Chen later gave the coin to his master, Tao. Both of them did not think that there was anything special about the coin. In the fourth year of Yuanfeng period of the reign of Emperor Shenzong, the emperor issued an imperial decree to the temple, ordering “the Envoy in the Ninth Sphere of Heaven” to be promoted to “Divine Protector.” Liao Wei, a court chamberlain, brought the board inscribed by the emperor to the temple as a gift. The new title was exactly same as the characters on the coin. At that time, Xiong Ben, the then chief secretary, was in charge of the Taiping Taoist Temple. Hearing the story, he summoned the abbot in the temple and inquired about it in detail. Knowing that it was a true story, Xiong gave the coin to Liao, asking him to present it to the emperor.



## 356. 鸦 觜 金

### 【原文】

祥符中，方士王捷，本黥卒，尝以罪配沙门岛，能作黄金。有老锻工毕升，曾在禁中为捷锻金。升云：“其法为炉灶，使人隔墙鼓搗，盖不欲人觐其启闭也。其金，铁为之，初自冶中出，色尚黑。凡百余两为一饼，每饼辐解，凿为八片，谓之‘鸦觜金’者是也。”今人尚有藏者。上令尚方铸为金龟、金牌各数百，龟以赐近臣，人一枚，时受赐者除戚里外，在庭者十有七人，余悉埋玉清昭应宫宝符阁及殿基之下，以为宝镇；牌赐天下州、府、军、监各一，今谓之“金宝牌”者是也。洪州李简夫家有一龟，乃其伯祖虚己所得者，盖十七人之数也。其龟夜中往往出游，烂然有光，掩之则无所得。其家至今杖藏。

### 【译文】

祥符年间，方士王捷本是一个黥卒，曾经因犯罪发配到沙门岛，具有炼金的技能。有一个老锻工名叫毕升，曾经在皇宫中为王捷锻造金子。毕升说：“他的方法是用炉灶烧，叫人隔着墙推动风箱，是不想让人偷看打开、合拢灶盖的做法。那金子，是铁变成的，最初从熔炼炉中拿出来，颜色还是黑的。约百余两做成一块饼状，每一饼按车轮的辐条状分解开，被凿成八片，称做‘鸦觜金’的就是了。”现在还有人收藏着。皇上命令尚方官署制作成金龟、金牌各几百个。金龟是用来赏赐给身边大臣的，每人一个。当时受到赏赐的，除了皇家戚外，在朝廷中的有十七人，余下的，都埋藏在玉清昭应宫宝符阁和殿基之下，作为宝镇；金牌赏赐给全国各州、府、军、监各一块，现在称它为“金宝牌”的就是这东西。洪州李简夫家有一个金龟，是他的伯祖父李虚己得到的赏赐，大概是十七个人中的一个。那只金龟夜晚常常爬出来闲逛，发出耀眼的光亮，遮掩住它就什么也没有了。他们家中用匣子一直藏到现在。



### 356. Beak-Shaped Gold

During Dazhongxiangfu period of the reign of Emperor Zhenzong, there was a Taoist called Wang Jie, who was capable of changing ordinary metals into gold. Wang was originally a soldier with ink signs tattooed on his face and he had been exiled to the Shamen Island to atone for a crime he had committed. Bi Sheng was an old worker who had forged gold for Wang in the royal palace. He said, "Wang's method is simple. After lighting a fire in a furnace, he will have someone operate the bellows in a separate room so that no one is able to peep at his unique method of opening and closing the lid. The gold is made of iron. When it is taken out of the furnace, it still appears black. Over five kilograms of metal can be made into only a small cake. Then each of it is divided into eight pieces in the shape of the spokes of a wheel and is called 'beak-shaped gold.'" Nowadays some people still collect beak-shaped gold in their houses. The emperor once ordered the Department of the Royal Utensils to forge several hundred gold turtles and medals out of beak-shaped gold. The gold turtles were bestowed upon top-ranking officials, one for each. At that time besides the relatives-by-marriage of the emperor, only 17 court officials were awarded with this royal gift. The rest were buried under the foundation of the Baofu Room of the Yuqing Zhaoying Palace as a precious object to keep away the evil. The gold medals were bestowed upon local leaders all over the country, one for each. Today they are called "precious gold medals." There is a gold turtle in the house of Li Jianfu in Hongzhou, which was a gift bestowed upon his granduncle Li Xuji, who was probably one of the 17 court officials then. This gold turtle often crawls out in the night, shedding glaring light. However, if you cover it with something, its light will soon die out. Today the turtle is still kept in a box in Li's house.





卷二十一·异事

异疾附

357. 虹

【原文】

世传虹能入溪涧饮水，信然。

熙宁中，予使契丹，至其极北黑水境永安山下卓帐。是时新雨霁，见虹下帐前涧中。予与同职扣涧观之，虹两头皆垂涧中。使人过涧，隔虹对立，相去数丈，中间如隔绡縠。自西望东则见。盖夕虹也。立涧之东西望，则为日所铄，都无所睹。久之，稍稍正东，逾山而去。次日行一程，又复见之。孙彦先云：“虹乃雨中日影也，日照雨则有之。”

【译文】

人们传说，虹能下到溪涧饮水，确是这样。熙宁年间，我出使契丹，到了契丹最北边的黑水境内的永安山下，支起了帐篷。当时刚好雨后初晴，看见虹下垂到帐篷前的小涧中。我和同事一起到涧边去观看，只见到虹两头都下到涧里。派人跨过涧，大家在虹的两边面对面站着，相隔几丈远，中间好像隔着一层轻纱一般。这虹从西向东可以看见。因为是傍晚的虹。站立在山涧的东边的人向西望去，则由于太阳晃眼，什么也看不见。过了好久，虹慢慢东移，最后越过山远去了。第二天再走一段路，又看见了虹。孙彦先说：“虹是雨中太阳的影子，太阳照着雨就会有虹出现。”



## Section Twenty-One Strange Occurrences

### 357. The Rainbow

It is said that the rainbow can go down to a river or stream to drink water. It is really so. During Xining period of the reign of Emperor Shenzong, I went to visit the Qidan ethnic minority as the emperor's envoy. After I reached the foot of Mount Yong'an near the Black River, which was northernmost territory of the Qidan ethnic minority, I set up a tent there. At that time the rain just stopped and the sun came out. Later a rainbow appeared in the sky. We went out and saw both of its ends reaching down to the stream in front of our tent. I sent a few of us to cross the stream and we stood face to face at the both sides of the rainbow. We were only tens of meters away from each other, yet we felt as if we had been separated by a layer of fine gauze. Seen from the west to the east, the rainbow was visible, (because it was the evening rainbow). However, people standing in the east side of the stream could see nothing because of the glaring sunlight. After quite a long period the rainbow moved to the east and finally disappeared. The next day after we walked for a while, we saw the rainbow again. (Sun Sigong said, "The rainbow is the shadow of the sun in the rain, which appears when the sun shines upon the rain.")



## 358. 墙上显字

### 【原文】

皇祐中，苏州民家一夜有人以白垩书其墙壁，悉似“在”字，字稍异。一夕之间，数万家无一遗者。至于卧内深隐之处，户牖间无不到者。莫知其然，后亦无他异。

### 【译文】

皇祐年间，一天夜里，苏州一户居民家中有人用白垩在他家的墙壁上写字，这些字全像“在”字，只是各个字稍微有些不同。一夜的工夫，几万家人家中没有一户墙上没有被写字的。就是卧室中非常隐蔽的地方，门窗之间没有不留下所写的字的。不知道这其中的原因是什么，不过以后也没有其他的奇怪现象出现。

## 359. 尸毗王墓被盗

### 【原文】

延州天山之巅，有奉国佛寺，寺庭中有一墓，世传尸毗王之墓也。尸毗王出于佛书《大智论》，言尝割身肉以饲饿鹰，至割肉尽。今天山之卜有濯筋河，其县为肤施县。详“肤施”之义，亦与尸毗王说相符。按《汉书》，肤施县乃秦县名，此时尚未有佛书，疑后人傅会县名为说。虽有唐人一碑。已漫灭断折不可读。庆历中，施昌言镇鄜延，乃坏奉国寺为仓，

### 【译文】

延川天山的峰顶上，有一座奉国佛寺，寺庙的庭园中有一座坟墓，相传是尸毗王的墓地。尸毗王的事迹见于佛书《大智论》，说他曾经割下身上的肉喂养饥饿的飞鹰，一直到将身上的肉全割完。现在天山下面有一条濯筋河，那儿的县名肤施县，仔细地省察“肤施”的词义，也与尸毗王的传说相吻合。不过按照《汉书》记载，肤施县是秦代时的县名，那时还没有佛书，怀疑是后来人根据这县名臆造的说法。尽管有一块唐代人立的石碑，但碑文已经漫灭，石碑也断折，不能读出上面写的有关资料。庆历年间，施昌言镇守鄜延路时，损坏了奉国寺，把它作为仓库使用，并且挖掘尸毗王的墓地，



### 358. Chinese Characters Appear on Walls

During Huangyou period of the reign of Emperor Renzong, one night in Suzhou a man wrote a few Chinese characters with chalk on the walls of his house. These characters all looked like “在” (meaning “presence”), though they were slightly different in shape. Overnight numerous characters of this kind were written on the walls of tens of thousand houses. They even appeared in private places such as bedrooms and the narrow places between doors and windows. Nobody knew the reason behind it. Fortunately no more strange things like this appeared

### 359. The Tomb of King Shibi Being Robbed

On the top of the Tianshan Mountain in Yanzhou stands a Buddhist temple called “the Fengguo Temple.” A tomb is erected in its courtyard, which is said to be the tomb of King Shibi, who was a king of ancient India. The story of King Shibi is recorded in *The Large Sutra on Perfect Wisdom*, which describes how he cuts all his own flesh to feed the hungry eagle. Now a river called “The Zhuojing River” flows at the foot of the Tianshan Mountain. This area is called “Fushi County.”\* If we study the meaning of this name, we can find that it accords with the story about the king. However, according to *The Book of Han*, Fushi County was named in the Qin Dynasty. At that time Buddhist books were yet to be introduced to China. So it sounds like the far-stretched explanation given by people of later generations. A stone tablet erected in the Tang Dynasty might tell us how the county got its name, but unfortunately it had been broken and the inscriptions had all worn away. During Qingli period of the reign of Emperor Renzong, Shi Changyan, the military leader in Fuyan, damaged the temple and turned it into a warehouse. To make matters worse, he ordered his soldiers to excavate the tomb of King Shibi. He got several tons of charcoal, but



### 【原文】

发尸毗墓，得千余秤炭，其棺槨皆朽，有枯骸尚完，胫骨长二尺余，颅骨大如斗。并得玉环玦七十余件，玉冲牙长仅盈尺，皆为在位者所取；金银之物，即入于役夫。争取珍宝，遗骸多为拉碎，但贮一小函中埋之。东上阁门使夏元象时为兵马都监，亲董是役，为予言之甚详。今今天山仓侧，昏后独行者往往与鬼神遇，郡人甚畏之。

### 【译文】

得到许许多多的炭，那口棺木都已朽烂了，有一具尸骨还比较完整，尸体的胫骨长二尺多一点，头颅骨有斗那么大。同时获取了七十多件玉环玉玦，其中的玉冲牙超过一尺长，这些东西被当官的拿去了。那些金银的器物，就归于挖掘者。在抢夺珍宝时，那具尸骨大多被扯碎，最后只是放进一只小匣子之中埋入泥土。东上阁门使夏元象当时任兵马都监，他亲自监督这次挖掘工作，给我讲得十分详尽。直到现在，在天山的这座仓库旁边，一到黄昏以后，独身行走的人常常和鬼神相遇，当地人都十分害怕。

## 360. 夹 镜

### 【原文】

予于谯毫得古镜，以手循之，当其中心，则摘然如灼龟之声。人或曰：“此夹镜也。”然夹不可铸，须两重合之。此镜甚薄，略无焊迹，恐非可合也。就使焊之，则其声当铣塞；今扣之，其声泠然纤远。既因抑按而响，刚铜当破，柔铜不能如此澄莹洞彻。历访镜工，皆罔然不测。

### 【译文】

我在谯毫获得了一面古镜，用手抚摩镜面，当按到它的中心位置时，就会发出好像烧龟甲时开裂的声音。有人说：“这是夹镜啊。”但是夹镜是不可以铸造的，必须由大小相同的两个铜片合成。这种镜子很薄，没有一点焊接的痕迹，恐怕不可以合在一起的。即使是焊接的，它的声音应当像敲打被塞住钟口的钟所发出的那种沉闷声。现在敲敲它，它的声音清脆悠长。既然是因为按压使其发出响声，如果是硬铜，则应当破碎，而柔铜又不可能这样明亮清彻。多次访问制镜的工匠，都说不出所以然。



the coffin had decayed. Inside the coffin a corpse with basically complete bones was found. The shinbone of the dead was more than two feet in length while the skull was as large as a grain container called “*dou*” Over seventy jade objects were unearthed, of which an ornamental jade object shaped like a tooth was over one foot long. Those precious objects were all snatched away by officials while the gold and silver utensils fell into the hands of the excavators. When people were scrambling for the precious objects, the bones of the dead were almost torn apart. Finally they were put into a small box and were buried into the earth. At that time Xia Yuanxiang, a court official, was the local military commander in Fuyan. He monitored the excavation and told me the whole story in great detail. Until today local people often meet with ghosts around the warehouse in the Tianshan Mountain when they walk alone after sunset. They are all scared about it.

Translator’s note

\* “Fushi” actually means “skin donation” in Chinese

### 360. A Magic Mirror

I got an ancient mirror in Qiaobo. When I touched and pressed the center of its surface, it would emit a sound resembling the cracking of the turtle-shell being burnt. People said to me, “This is a double-layered mirror.” However, I don’t think it was possible for ancient craftsmen to forge a mirror like this. To make a double-layered mirror, they had to find two copper pieces of same size. The mirror I have is very thin and it shows no traces of welds. Probably it does not have double layers. If it was made of two pieces being welded together, it would make a muffled sound resembling that of the bell when its mouth was blocked up. However, when being tapped, the mirror always emits a crisp, distinct and tinkling sound. As it does not give forth the sound unless it is tapped and pressed, it will break if it is made of hard copper. If the mirror is made of soft copper, then it cannot produce such a loud and clear sound. I have visited the mirror craftsmen for several times, asking them to explain to me how a mirror like this was made, yet nobody can give a satisfactory answer.



## 361.雷击奇闻

### 【原文】

世传湖、湘间因震雷，有鬼神书“谢仙火”三字于木柱上，其字入木如刻，倒书之。此说甚著。近岁秀州华亭县亦因雷震，有字在天王寺屋柱上，亦倒书，云“高洞杨稚一十六人火令章”凡十一字，内“令章”两字特奇劲，似唐人书体，至今尚在，颇与“谢仙火”事同。所谓“火”者，疑若队伍若干人为一火耳。予在汉东时，清明日雷震死二人于州守园中，胁上各有两字，如墨笔画，扶疏类柏叶，不知何字。

### 【译文】

世间传说湖、湘一带由于震雷，在木柱上出现了鬼神写的“谢仙火”三个字，这些字像刻进木柱中的，还是倒着写的。这一说法非常普遍。近年秀州华亭县也由于雷击，有字写在天王寺屋柱上，也是倒着写的，字是“高洞杨稚一十六人火令章”，共十一个字。其中“令章”两个字特别奇劲，好像是唐朝人的书法字体，直到今天还在，跟“谢仙火”的事情非常相同。所谓“火”，推测像是军队中几个人作为一“火”之意。我在汉东的时候，清明节那天，在州守园里雷击死两个人；他们的胳膊上各有两个字，好像是墨笔画的，如同柏树枝叶的形象，不知是什么字。



### 361. Mysterious Words Brought about by Thunderbolts

It is said that three characters “谢仙火”<sup>\*</sup> written by ghosts and gods appeared on wooden pillars in regions around Dongting Lake and the Xiangshui River due to constant thunderbolts. It looked as if they were carved into wooden pillars and were written upside down. Such a phenomenon seems to be very popular nowadays. In recent years Huating County of Xiuzhou has also been hit by thunderbolts. As a result, eleven Chinese characters are found to be written upside down on the beams of the Tianwang Buddhist Temple. They are: “高洞杨稚一十六人火令章.”<sup>\*</sup> Two of these characters, “令章” which mean “seals,” are particularly bold and vigorous, resembling the calligraphy style popular in the Tang Dynasty. These characters still exist today, and the whole thing is just like the legend about the characters “谢仙火.” I guess that the meaning of the character “火”(huo) means that several soldiers in an army form a band. When I was in Handong, two men were struck to death by a thunderbolt in the garden of the local magistrate’s house on the day of the Pure Brightness Festival. <sup>\*</sup> Two Chinese characters were found under their armpits, which were shaped like cypress leaves and looked as if they were painted with an ink brush. Nobody knew the meaning of these two characters.

#### Translator’s notes

<sup>\*</sup> “谢仙火”(xiexianhuo) is a pun here. It means either “Thanks to celestial fire” or the name of a person.

“高洞杨稚一十六人火令章”(gaodong yangzhi yishiliu ren huo lingzhang) <sup>\*</sup> These eleven Chinese characters mean “Seals of a band of 16 people including Yang Zhi from Gaodong.”

<sup>\*</sup> Pure Brightness Festival is the day in early April traditionally observed as a festival for worshipping at ancestral graves and is also known as “Tomb Sweeping Day.”



## 362. 元绛奇梦

### 【原文】

元厚之少时，曾梦人告之：“异日当为翰林学士，须兄弟数人同在禁林。”厚之自思素无兄弟，疑此梦为不然。熙宁中，厚之除学上，同时相先后入学士院，一人韩持国维，一陈和叔绛、一邓文约绾、一杨元素绘，并厚之名绛，五人名皆从“系”，始悟兄弟之说。

### 【译文】

元绛年少的时候，曾经梦见有人告诉他：“将来你会成为翰林学士，必定是兄弟几人一起在翰林院中。”元绛醒后自己想想，向来没有兄弟，认为这个梦恐怕是不对的。熙宁年间，元绛被授予学士的官职，同时先后进入翰林学士院的，有一人是韩持国名维，一是陈和叔名绛，一是邓文约名绾，一是杨元素名绘，加上元厚之名绛，五个人的名字都有“纟”偏旁，这才省悟到梦中的兄弟之说。

## 363. 柿木有文

### 【原文】

木中有文，多是柿木。治平初，杭州南新县民家析柿木，中有“上天大国”四字，予亲见之。书法类颜真卿，极有笔力。“国”字中间“或”字，仍起挑作尖口，全是颜笔，知其非伪者。其横画即是横理，斜画即是斜理。其木直剖。偶当“天”字中分，而“天”字不破，上下两画并一脚皆横挺出半指许，如木中之节。以两木合之，如合契巧。

### 【译文】

树木中间有文字的，大多数是柿木。治平初年，杭州南新县的一户平民家劈开柿木，木中有“上天大国”四个字，我亲眼看到此事。四个字的书法像是颜真卿的字体，非常有笔力。国字中间的“或”字，起挑一笔依然是尖口，这全是颜体的笔法，由此可以知道不是伪造的。字的横画就是木中横的纹理，斜画，就是木中斜的纹理。那柿木是纵向劈开的，恰好在“天”字正中分开，但是“天”字没被破坏，上下两横画兼撇、捺一脚都横向突出半个手指左右，像是木中的枝干相接处。拿被劈开的柿木合起来，好似合契一样。

### 362. Yuan Jiang's Strange Dream

When Yuan Jiang (元绛) was young, he once had a dream, in which someone told him, "In the future you will become an imperial scholar and several of your brothers will work together in the Imperial Academy." When Yuan woke up and thought about the dream, he did not believe it, as he had no brothers. During Xining period of the reign of Emperor Shenzong, Yuan became an imperial scholar. Meanwhile four more people entered the Imperial Academy. They were Han Wei (韩维), Chen Yi (陈绎), Deng Wan (邓绾) and Yang Hui (杨绘). The left part of their given names was identical with each other. Hence Yuan realized what the brothers mentioned in his dream referred to.

### 363. Words to be Found inside Persimmon Wood

Chinese characters are often found inside persimmon wood. In the first year of Zhiping period of the reign of Emperor Yingzong, a native in Nanxin County in Hangzhou cut open a persimmon wood and found that it had four Chinese characters "上大大國" (Up Sky Big Kingdom) in it. I saw this with my own eyes. The four characters were vigorously written and resembled the calligraphy style of the famous Chinese calligrapher Yan Zhenqing. Judging by the strokes in the middle part of the character "國" (kingdom), I immediately knew that they were written by Yan and were not the forged ones. The horizontal strokes of these characters resembled the horizontal veins of the wood while slanting strokes were slanting veins. The persimmon wood was cut open vertically and its section resembled the middle part of the character "人" ("sky"). Fortunately the character itself was not ruined. Two of its horizontal strokes in the upper and lower parts as well as its slanting stroke in the right part all protruded horizontally as long as half a finger. The two halves of the persimmon wood could exactly match each other just as two tallies do.





## 364. 冷 光

### 【原文】

卢中甫家吴中，尝未明而起，墙柱之下，有光熠然，就视之，似水而动。急以油纸扇搨之，其物在扇中澁样，正如水银，而光艳烂然。以火烛之，则了无一物。又魏国大主家亦尝见此物。李团练评尝与予言，与中甫所见无少异，不知何异也。

予昔年在海州，曾夜煮盐鸭卵，其间一卵烂然通明如玉，荧荧然屋中尽明。置之器中十余日，臭腐几尽，愈明不已。苏州钱僧孺家煮鸭卵，亦如是。物有相似者。必自是一类。

### 【译文】

卢中甫家住在吴县。有一次天不亮起床，发现墙柱下面，有一团鲜明的亮光，凑近一看，见它像水一样在晃动。他急忙用油纸扇把它舀起来，只见这东西在纸扇中晃动，好像水银一样，灿烂发光。点了灯火细看它，却什么也没有。此外在魏国大主的家里也曾经看见过这种东西。团练使李评曾经和我谈到过这件事，与卢中甫冢中所见到的没有什么差别，不知是什么怪异的东西。

我前些年在海州时，有一天夜里煮咸鸭蛋，其中有一只鸭蛋像玉石一样光亮透明，亮荧荧地把整个屋子全照亮了。把它放在器皿中十多天，几乎全部腐烂发臭了，却反而越来越亮了。苏州钱僧孺家煮的一只鸭蛋，也是这样。彼此相似的东西，必定是属于一类的。



### 364. Strange Light

Lu Bing lived in Wuzhong. One day he got up before sunrise and saw a beam of bright light under a pillar beside the wall of his house. Approaching it, he found that it was moving like water. In a hurry he scooped it with a fan made of oilpaper. It was still moving on the oilpaper fan like mercury, shining brightly. However, after he lit up the candle, he saw nothing on the fan. Similar object also appeared in the house of the princess of the state of Wei. Li Ping, a military officer, once told me this story, saying that it was quite similar to what I saw in Lu's house. Nobody could tell what these strange objects were.

In the past few years I lived in Haizhou. One night when I was cooking salted duck eggs, I found that one of them was shining like jade. Its brightness almost lit up the whole house. I put it in a utensil for over ten days. What amazed me was that it shone more brightly although it had become almost rotten and stinking. Qian Sengru, a local official in Suzhou, also had the similar experience when cooking a duck egg. These objects are similar to each other, so they must belong to the same category.



## 365. 咒 语

### 【原文】

予在中书检正时，阅雷州奏牍，有人为乡民诅死。问其状，乡民能以熟食咒之，俄顷脍炙之类悉复为完肉；又咒之，则熟肉复为生肉；又咒之，则生肉能动，复使之能活，牛者复为牛，羊者复为羊，但小耳；更咒之，则渐大；既而复咒之，则还为熟食。人有食其肉，觉腹中淫淫而动，必以金帛求解，金帛不至，则腹裂而死，所食牛羊，自裂中出。狱具案上，观其咒语，但曰“东方王母桃，西方王母桃”两句而已，其他但道其所欲，更无他术。

### 【译文】

我在担任中书检正的日子里，阅读到一份雷州的公文，讲到当地有人被一个乡民用咒语诅咒死了。查问这一情况时，才知道这个乡民能用熟的肉制品念咒语，不一会儿，美味的割成小块的烤肉一类的食品完全变成一整块的肉了；再念咒语，那么熟肉又变成了生的肉；又一次念咒语，生肉会动了，又能让这块肉有了生命，是牛肉的又成了牛，是羊肉的又成为羊，只是小一些罢了。接着念咒语，就渐渐变大了，过一会儿念咒语，就返归为熟食了。有人吃了这种肉，感觉到肚子里反复搅动，一定要用金帛求得解脱，如果没有金帛的话，那么肚子会破裂并死去，吃进去的肉变成牛或羊，从破裂的肚子里跑出来。在公堂上判乡民罪状并定案时，看他说的咒语，只是说“东方王母桃，西方王母桃”两句罢了，其他的咒语，只是说他希望的，除此之外没有其他的方法。



### 365. Incantations

When I was the chief procurator in Zhongshu, I read an official document from Leizhou, which reported that a man was killed by a wizard through incantations. I investigated the case and found that this wizard could cast a spell on cooked meat. After the man chanted the incantations for a while, small pieces of delicious roast meat would become a whole lump of meat. When the incantations were chanted again, the cooked meat would turn into the raw meat. When the incantations were chanted for the third time, the raw meat would start to move and acquire a new life. The beef became a cow or an ox while the mutton became a sheep, though its size could be smaller. However, when he chanted incantations again, the meat would grow bigger by and by. If after a while he chanted the incantations again, these animals would become the cooked meat for one more time. If someone ate such meat, he would feel as if something was stirring inside his stomach. To relieve himself from the terrible pain, he had to pay money to the wizard. If he did not have money, his stomach would crack open and he would die helplessly while the meat he ate would become a cow or an ox or a sheep and run out. When the wizard was arrested and brought to trial, the incantations he often chanted were found to contain only two phrases which went as follows: "The peach of the Queen of Heaven in the east, the peach of the Queen of Heaven in the west." His other incantations only expressed what he desired. These were all the mystic techniques that he had made use of.



## 366. “印子金”考

### 【原文】

寿州八公山侧土中及溪涧之间，往往得小金饼，上有篆文“刘主”字，世传“淮南王药金”也。得之者至多，天下谓之“印子金”是也。然止于一印，重者不过半两而已，鲜有大者。予尝于寿春渔人处得一饼，言得于淮水中，凡重七两余，面有二十余印，背有五指及掌痕，纹理分明。传者以谓涅之所化，手痕正如握涅之迹。襄、随之间，故舂陵、白水地，发土多得金麟趾裹蹄。麟趾中空，四傍皆有文，刻极工巧。裹蹄作团饼，四边无模范迹，似于平物上滴成，如今干柿，土人谓之“柿子金”。《赵飞燕外传》：“帝窥赵昭仪浴，多袖金饼，以赐侍儿私婢。”殆此类也。一枚重四两余，乃古之一斤也。色有紫艳，非他金可比。以刀切之，柔甚于铅；虽大块亦可刀切，其中皆虚软。以石磨之，则霏霏成屑。小说麟趾裹蹄，乃娄敬所为药金，方家谓之“娄金”，和药最良。《汉书注》亦云

### 【译文】

寿州八公山旁边的土中以及山溪之间，常常会获得小金币，上面刻有篆体的“刘主”文字，这是相传的“淮南王药金”。获得这种小金币的人极多，于是世人就称它“印子金”。不过这种金币只有一颗印章，它的重量仅仅半两，很少有再重一些的。我曾经在寿春的渔人那儿得到一枚，说是从淮水中获得的，重量有七两多，它的正面有二十多个印章，背面有手的五指和手掌的印痕，纹理很清楚。传说这是湿泥化成的，手印正像捏泥时留下的痕迹。襄阳和随县之间，是过去的舂陵、白水之地，从挖掘的土中能获取不少像麟趾形和马蹄形金币。麟趾形的当中是空的，四边都有文字，刻写得十分精致。马蹄形的就像团饼，四边看不见用模子浇铸的痕迹，似乎是在平物上滴成的，形状就像干的柿子，当地人称它为“柿子金”。《赵飞燕外传》中写道：“汉成帝偷看赵昭仪洗浴时，往往把金饼藏在衣袖里，用来赏赐给宫女。”其中的全饼大概就是这类金币吧。一枚全币重四两多，就相当于古代的一斤。颜色紫艳，不是其他的金币可与之相比的。用刀切割这种金币，比铅还软，尽管是大块的也可用刀切割，它的当中都是空软的。用石块去磨，就纷纷变成碎末。小说中讲麟趾形和马蹄形的金币是娄敬所做的药金，方家说是“娄金”，配药最好。《汉书注》也说



### 366. A Study on “Gold Seal”

In the soils and streams beside Mount Bagong in Shouzhou small gold coins are often found, on which two seal characters “刘主” (which means Master Liu) are carved. These are the legendary “Magic Gold of Duke of Huainan.” As many people have found such coins, they are now popularly called “Gold Seal.” But such a coin has only one seal and weighs only half a *liang*. Few are heavier than this. I once bought one gold coin from a fisherman in Shouchun, who said that he found it in the Huaishui River. It weighed over seven *liang* with over twenty seals on its obverse side while traces of a palm and five fingers were clearly marked on its reverse side. It was said that the coin was transformed from mud and its handprint was the evidence showing that it had been pressed hard. Areas between Xiangyang and Suixian used to be the territories of Chongling and the Baishui River where a lot of coins in the shape of the hoofs of Chinese unicorns and horses were unearthed. The coin in the shape of the hoof of Chinese unicorn is empty inside with characters delicately carved around its four sides. The coin in the shape of the horse’s hoof resembles a round cake. No traces of its being cast in a mould can be found and it looks as if it is made by dripping the gold on a flat object. As it looks like a dried persimmon, local people call it “persimmon gold.” In *Stories about Zhao Feiyan*, we find the following sentences: “When Emperor Chengdi of the Han Dynasty peeped at the sister of Zhao Feiyan when she was bathing, he often hid a lot of gold cakes in his sleeves and gave them to her maids as gifts.” These gold cakes were probably “persimmon gold.” Such a gold coin weighed over four *liang*, which was about one *jin* in ancient times. Its color was bright purple, which could not be matched by other gold coins. When being cut with a knife, it appeared softer than lead. Even big ones could be cut with a knife, for it was empty and soft inside. If it was ground with rocks, it would turn into small pieces. In novels such gold coins shaped like hoofs of Chinese unicorns and horses are described as magic gold made by Lou Jing. Taoists call it “Gold of Lou,” which functions best when used in the prescription. *Annotations to The Book of Han* describes it as follows: “It is





### 【原文】

“异于他金”。予在汉东一岁，凡数家得之，有一窖数十饼者，予亦买得一饼。

### 【译文】

“与其他金币不一样”。我在汉东一年，好几户人家获得这种金币。有一个地窟中藏有几十枚这类金币，我也买得一枚。

## 367. 紫姑下凡记

### 【原文】

旧俗正月望夜迎厕神，谓之紫姑。亦不必正月，常时皆可召。予少时见小儿辈等闲则召之，以为嬉笑。亲戚间曾有召之而不肯去者，两见有此，自后遂不敢召。景祐中，太常博士王纶家，因迎紫姑，有神降其闺女，自称上帝后宫诸女，能文章，颇清丽，今谓之《女仙集》，行于世。其书有数体，甚有笔力，然皆非世间篆隶。其名有“藻笺篆”、“茁金篆”十余名。纶与先君有旧，予与其子弟游，亲见其笔迹。其家亦时见其形，但自腰以上见之，乃好女子；其下常为云气所拥。善鼓箏，音调凄婉，

### 【译文】

旧的习俗，在正月十五的晚上迎接厕神，称之为“迎紫姑”。其实也不一定是正月，平时也可接紫姑的。我小的时候，就见一些孩子随随便便地接紫姑，把这作为一种游戏。亲戚中曾经有把紫姑接来后而不再离开的情况，两次看到这一情况，从此就不敢再接了。景祐年间，太常博士王纶家中，因为迎紫姑，便有神灵附身他的女儿。自称是上帝后宫女子，能撰写文章，内容也还清秀华美，现在把它集起来称做《女仙集》，在社会上流行。她的书法有多种字体，很有笔力，但都不像世间所见的篆、隶一类的书法。她称这些字体有“藻笺篆”、“茁金篆”十多种名称。王纶和我的父亲有交情，我也和他的孩子们游玩，亲眼见过那女孩的笔迹。在她家中，也看见过她的样子，但是从腰部以上来看，是一位漂亮的女孩；从腰部以下常常被云气簇拥着。擅长弹箏，演奏的音乐悲哀委婉使听的人忘记了倦意。



different from other types of gold coins.” I stayed in Handong for one year. I knew that several families had obtained such coins. In one cellar even tens of such coins were found and I personally bought one of them.

### 367. “Purple Aunty” Goes Down to the Mortal World

According to old customs, on the Eve of the Lantern Festival, people should welcome the toilet goddess, who is called “Purple Aunty.” Actually “Purple Aunty” can be invited to one’s house at any time. When I was young, I saw some children invite “Purple Aunty” at will, for they regarded the whole thing as a game. One of my relatives managed to invite “Purple Aunty” to his house. But when this goddess arrived, she refused to leave. Such a strange thing happened twice, so my relative dared not welcome the goddess any more. During Jingyou period of the reign of Emperor Renzong, the daughter of Wang Lun was possessed by “Purple Aunty” because Wang planned to invite the goddess to his house. Declaring herself as one of the concubines of the god of Heaven, the girl boasted that she was able to write articles with elegant taste and style. Now these articles are compiled into a book called *Articles of the Fairy*, which is very popular among ordinary people. She was able to write several styles of Chinese calligraphy, which were powerful and different from the common seal characters and official scripts. She used over ten different names such as “Zaojian seal characters” and “Zhuojin seal characters” to call her calligraphy style. Wang was one of my father’s friends, so I used to play with his children and I had seen the girl’s calligraphy with my own eyes. Once I saw the girl in her house. Her upper part above the waist was beautiful while her lower part was often surrounded with a cluster of floating clouds. She was good at playing a stringed musical instrument called “zheng.” The music performed by her was so melodious and sad that the audiences would often be oblivious of their tiredness. I once said



### 【原文】

听者忘倦。尝谓其女曰：“能乘云与我游乎？”女子许之，乃自其庭中涌白云如蒸，女子践之，云不能载。神曰：“汝履下有秽土，可去履而登。”女子乃袜而登，如履缙絮，冉冉至屋复下。曰：“汝未可往，更期异日。”后女子嫁，其神乃不至，其家了无祸福。为之记传者甚详。此予目见者，粗志于此。近岁迎紫姑者极多，大率多能文章歌诗，有极工者。予屡见之，多自称蓬莱谪仙，医卜无所不能，棋与国手为敌。然其灵异显著，无如王纶家者。

### 【译文】

曾经与那女孩说起：“能不能驾云与我游玩？”女孩答应了，就在庭堂中涌起云气像升腾一样，女孩踏在上面，但云气不能载起她。神仙说：“你的鞋子下面有脏土，可以脱掉鞋子踏上去。”女孩就穿着袜子登上云气，就好像脚上踩着丝绵的东西，慢慢地升到屋顶又下来。神说：“你不能去，改日再说吧。”后来，那女孩出嫁了，她的神灵也就不再出现了，但家中没有什么灾祸。为她写传的人写得十分详细。这是我亲眼所见到的事，大略记下这些。近年来迎紫姑的人很多，大部分是善于写文章诗歌的，其中有的写得很巧妙。我多次看到紫姑，大多数自称是蓬莱被贬谪的仙人，对于医病、占卜没有什么不懂的，弈棋则能和国手相匹敌。但是，她们的灵气奇特显著的地方，没法和王纶家中见到的紫姑相比。

## 368. 奇 疾

### 【原文】

世有奇疾者。吕缙叔以知制诰知颍州，忽得疾，但缩小，临终仅如小儿。古人不曾有此疾，终无人识。有松滋令姜愚，无他疾，忽不识字，数年方稍稍复旧。又有一人家妾，视直物皆曲，弓弦界尺之类，视之皆如钩，

### 【译文】

世上常有些得了奇怪疾病的人。吕缙叔以知制诰的官衔担任颍州知州，忽然得病，只见身体缩小，临死时缩小得像一个小孩。古人不曾见过这种疾病，所以始终没有人认得这是什么病。有一个松滋县令叫姜愚的，没有别的病，忽然不认得字了，几年以后才稍稍有些复原。又有一户人家的小老婆，



to the girl, "Can you step onto the clouds?" The girl consented and immediately clusters of clouds emerged in the courtyard. The girl stepped on the clouds, but they failed to carry her upward. Then the deity inside her said, "There is dirty soil under your shoes. Remove them and you will be able to step onto the clouds." Wearing her socks only, the girl then stepped onto the clouds, which looked like stepping on such things as silk and cotton. Slowly she flew to the top of the house before she went down. The deity then said, "You cannot go today. Try another day." Later the girl got married and the deity inside her disappeared ever since. Fortunately no mishap fell on her family. Her stories were recorded in detail by someone who wrote her life story. These are what I saw with my own eyes and I write them down here. In recent years many people have been possessed by "Purple Aunty." Most of them are good at writing poems and articles. Some poems and articles do reach a high literary level. I have seen these people for many times, who declare themselves as the celestial beings who live in Penglai and are banished from Heaven. They have a very good knowledge of medicine and fortune-telling and they can also match best chess players in a chess game. However, they still cannot parallel the "Purple Aunty" I saw in Wang's house in terms of magic power.

### 368. Strange Diseases

There are people in the world who contract some strange diseases. When Chief Secretary Lü Xiaqing took the position of the prefect of Yingzhou, he suddenly fell ill. His body shrank day by day and finally he looked like a kid when he died. No man had contracted such disease, so people did not know what it was. Jiang Yu, a county magistrate in Songzi County suddenly became illiterate, though he was not ill. Several years later he regained a bit of his lost memory. In another case, a concubine of a rich man saw all straight things as curved ones. In her eyes straight objects such as a bowstring and a ruler all became curved



### 【原文】

医僧奉真亲见之。江南逆旅中一老妇，啖物不知饱。徐德占过逆旅，老妇诉以饥，其子耻之，对德占以蒸饼啖之，尽一竹箒，约百饼，犹称饥不已；日食饭一石米，随即痢之，饥复如故。京兆醴泉主簿蔡绳，予友人也，亦得饥疾，每饥立须啖物，稍迟则顿仆闷绝。怀中常置饼饵，虽对贵官，遇饥亦便齧啖。绳有美行，博学有文，为时闻人，终以此不幸。无人识其疾，每为之哀伤。

### 【译文】

看笔直的东西都是弯曲的，把弓的弦和界尺这一类直的东西都看成像弯钩，行医的和尚奉真亲自看到这件事。江南的一家旅舍中有个老妇人，吃东西不觉得饱。徐德占经过那家旅舍，见那老妇人喊肚子饿，她的儿子很难为情，便当着徐德占的面拿出蒸饼给她吃，吃完了一竹筐，约一百个饼子，老妇人还不停地叫肚子饿；她每天吃一石米的饭，吃完后马上拉肚子，又像没有吃饭之前一样饿。京兆府醴泉县主簿蔡绳，是我的朋友，也得了饥饿病，每次觉得饿时，必须马上吃东西，稍慢一点就昏倒在地。他怀中常带有饼，即便对着大官，自己觉得饿了就要吃。蔡绳行为端正，学识丰富而有文采，是当时有名气的人，还是得了这样不幸的疾病。没有人知道这是什么病，人们只能替他悲伤惋惜。

## 369. 扬州湖上巨珠

### 【原文】

嘉祐中，扬州有一珠甚大，天晦多见。初出于天长县陂泽中，后转入甓社湖，又后乃在新开湖中，凡十余年，居民行人常常见之。予友人书斋在湖上，一夜忽见其珠甚近，初微开其房，光自吻中出，如横一金线。

### 【译文】

嘉祐年间，扬州有一颗珠蚌很大，一旦天色阴暗就显露出来。最初在天长县陂泽中出现，后来转到了甓社湖中，再后来就在新开湖中，已有十多年了，附近的居民和过路人常常看见它。我的朋友的书房就在湖的附近。一天夜里，突然看见那颗珠蚌离得非常近，刚开始略微张开蚌壳，



like hooks. Monk Fengzhen, who practiced medicine, saw it with his own eyes. What's more, an old woman, who lived in a hotel in the area south of the Yangtze River, always complained that she was hungry no matter how much she ate. When Xu Xi passed by the hotel, he met the old woman who said she was hungry. Feeling ashamed, her son gave her steamed cakes in the presence of Xu. After eating a whole basket of steamed cakes that totaled about 100, the old woman still complained that she did not have enough. Every day she would eat one *dan* of rice, and she would empty her bowels immediately after the meal. Then she would feel hungry again as if she had never eaten anything. Cai Sheng, Chief Secretary for Administration in Liquan County of Jingzhao, was my friend and he also suffered from such disease of hunger. Whenever he felt hungry, he had to eat something immediately. Otherwise he would faint. Hence he was forced to carry big cakes with him and he would eat them whenever he felt hungry, even if he was meeting with a high-ranking official. Virtuous and knowledgeable, Cai boasted literary talent. Though a celebrity, he unfortunately contracted such a disease. As people knew nothing about the origin of such a disease, all they could do was feel sorry for him.

### 369. A Huge Pearl in a Lake in Yangzhou

During Jiayou period of the reign of Emperor Renzong, there was in Yangzhou a huge freshwater mussel with a big pearl inside. It often appeared when it was getting dark. Initially it appeared in the lakes and marshes in Tianchang County. Later it turned up in Pishu Lake before it started to live in Xinkai Lake. During the past ten years, local residents and passengers often saw it in the lake. My friend's study just stood beside the lake. One night he suddenly caught sight of this mussel near at hand. When it slightly opened its shells, a beam of light penetrated from the shells, looking like a horizontal golden light. Soon it fully



### 【原文】

俄顷忽张壳，其大如半席，壳中白光如银，珠大如拳，烂然不可正视，十余里间林木皆有影，如初日所照，远处但见天赤如野火。倏然远去，其行如飞，浮于波中，杳杳如日。古有明月之珠，此珠色不类月，荧荧有芒焰，殆类日光。崔伯易尝为《明珠赋》。伯易，高邮人，盖常见之。近岁不复出，不知所往。樊良镇正当珠往来处，行人至此，往往维船数宵以待现，名其亭为“玩珠”。

### 【译文】

光亮从壳缝中射出来，像横着一条金线。过一会儿突然张开蚌壳，那壳大得像半张席子，壳中的光亮像银子那样雪白，珠子像拳头大小，光彩鲜明耀眼，不能正眼盯着它看，十多里的范围内，林木都有光影，好像初升的太阳照射那样，远处看它，只见天红得像野火在烧，一会儿就离得很远了，它奔走得像飞一样快，浮在水波中，远远地望去像太阳。从前有明月之珠，而这颗珠子的颜色不像明月，它散发出的光亮有火焰，完全像太阳光。崔伯易曾经写了一篇《明珠赋》。伯易，是高邮人，大概经常看见这颗珠子。近年来不再出现，不知道到哪里去了。樊良镇恰好在珠子往来的地方，过路人到了这儿，常常系住船住几个晚上等珠子出来，并给那座亭子取名为“玩珠”。

## 370. 地震

### 【原文】

登州巨嵎山，下临大海，其山有时震动，山之大石皆颓入海中。如此已五十余年，土人皆以为常，莫知所谓。

### 【译文】

登州的巨嵎山，下面临着大海。这座山时常会产生震动，山上的大石块都震落到海里。五十多年来一直如此，当地人已习以为常，没人知道是什么缘故。



opened its shells, which were as large as half of a mat. The light inside the shells was as white as silver and the pearl was as large as a fist. The light was so dazzling that no one could look at it directly. Trees and woods within a radius of ten *li* all had shadows as if they were illuminated by the rising sun. Looking at it from afar, one could find that the sky was red like a burning bonfire. Within a short period the mussel was far away from the bank. It ran away so quickly as if it were flying. Floating on the water, it looked like the sun. In ancient times there was the Moon Pearl, but this pearl's color was not like that of the moon and the light it sent out was flaming, just like the scorching sunlight. Cui Boyi once wrote a poem called "Ode to the Bright Pearl." Cui was a native of Gaoyou. He probably used to see this pearl. In recent years the pearl did not show up and nobody knew its whereabouts. Fanliang Town is the place where the pearl often appeared, so passengers often moor their boats in Fanliang and stay there for several nights to wait for the pearl to appear. Hence the pavilion beside their mooring place is called "Pearl Pavilion."

### 370. Earthquake

Overlooking the sea, Mount Juyu in Dengzhou often shakes and causes big rocks to fall into the sea. Things like this have been going on for more than 50 years. Local people are all accustomed to it and nobody knows the reason why it is so.





## 371. 滴 翠 珠

### 【原文】

士人宋述家有一珠，大如鸡卵，微紺，色莹彻如水。手持之映空而观，则末底一点凝翠，其上色渐浅；若回转，则翠处常在下。不知何物，或谓之“滴翠珠”。佛书：“西域有琉璃珠，投之水中，虽深皆可见，如人仰望虚空月影。”疑此近之。

### 【译文】

士人宋述家中有一颗珠子，像鸡蛋那样大小，微微带点黑红色，像水一样光亮透明。用手拿着对天空看去，在底部有一个青绿包的凝聚点，向上颜色逐渐变浅；如果把珠子倒转过来，那个青绿色的点也总是在下面。不知道这是什么东西，有人把它叫做“滴翠珠”。佛教的经书上记载：“西域有一种琉璃珠，把它投入水中，即使水很深也看得见，好比人们仰望天空中的月亮。”这颗珠子大概和它很相似吧。

## 372. 海市蜃楼

### 【原文】

登州海中时有云气，如宫室台观、城堞人物、车马冠盖，历历可见，谓之“海市”。或曰：“蛟蜃之气所为。”疑不然也。欧阳文忠曾出使河朔，过高唐县，驿舍中夜有鬼神自空中过，车马人畜之声，一一可辨。其说甚详，此不具纪。问本处父老，云：“二十年前尝昼过县，亦历历见人物。”土人亦谓之海市，与登州所见大略相类也。

### 【译文】

登州海上有时有云气，像宫室、台观、城堞、人物、车马、冠盖，一样一样可以清清楚楚地看见，这叫做“海市”。有人说：“是蛟蜃之气所造成的。”我怀疑不是这样的。欧阳修曾经出使河朔，经过高唐县，他住在驿舍中，夜间听见有鬼神自空中经过，车马人畜的声音，都可以分辨清楚。他说得很详细，这里不再细说了。我访问过当地的老人，老人说：“二十年前，曾经是白天在县里出现过，也都清清楚楚地看见人和物。”当地人也叫这种景象做“海市”，与登州见到的大概相同吧。



### 371. Green-Dripping Pearl

In the house of Song Shu, a scholar official, there is a pearl, which is as large as an egg. Being slightly dark red, it is bright and transparent like water. Holding it up and looking at it against the sky, one may discover that there is a dark green point at its bottom, which will turn light green when one moves his eyes upward. If one turns the pearl upside down, the dark green point still remains at the bottom. Not knowing what it is, people call it “green-dripping pearl.” According to the record in a Buddhist book, there is a kind of glazed pearl in the western areas. If it is thrown into deep water, it is still visible. People look at it as if they are looking up at the moon in the sky. Probably the green-dripping pearl is similar to it.

### 372. A Mirage

There are sheets of vapor above the sea outside Dengzhou. Palaces, lookout towers, city walls, people, carriages, horses and guards of honor are all clearly visible. A phenomenon like this is called a “mirage.” People say, “It is transformed from the breath of a kind of dragon called ‘*jiaoshen*.’” I do not think so. Ouyang Xiu once visited Heshuo region as a special envoy. When he passed by Gaotang County, he spent the night in a post house and heard ghosts and immortals passing by in the sky. Sounds of horses, carriages and animals all came to his ears and he was able to distinguish them without difficulty. He told me the story in great detail. There is no need for me to repeat it here. I once visited an old man who said to me, “Twenty years ago, an illusory image also appeared in the daytime in the county. The objects and people were clearly visible.” Local people also call it a “mirage,” which is probably similar to the illusory image seen in Dengzhou.



### 373. 延州石笋

#### 【原文】

近岁延州永宁关大河岸崩，入地数十尺，土下得竹笋一林，凡数百茎，根干相连，悉化为石。适有中人过，亦取数茎去，云欲进呈。延郡素无竹，此入在数十尺土下，不知其何代物。无乃旷古以前，地卑气湿而宜竹邪？婺州金华山有松石，又如桃核、芦根、鱼蟹之类，皆有成石者。然皆其地本有之物，不足深怪。此深地中所无，又非本土所有之物，特可异耳。

#### 【译文】

近年，延州永宁关一带黄河的河岸坍塌，深达地面下数十尺，土中发现一丛竹笋，约有几百棵，根干相连，都已化成石质的了。恰好有宦官路过这里，取走几棵，说要奉献给朝廷。延州一向不长竹子，那么深埋在数十尺土下的竹笋，不知道是什么时代的东西。恐怕是在远古以前，这一地区地势低洼，气候潮湿，而适宜竹子的生长吧？婺州金华山有松石，还有像桃核、芦根、鱼蟹等等一类的东西，都成了石质的了。但它们都是当地原来就有的，自然也就不十分奇怪了。可是，竹子这东西在很深的地中是不应有的，又不是本地区所生长的，这就觉得特别奇怪了。

### 374. 泽州化石

#### 【原文】

治平中，泽州人家穿井，土中见一物，蜿蜒如龙蛇状，畏之不敢触。久之见其不动，试扑之，乃石也。村民无知，遂碎之。时程伯纯为晋城令，求得一段，鳞甲皆如生物。盖蛇蜃所化，如石蟹之类。

#### 【译文】

治平年间，泽州有一户人家打井，在土层里看到一样东西，弯弯曲曲的像龙蛇一样，起初因害怕而不敢动它。过了好久，见它不动，就试着打了它一下，才知道是石头的。村里人不懂，把它打碎了。那时程伯纯是晋城的县令，他要到了一段，见它的鳞甲跟活着的一样，大概是由蛇蜃化成的，就像蟹的化石那样。



### 373. Stone Bamboo Shoots in Yanzhou

In recent years there was a landslide on the bank of the Yellow River in the Yongning Fortress near Yanzhou. The bank collapsed, opening a space of several dozens of feet, and under the ground a forest of bamboo shoots was revealed. It contained several hundred bamboos with their roots and trunks closely connected, and all turned to stone. A high official from the royal court chanced to pass by. He took several of them away, saying that he would present them to the emperor. As people in Yanzhou never planted bamboo, no one knew the origin of these bamboo shoots which had been buried deep underground. Probably in the distant past this place was a low-lying area with a humid climate fit for the growth of bamboo. In Mount Jinhua in Wuzhou there are stone pine cones, stone peach pits, stone reed rhizomes, stone fishes, stone crabs, and so on. As they are all native to this place, their existence does not cause a great stir. But these stone bamboo shoots usually do not appear under the ground. What is more, they are not the traditional local products in Yanzhou. So their appearance is really amazing.

### 374. Fossil in Zezhou

During Zhiping period of the reign of Emperor Yingzong, a family in Zezhou found an object in the earth when digging a well. It was winding like a snake or a dragon. At first they did not dare to touch it. Seeing that it remained motionless for a long while, they began to lay their hands on it and found that it was a stone-like object. As the villagers were ignorant, they broke it into pieces. At that time Cheng Bochun was the county magistrate of Jincheng, he got a small piece and found that its scales looked like those of a living creature. Most probably it was transformed from a snake-like animal in the same way as the fossil of the crab was.



## 375. 息石

### 【原文】

随州医蔡士宁尝宝一息石，云“数十年前得于一道人”。其色紫光，如辰州丹砂；极光莹，如映人。搜和药剂。有缠纽之纹，重如金锡。其上有两三窍，以细蔑剔之，出赤屑如丹砂，病心狂热者，服麻子许即定。其斤两岁息。士宁不能名，乃以归予。或云“昔人所炼丹药也”。形色既异，又能滋息，必非凡物，当求识者辨之。

### 【译文】

随州有位医生蔡士宁曾珍藏了一块息石，他说是几十年前从一位道士手中得到的。息石有紫色光泽，像辰州的丹砂；极其光亮，好像能照人。人们搜集它用来配药。息石上有缠绕状的条纹，如同金或锡那样重。另外，息石上面有两三个小洞，用细竹片挖它能刮出像丹砂样的红色粉末，患心情狂躁病的人，只要服用芝麻那么大小一点粉末，就能安定下来。息石的斤两每年都在增加。蔡士宁叫不出它的名字，就把它送给了我。有人说这块息石是“古人炼的丹药”。它的形状和颜色既特殊，而且又能滋长，必定不是平常的东西，应当请内行的人来辨认它。

## 376. 无法逃出罪孽

### 【原文】

随州大洪山人李遥，杀人亡命。逾年，至秭归，因出市，见鬻杖者，等闲以数十钱买之。是时秭归适又有邑民为人所杀，求贼甚急。民之子见遥所操杖，识之曰：“此吾父杖也。”遂以告官司，执遥验之，

### 【译文】

随州大洪山有一个叫李遥的人，因杀了人而逃亡在外。过了一年，李遥到了秭归，于是在集市上露面，看到了一位卖拐杖的，就随意地用几十枚铜钱买了一根拐杖。恰在这段时间里，秭归也有一个城里人被人杀了，官府追捕杀人犯十分紧急。被害人的儿子看到李遥所带的拐杖，辨认它后说：“这是我父亲的拐杖。”于是向官府报告了，官吏抓住李遥后验看拐杖，果然是被杀的城里人的拐杖，就用尽各种刑法拷问李遥。



### 375. A Magic Stone

Cai Shining, a doctor in Suizhou, collected a magic stone from a Taoist decades ago. The stone had the luster of purple color resembling cinnabar produced in Chenzhou. It shone so brightly that it could mirror the shadow of a human figure and be used as medicine. With coiling patterns, the stone weighed as heavy as gold or tin. In addition there were two or three holes on the surface. Scraping the holes with thin bamboo slips, one could get red powder resembling cinnabar. For those who had manic-depressive psychosis, one sesame-sized particle of powder could make them quiet. The weight of the stone increased every year. Not knowing what it was, Cai gave it to me. Some people called it “the celestial medicine made by ancient people.” As this stone is unusual both in shape and color and is able to gain weight, it must be of great value. Experts should be invited to identify it.

### 376. Inescapable Punishment

In Mount Dahong in Suizhou there was a man called Li Yao, who lived the life of a fugitive because he had killed innocent people. One year later, Li arrived at Zigui and appeared at a fair. Seeing a vendor selling walking sticks, he bought one with tens of coins. It so happened that in those days a man was killed in Zigui and the local government was taking urgent measures to hunt the killer. When the victim’s son saw the stick that Li brought with him, he said after a careful examination, “This is my father’s stick.” And he immediately reported it to the local government. After catching Li, local officials checked the stick and found that it indeed belonged to the victim. Therefore they interrogated and tortured him with various corporal punishments. Though the stick was indeed



### 【原文】

果邑民之杖也，榜掠备至。遥实买杖，而鬻者已不见，卒未有以自明者。有司诘其行止来历，势不可隐，乃递随州，大洪杀人之罪遂败，卒不知鬻杖者何人。市人千万，而遥适值之，因缘及其隐匿，此亦事之可怪者。

### 【译文】

李遥实在是买来的拐杖，而卖的人已经不见踪影了，始终没有能证明自己的证据。官吏查问他的行踪来历，情势无法隐瞒，就被押送到随州，于是他在大洪山杀人的罪行就败露了。最后还是不知道卖拐杖的是什么人。集市上有许许多多的人，却让李遥恰好遇到了那卖拐杖的人，由此殃及他隐匿的罪名，这也是很可奇怪的事情。

## 377. 交趾献异兽

### 【原文】

至和中，交趾献麟，如牛而大，通身皆大鳞，首有一角。考之记传，与麟不类，当时有谓之山犀者，然犀不言有鳞。莫知其的，回诏欲谓之麟，则虑夷獠见欺；不谓之麟，则未有以质之，止谓之“异兽”，最为慎重有体。

今以予观之，殆天禄也。按《汉书》：“灵帝中平三年，铸天禄虾蟆于平门外。”注云：“天禄，兽名。今邓州南阳县北宗资碑旁两兽，镌其膊，

### 【译文】

至和年间，交趾地区进贡一头麒麟，像牛而更大，遍身都覆盖着很大的鳞片，头上有一只角。从文献记载中考证它，觉得与麒麟不相像。当时有人说它是山上的犀牛，但是犀牛没听说过身上有鳞片。不知到底是什么东西。答复进贡者的国书，想称它作麒麟，又顾虑被进贡地区的蛮人欺骗；不称它作麒麟，又没有确切的名称，只能称它为“异兽”，这样做也显得最谨慎认真而又得体。

现在凭我对它的观察，大概是天禄。根据《后汉书》说的：“灵帝中平三年，在平门外铸造天禄虾蟆。”注解写着：“天禄，野兽的名称。现在邓州南阳郡北的宗资碑旁边竖着两头野兽的石刻雕像，在它们的膊膀上刻了字，



bought by Li, the seller was nowhere to be found. As Li could not prove his innocence, local officials looked into his background and past history. Later he was taken to Suizhou under escort and the crime that he had committed in Mount Dahong was exposed to day light. Still nobody knew who had sold him the stick. There were many people at the fair, but it was Li who happened to meet the man selling sticks, which resulted in the exposure to the daylight of his hidden crime. What an amazing story it was!

### 377. A Rare Animal Presented by Jiaozhi

During Zhihe period of the reign of Emperor Renzong, the minority ethnic group in Jiaozhi region presented to the emperor something of a Chinese unicorn, which looked like an ox but was much bigger than it. Its whole body was covered with big scales and there was a horn on its head. The textual research through historical documents and books showed that this animal was not a Chinese unicorn. For a time it was said to be a rhinoceros, but nobody had heard of a rhinoceros covered with scales. So the origin of this animal remained mysterious. In his imperial edict, the emperor meant to call it “Chinese unicorn,” but he finally called it “a rare animal,” for he was afraid of being cheated by the minority ethnic group. To him, this was perhaps the most cautious and appropriate way to cope with an animal without a definite name.

Currently according to my observation, it is probably the animal called “*tianlu*.” *The Book of Later Han* says: “In the third year of Zhongping period of the reign of Emperor Lingdi of the Han Dynasty (186), the statues of *tianlu* and *hama* were forged and erected outside the Pingmen Gate.” In the annotations to the book, we find the following sentences: “*Tianlu* is the name of an animal. Today there are two stone statues erected beside the Zongzi Stone Tablet located to the north of Nanyang County of Dengzhou. With characters carved on their arms, one is called *tianlu*, the other is called *bixie*.” During Yuanfeng period of





### 【原文】

一曰天禄，一曰辟邪。”元丰中，予过邓境，闻此石兽尚在，使人墨其所刻“天禄”、“辟邪”字观之，似篆似隶。其兽有角鬣，大鳞如手掌。南丰曾阜为南阳令，题宗资碑阴云：“二兽膊之所刻独在，制作精巧，高七八尺，尾鬣皆鳞甲，莫知何象而名此也。”今详其形，甚类交趾所献异兽，知其必天禄也。

### 【译文】

一叫天禄、一叫辟邪。”元丰中，我经过邓州境域时，听说这些石像还在，便派人用墨拓印了上面所刻的“天禄”、“辟邪”的字样来察看，这四个字好像是篆体，又好像是隶书。那些石兽的造型有角鬣，鳞片大像手掌。南丰人曾阜任南阳令时，在宗资碑的背面题字说：“二兽膊膀上所刻写的字依然存在，石兽制作得精巧，身高七八尺，尾巴都覆盖有鳞片，不知是根据什么来这样命名的。”现在详细地观察它们的样子，很像交趾地区进贡的异兽，于是知道它一定是天禄。

## 378. 舒屈剑

### 【原文】

钱塘有闻人绍者，尝宝一剑。以十大钉陷柱中，挥剑一削，十钉皆截，隐如秤衡，而剑锋无纤迹。用力屈之如钩，纵之铿然有声，复直如弦。关中种谔亦畜一剑，可以屈置盒中，纵之复直。张景阳《七命》论剑曰：“若其灵宝，则舒屈无方。”盖自古有此一类，非常铁能为也。

### 【译文】

钱塘有个叫闻人绍的人，曾经珍藏一把宝剑。把十根大钉子钉在柱子上，挥剑砍去，十根钉子全被砍断了。留有残钉的柱子表面好像秤杆一样，然而剑刃上没有一点痕迹。如果用力把剑弯屈，能弯成钩子那样，手一松，剑铿锵一声，又恢复到原来那样笔直。关中的种谔也藏有一把剑，可以弯曲后放在盒子里，拿出来又伸直了。张景阳在《七命》这篇文章中谈到剑的时候说：“要是像灵宝那样，那么伸直、弯曲就不会受限制了。”看来古代就有这样一类的刀剑，它不是用普通铁所能制成的。



the reign of Emperor Shenzong, I passed by Dengzhou and heard that the stone statues were still there. Then I had rubbings made from the characters of “*tianlu*” and “*bixie*” on the statues for me to make further investigation. This time I found that the four characters looked like both seal scripts and official scripts. Besides, the two stone animals all had horns and hair in their necks and had scales as large as a palm. When Zeng Fu, a native of Nanfeng, was the magistrate of Nanyang, he inscribed the following words on the back of the Zongzi Stone Tablet, “The characters carved on the arms of the two animals still exist. The stone animals are finely made with a height of about seven or eight feet. Their tails are both covered with scales. I do not know on what basis people give them such names.” Through a careful scrutiny of these two animals, I find that one of them looks very much like the one presented by the minority ethnic group in Jiaozhi region. Therefore I come to know that it must be *tianlu*.

### 378. A Sharp-Edged Bendable Sword

There was a man called Wen Renshao in Qiantang, who owned a precious sword. Once he drove ten big nails into a pole and then vigorously waved the sword to cut off them all. This being done, the surface of the pole with remnants of the nails looked as smooth as the gradations marked on the beam of a steelyard and the edge of the sword remained as sharp as before. If a man bent the sword with great effort, it could be bent into the shape of a hook. When he let go of his hands, the sword would make a clear sound and become straight again. Zhong E, who lived in Guanzhong region, owned a sword which was bendable and could be rolled up to be put into a box and would straighten out again when it was taken out. In his article “Seven Lives,” Zhang Jingyang talked about it and said, “If a sword is like a miraculous object, it can be bent and straightened at will.” Hence we know that there were such swords in ancient times and they were not made of ordinary iron.



## 379. 宝 鉴

### 【原文】

嘉祐中，伯兄为卫尉丞，吴僧持一宝鉴来云：“斋戒照之，当见前途吉凶。”伯兄如其言，乃以水濡其鉴。鉴不甚明，仿佛见如人衣绯衣而坐。是时伯兄为京寺丞，衣绿，无缘遽有绯衣。不数月，英宗即位，覃恩赐绯。后数年，僧至京师，蔡景繁时为御史，尝照之，见己著貂蝉，甚自喜。不数日，摄官奉祀，遂假蝉冕。景繁终于承议郎，乃知鉴之所卜，唯知近事耳。

### 【译文】

嘉祐中，我的堂兄沈披任卫尉丞时，有一位江南的和尚拿了一面宝镜对堂兄说：“斋戒之后照这面宝镜会看到自己的前途吉凶。”堂兄按那和尚的话做了，就用水淋湿那面宝镜。镜里的人影不是很清楚，好像看见有人穿着红色官服坐在那里。当时，堂兄在京城任寺丞，穿的是绿色的官服，没有理由马上穿红色的官服。没几个月，英宗即位，广施恩惠，赏赐给堂兄红色官服。又过了几年，那位和尚来到京城，蔡承禧当时正任御史，曾经照过这面宝镜，看见自己戴着饰有貂尾蝉羽的官帽，自己很是高兴。没几天，蔡承禧代理主持祭祀的执行官员，于是借戴貂蝉冠。蔡承禧最后在承议郎的官职上去世的，由此可以知道，宝镜所能预告的只是眼前要发生的事罢了。

## 380. 三 司 使 宅

### 【原文】

三司使宅，本印经院。熙宁中更造三司宅，自薛师政经始。宅成，日官

### 【译文】

三司使的府第，本来是印经院。熙宁中改建为三司的官署，从薛师政开始经办。官署建成，日官周琮说：“这座房子前面是河，后临太社，



### 379. A Precious Mirror

During Jiayou period of the reign of Emperor Renzong, my cousin Shen Pi was an officer in charge of affairs related to the guards of honor. One day, a monk from the area south of the Yangtze River brought him a precious mirror, saying, "If you look in the mirror after the sacrificial ceremony is over, you can know the prospect of your career life, your good or ill luck." Following the monk's words, my cousin splashed water on the mirror, which vaguely reflected a man who sat there wearing red official costume. At that time my cousin was only an ordinary officer in the capital city and was only qualified to wear green official costume according to his rank. However, several months later, Emperor Yingzong succeeded to the throne and widely bestowed favors upon court officials. My cousin was promoted and started to wear red official costume. Several years later, this monk came to the capital city again. Cai Chengxi, who was the Discipline Inspector, looked in the mirror and saw him wearing an official cap with feathers. He was very happy to see that, as the official cap with feathers suggested higher positions. Several days later, Cai was asked to preside over sacrificial ceremonies and he was allowed to wear the official cap with feathers. At last Cai died as a court advisor. From this story, we know that the precious mirror can only foretell things occurring in the near future.

### 380. The Official Residence of the Chief of the Three Bureaus

The official residence of the Chief of the Three Bureaus was originally the site of the Imperial Printing Office of Chinese Classics. During Xining period of the reign of Emperor Shenzong, under the supervision of Xue Shizheng, the Imperial Printing Office of Chinese Classics was transformed into the official residence of the Chief of the Three Bureaus. When the reconstruction project was completed, Zhou Cong, who was in charge of celestial phenomenon and



### 【原文】

周琮曰：“此宅前河，后直太社，不利居者。”始自元厚之，自拜日入居之。不久，厚之谪去，而曾子宣继之。子宣亦谪去，子厚居之。子厚又逐，而予为三司使，亦以罪去。李奉世继为之，而奉世又谪。皆不缘三司职事，悉以他坐褫削。奉世去，安厚卿主计，而三司官废，宅毁为官寺，厚卿亦不终任。

### 【译文】

不利于居住的人。”最初是元绛，从任命这天进去居住，不久元绛被贬官而离开，由曾布接着进住。曾布也被贬官而离开，再由章惇住在那里。章惇又被贬官放逐，我任三司使，也因获罪离开。李承之接着任三司使住进去，李承之也被贬官。以上这些人都不因为三司使的职务事，全都因为其他过错而被革除职务。李承之离开后，由安燾去主管，不久三司的官职废除了，这一官署也毁坏改作官寺，安燾也没干到最后。

## 381. 鳄鱼

### 【原文】

《岭表异物志》记鳄鱼甚详。予少时到闽中，时王举直知潮州，钓得一鳄，其大如船，画以为图，而自序其下。大体其形如鼉，但喙长等其身，牙如锯齿。有黄、苍二色，或时有白者。尾有二钩，极锐利，遇鹿豕即以尾戟之以食。生卵甚多，或为鱼，或为鼉、鼃，其为鳄者不过一二。土人设钩于大豕之身，筏而流之水中，鳄尾而食之，则为所毙。

### 【译文】

《岭表异物志》关于鳄鱼的记载很详细。我小时候到过福建，当时正值王举直任潮州的知州，钓到一条鳄鱼，它的身体像船一样大。于是王举直把它绘成图画，还亲自在图画下作了记述。看它的样子大体上像扬子鳄，但是嘴部和它的身子一样长，牙齿像锯齿，身体有黄青两种颜色，也有间杂白色的。尾巴上有三个钩，很锋利，碰到鹿、猪等动物就用尾巴击杀它们来吃。产卵很多，孵化后有的变成鱼，有的变成扬子鳄和鼃，成为这种鳄鱼的不过一二成罢了。当地人把铁钩装在大猪身上，然后用竹筏载着猪在水中漂流，鳄鱼跟上来把猪吃下去就被弄死了。



calendric system, said, “In front of this building flows a river and behind it stands the Hall of the God of Earth. So people living in it are likely to have ill luck.” Yuan Jiang was the first resident of this house. He moved in immediately after his promotion. But it did not take long before he was demoted and had to leave. Zeng Bu was the second one who lived in it, but he was also demoted from his post and had to leave. Later Zhang Dun moved in and he was also demoted and went into exile. When I was appointed as the Chief of the Three Bureaus, I also lived in this house. But I was also demoted soon. Li Chengzhi succeeded to my position and moved in, but he was also demoted. All the above-mentioned officials were demoted not for being unqualified for the post, but for some other misdemeanors. After Li Chengzhi left, An Tao was in charge of the Three Bureaus. Soon the post of the Chief of the Three Bureaus was cancelled. And this house fell into ruin and was altered into an official temple. So An Tao did not finish his term of office, either.

### 381. A Crocodile

*Records about Rare Species in Lingnan Region* has a detailed record about crocodiles. I went to Fujian when I was young. At that time Wang Juzhi was the prefect of Chaozhou, who caught a crocodile which was as large as a boat. Wang drew a portrait of it and wrote down a number of words below the portrait. This crocodile looked like a Chinese alligator, but its mouth was as long as its body. It had the saw-teeth and its body was yellow and green with a mixture of white stripes. The crocodile had three sharp hooks on its tail. If it encountered animals such as deer or pigs, it would use its hooks to kill them and then eat them up with its huge mouth. A crocodile like this usually laid a lot of eggs. After the incubation period was over, some would become fish while others would become the Chinese alligators or soft-shelled turtles. Only 10% or 20% of the eggs could become crocodiles. In order to catch a crocodile, local people put iron hooks in a pig’s body and floated it on a bamboo raft in a river. In this way they caught the crocodile that followed up and swallowed the pig, because when the crocodile swallowed the pig, it would simultaneously gulp down the iron hooks, which caused it to die.



## 382. 海蛮师

### 【原文】

嘉祐中，海州渔人获一物，鱼身而首如虎，亦作虎文；有两短足，在肩；指爪皆虎也；长八九尺。视人辄泪下。舁至郡中，数日方死。有父老云：“昔年曾见之，谓之‘海蛮师’”。然书传小说未尝载。

### 【译文】

嘉祐年间，海州的渔民捕获到一种动物，它的身体似鱼，而头像虎，并有虎的花纹；肩部长有两条短足；指和爪都像虎，身体长八九尺。它看见人就流泪。把它抬到海州城里，好几天后才死去。有老年人说：“早先曾经见过，这种动物叫‘海蛮师’。”但是史书、传记、小说中都未见有记载。

## 383. 刘初的果敢

### 【原文】

邕州交寇之后，城垒方完，有定水精舍泥佛，辄自动摇，昼夜不息，如此逾月。时新经兵乱。人情甚惧。有司不敢隐，具以上闻，遂有诏令，置道场禳谢，动亦不已。时刘初知邕州，恶其惑众，乃舁像投江中，至今亦无他异。

### 【译文】

邕州与贼寇交战之后，城墙上的防卫设施刚刚筑完，有一座定水精舍中的泥佛像，自己摇动起来，白天黑夜一直不停地摇动，这样已超过一个月了。当时刚刚经受了战争的混乱，人们的心情惶惶不安。官吏不敢隐瞒，便一一向朝廷作了汇报，于是朝廷发布命令，设置道场，进行去恶除邪的祈祷仪式，可是那尊泥佛像还是不停摇动。当时刘初主持邕州的工作，憎恨泥佛像迷惑众人，就叫人抬了泥像投入江水之中，直到现在也没发生什么异常的变故。



### 382. “Wild Sea Lion”

During Jiayou period of the reign of Emperor Renzong, a fisherman in Haizhou caught an animal. It looked like a fish, but its head was like that of a tiger and its body was covered with tiger stripes. This animal also had two short front feet. Its fingers and paws all resembled those of a tiger and it was eight to nine feet long. It would shed tears when seeing a human being. However, it died several days after being carried to the city proper of Haizhou. An old man said, “I have seen this animal before. It is called ‘wild sea lion.’” However, such an animal is neither recorded in any history books, nor in any biographies or tales.

### 383. Liu Chu’s Courage and Resolution

After the war against rebel forces in Yongzhou was over and the construction of defense works on the city wall was completed, an earthen Buddha statue in the Dingshui Temple started to shake. And it went on shaking day and night for over one month. Seeing this, local people were all seized with fear, for they had just undergone the hardships of the war. Not daring to conceal this incident, local officials immediately reported it to the royal court. Soon an imperial edict was issued. Local officials were ordered to conduct Buddhist rites to keep away the evil. This being done, the earthen Buddha statue still kept shaking. At that time Liu Chu was the prefect of Yongzhou. He hated to see the earthen Buddha statue stirring up anxiety among people and making them confused, so he ordered to remove it from the temple and drop it into the river. Until now nothing unusual has ever happened.





## 384. 无妄费亦无得

### 【原文】

洛中地内多宿藏，凡置第宅未经掘者，例出掘钱。张文孝左丞始以数千缗买洛大第，价已定，又求掘钱甚多，文孝必欲得之，累增至千余缗方售，人皆以为妄费。乃营建庐舍。土中得一石匣，不甚大，而刻镂精妙，皆为花鸟异形，顶有篆字二十余，书法古怪，无人能读。发匣得黄金数百两，鬻之，金价正如置第之直，掘钱亦在其数，不差一钱。观其款识文画，皆非近古所有。数已前定，则虽欲无妄费，安可得也？

### 【译文】

洛阳城中地下有很多前人埋藏的金银财宝，于是购置住宅没有挖掘过地下的，照例要拿出发掘土地的钱。任左丞的张观起初用数千缗钱买了洛阳城中的一处豪华住宅，价钱已经谈妥，卖主又提出要非常多的掘地钱。张观一定要得到这处住宅，对方多次增加掘地钱，一直到一千多缗才出售，其他人都认为是白花钱。在建造房屋时，从土中挖到一个石头制成的匣子，不是很大，但雕刻得非常精致巧妙，都是各种不同的花和鸟形状，顶上有篆字二十多个，书法很古怪，没有人能认识。打开匣子得到数百两黄金，卖掉这些金子，所得的钱款数目正好与购置住宅的代价相等，其中也包括所付出的掘地钱，分毫不差。观看一下匣子上所刻的文字图画，都不是近古所具有的。运数早就注定，即使不想白花钱，又怎么能得到呢？

## 385. 陆 龙 卷

### 【原文】

熙宁九年，恩州武城县有旋风自东南来，望之插天如羊角，大木尽拔。俄顷，旋风卷入云霄中。既而渐近，乃经县城，官舍民居略尽，

### 【译文】

熙宁九年，恩州武城县有旋风从东南方向刮来，看上去好像插入天空的羊角，大树全被连根拔起。顷刻间，旋风卷入云霄中。而后渐渐地



### 384. Money Spent and Miraculously Repaid

In the city of Luoyang a lot of treasures were buried underground by our ancestors. According to local customs, if a man intended to purchase a house whose underground treasures had not been unearthed, he should pay an amount of money to the seller to make up for his loss. Zhang Guan, a high-ranking official in Shangshu, initially spent several thousand strings of coins in purchasing a big house in Luoyang. Both parties had reached an agreement on the price of the house, but the seller suddenly demanded a huge sum of money for the unearthed treasures. As Zhang was eager to buy the house, the seller increased for several times the price for the unearthed treasures. Finally Zhang got the house after paying over one thousand strings of coins for the unearthed treasures. Zhang's friends and relatives all believed that he had paid too high a price for the house. When the house was being rebuilt, a stone box was unearthed, which was not large, but was finely carved with patterns of different flowers and birds. On the top of it there were over 20 sealed characters, which were carved in a queer calligraphy style and were unrecognizable. When the box was opened, several hundred-*liang* of gold was found. After selling the gold, the money that Zhang got was exactly equal to the total amount of money being spent in purchasing the house. Looking at the characters and patterns carved on the box, we know that it must have been made in the distant past. It seems that everything in this world was predestined. So in this case, money spent was miraculously repaid.

### 385. A Tornado over Land

In the ninth year of Xining period of the reign of Emperor Shenzong, a tornado blew from the southeast of Wucheng County of Enzhou, which looked like a ram's horn rising high into the sky, uprooting all the trees within its sphere of influence. In a twinkling it was drawn up into the clouds. And then it gradually approached the ground. When it passed by the county, the



### 【原文】

悉卷入云中，县令儿女奴婢，卷去复坠地，死伤者数人。民间死伤亡失者不可胜计。县城悉为丘墟，遂移今县。

### 【译文】

接近地面，经过县城，官府和百姓的房屋被一扫而光，全部卷入云中。县官的儿女和仆人被风卷去再从空中摔下来，死伤了好几个。老百姓中死伤和失踪的多到数不清。县城完全变成了一堆废墟，于是就迁到现在这个地方。

## 386. 冰 花

### 【原文】

宋次道《春明退朝录》言：“天圣中，青州盛冬浓霜，屋瓦皆成百花之状。”此事五代时已尝有之。予亦自两见如此。庆历中，京师集禧观渠中，冰纹皆成花果林木。元丰末，予到秀州，人家屋瓦上冰亦成花，每瓦一枝，正如画家所为折枝，有大花如牡丹、芍药者，细花如海棠、萱草辈者，皆有枝叶，无毫发不具，气象生动，虽巧笔不能为之。以纸拓之，无异石刻。

### 【译文】

宋敏求在《春明退朝录》中写道：“天圣年间，青川寒冬时出现了很厚的白霜，房屋的瓦片上霜都凝结成各种花朵的形状。”这样的现象在五代时已曾经出现过。我也两次看到这一现象。庆历年间，京城汴梁的集禧观的沟渠中，冰冻凝结成花果林木各种花纹。元丰末年，我在秀州，只见一些人家的屋顶瓦片上冰冻也凝结成了花的形态。每片瓦上有一枝花卉，完全像画家所画的折枝花卉，大的像牡丹、芍药，小的像海棠、萱草一类，都有枝叶，连细微之处都一丝不差地显现出来，形象非常生动，即使是很会画的人也不一定能画得这样好。用纸把它拓印下来，与石刻没有什么两样。



government buildings and the civilian houses were all blown off and whirled away. The county magistrate's children and servants were all swept off by the wind before they fell down from the sky later. Several of them were dead or injured. Meanwhile numerous civilians were missing, dead or injured. As the county proper was completely devastated, it had to be moved to the current place.

### 386. Frost Flowers

Song Minqiu wrote the following sentences in his *Records after Retiring from the Imperial Government*: "During Tiansheng period of the reign of Emperor Renzong, thick white frost appeared in cold winter in Qingzhou. The frosts on the tiles of the roof all condensed into the shapes of different flowers." Such a phenomenon appeared in the Five Dynasties. I myself also saw it twice. During Qingli period of the reign of Emperor Renzong, in the ditch near Jixi Taoist Temple in the capital city of Bianliang, ice all condensed into the shapes of different flowers, trees and fruits. In the last year of Yuanfeng period of the reign of Emperor Shenzong, I was in Xiuzhou and saw the ice on the roof tiles of some people's houses condensing into the shapes of flowers. There was an ice flower on every tile, which just looked like the one painted by famous artists. The big ice flowers resembled peonies and Chinese herbaceous peonies while small ones resembled Chinese flowering crab apples and day lilies. They all had branches and leaves. Even the tiny parts were exactly the same as those of the real flowers. They were so vividly made. As a result, even the paintings made by professional painters were not as lifelike as they were. If we could make rubbings from their models, these ice flowers would look exactly the same as the stone carvings.

## 387. 克胜之符

### 【原文】

熙宁中，河州雨雹，大者如鸡卵，小者如莲芡，悉如人头，耳目口鼻皆具，无异镌刻。次年，王师平河州，蕃戎授首者甚众，岂克胜之符预告邪？

### 【译文】

熙宁年间，河州下起了冰雹。其中大的像鸡蛋，小的像莲子、芡实，它们的形状全像一颗颗人头，上面耳、目、口、鼻无一不具，与雕刻的头像没有不同。第二年，朝廷军队平定了河州，那些侵扰的蕃戎投降或被杀的很多。难道而雹是预告战胜蕃戎的征兆吗？



### 387. A Good Omen for the Victory

During Xining period of the reign of Emperor Shenzong, Hezhou was hit by a hailstorm. Big hailstones were as large as eggs while small ones were about the size of lotus seeds or Gorgon fruit. They were all shaped like men's heads with ears, eyes, mouths and noses, and looked very much like the heads of stone carvings. One year later, the royal troops conquered Hezhou. Many soldiers of the ethnic minorities who had invaded or attacked the country either surrendered or were killed. Can we say that this hailstorm was a good omen for the victory?



## 卷二十二·谬误

谬误附

### 388. 箭与矢的区别

#### 【原文】

东南之美，有会稽之竹箭。竹为竹，箭为箭，盖二物也。今采箭以为矢，而通谓矢为箭者，因其材名之也。至于用木为箭，而谓之箭，则谬矣。

#### 【译文】

江浙一带的美好产物，有会稽的竹箭。其实，竹是竹，箭是箭，完全是两种东西。现在有人砍折箭竹制成矢，一般地称矢叫作箭，是用箭竹这种材料来称呼它的。至于用木杆做成箭杆，也称它为箭，那就错了。

### 389. 丁谓的神通

#### 【原文】

丁晋公之逐，士大夫远嫌，莫敢与之通声问。一日，忽有一书与执政，执政得之不敢发，立具上闻。洎发之，乃表也，深自叙致，词颇哀切，其间两句曰：“虽迁陵之罪大，念立主之功多。”遂有北还之命。谓多智变，

#### 【译文】

丁谓被放逐后，士大夫们为远避嫌疑，没有敢和他往来的。一天，突然有一封信寄给主政的官员，他拿到这封信不敢拆阅，即刻向皇上作了汇报。等到拆开此信，是一份奏表，深刻地讲述了自己的情况，言辞非常悲痛。其中两句说：“尽管我的罪孽比司马迁、李陵还大，但还要看到当初辅助君主即位的功劳也很多。”于是有了让他回到京城的命令。丁谓



## Section Twenty-Two Errors

### 388. Difference between Arrow Bamboos and Arrows

The precious products in the area south of the Yangtze River include “arrow bamboos” mainly produced in Kuaiji. Actually bamboos and arrows are two different objects. Nowadays people often cut down small bamboos to make arrows. Hence these small bamboos were called arrow bamboos. As to those arrow shafts made of wood, they are also called “arrows,” which is definitely wrong.

### 389. Ding Wei's Cleverness

After Ding Wei went into exile, scholar officials did not dare to keep contact with him, for they all wanted to avoid arousing suspicion. One day Ding sent a letter to a top-ranking official, who directly presented it to the emperor without opening it. After opening the letter, the emperor found that it was actually a report addressed to him, in which Ding described his situation in detail with sad and touching feelings. Two sentences of the report went as follows: “Though my crime is more serious than those made by Sima Qian and Li Ling, it should be noticed that I did make my utmost effort to assist the emperor in ascending the throne.” Thus, the emperor issued an imperial decree to transfer Ding back to the capital city. Ding was a clever man with





### 【原文】

以流人无因达章奏，遂托为执政书，度以上闻，因蒙宽宥。

### 【译文】

确是一个多机谋和懂应变的人，凭着被放逐的名分无法递交奏表，就托给主政的官员写信的办法，估计会让皇上知道的，因此得到了皇上的宽恕和原谅。

## 390. 语意的误解

### 【原文】

尝有人自负才名，后为进士状首，扬历贵近。曾谪官知海州，有笔工善画水，召使画便厅掩障。自为之记，自书于壁间。后人以其时名，至今严护之。其间叙画水之因曰：“设于厅事，以代反坫。”人莫不怪之。予窃意其心，以谓“邦君屏塞门，管氏亦屏塞门；邦君为两君之好，有反坫，管氏亦有反坫”。其文相属，故谬以“屏”为“反坫”耳。

### 【译文】

曾经有一个人颇为自己的才气和名声自负，后来是考中了状元，历任贵官近臣。一次，他被贬官去主管海州时，见有一位画匠擅长画水，就召唤他在休息的厅堂中画屏风。他替此画写了一篇东西，亲手题写在墙壁上。后来的人因为他的名气，一直严加保护到现在。那篇记中讲到画水的原因时说：“设在厅堂的用处，是用来替代放置酒杯的台子的。”见到此语的人没有不感到奇怪的。我私底下揣测他的想法，是在讲：“国君设立照壁，管仲也设立照壁；国君为了邀请他国君主，建有放置酒杯的土台子，管仲也建有放置酒杯的土台子。”这两篇文章的内容是有相通之处的，所以见到此语的人错误地拿“屏”当做“置酒杯的土台子”了啊。



quick wits. Knowing that his report could not reach the emperor because he had been exiled, he deliberately sent it to a top-ranking official, for he estimated that the official would directly present his report to the emperor without opening it. In such a way he was successfully exempted from his crime and was pardoned accordingly.

### 390. Misunderstanding of a Word

There was a man who was very conceited about his literary talent and fame. Later he did achieve the title of “*zhuangyuan*,” the title conferred on the one who came out first in the highest imperial examination, and he did hold several eminent and top-ranking official posts. When he was demoted from office and became the prefect of Haizhou, he met with a painter who was good at drawing water scenery and asked him to paint the screen in his living room. He wrote down explanatory notes for the painting on the wall, which has been preserved till now by people of later generations because of his fame. When referring to the reason why it was necessary to draw water scenery, he said, “(The screen) is set in the living room to replace the table being used to put wine cups on.” Those who heard this were all puzzled. I figured out in private his intention and came to know that he was telling us: “The king sets up a screen wall, so does Guan Zhong. The king builds up an earthen table to place wine cups at the banquet to honor the kings of other states, so does Guan Zhong.” These words are similar to each other in content, so people who read the passage all misunderstood the meaning of “screen” as “the table being used to put wine cups on.”



## 391. 驳“一木五香”

### 【原文】

段成式《酉阳杂俎》记事多诞。其间叙草木异物，尤多谬妄，率记异国所出，欲无根柢。如云：“一木五香：根旃檀、节沉香、花鸡舌、叶藿、胶薰陆。”此尤谬。旃檀与沉香，两木元异。鸡舌即今丁香耳，今药品中所用者亦非，藿香自是草叶，南方至多。薰陆，小木而大叶，海南亦有薰陆，乃其胶也，今谓之乳头香。五物迥殊，元非同类。

### 【译文】

段成式在《酉阳杂俎》中记的事情有许多是荒诞的。书中所记叙的奇花异草错误尤其多，而且大都写的是外国所产的，使人无法追寻根源。如书中说：“一棵树有五种香料，根是旃檀香，茎是沉香，花是鸡舌香，叶子是藿香，版是薰陆香。”这就更荒唐了。旃檀和沉香两种树木本来就不相同；鸡舌香就是现在的丁香，现在药品中所用的也不是真正的鸡舌香；藿香本来是一种草叶，南方最多；薰陆是一种大叶子的小树，海南也有薰陆，是指它的树版，现在称它为“乳头香”。这五种东西迥然不同，本来就不是同一类。

## 392. 丁谓心想事成

### 【原文】

丁晋公从车驾巡幸，礼成，有诏赐辅臣玉带。时辅臣八人，行在祇候库止有七带。尚衣有带，谓之“比玉”，价直数百万，上欲以赐辅臣，以足其数。晋公心欲之，而位在七人之下，度必不及己。乃谕有司，不须发尚衣带，

### 【译文】

丁谓跟随皇上的车马出巡，仪式完毕后，皇上有诏令奖赏辅佐的大臣玉带。当时辅佐的大臣有八个人，而所至之地的祇候库中只有七条玉带。另外尚衣局有玉带，这种玉带叫做“比王”，价值在数百万，皇上想用一条来奖赏给辅佐的大臣，补足他们八人的数目。丁谓心里想得到那条比王带，但他的官位在七人之后，估计比王带必定轮不到自己。



### 391. Refuting “A Tree Producing Five Kinds of Fragrances”

A lot of things recorded by Duan Chengshi in his *Youyang Zazu* are erroneous. His description of those exotic flowers and plants is mostly ridiculous. As the majority of these flowers and plants only grow in foreign countries, this makes it hard for us to trace their origins. For example, Duan wrote in the book: “There is a tree which can produce five different kinds of fragrances. Its root is sandalwood; its stem is agalloch eaglewood; its flower is chicken-tongue spice; its leaf is wrinkled giant hyssop; and its glue is olibanum.” This is really ridiculous. Sandalwood and agalloch eaglewood are two different trees. Chicken-tongue spice is today’s clove, and most of today’s medicine does not use real chicken-tongue spice. Wrinkled giant hyssop is actually a kind of grassy leaves, which is common in the southern regions. Olibanum is a kind of small tree with big leaves. There is also olibanum in Hainan which refers to the glue produced from this kind of tree. Nowadays it is called “nipple fragrance.” Being completely different from each other, these five fragrances can never be put into the same category.

### 392. Ding Wei Achieves What He Wants

Ding Wei once went with the emperor on an inspection tour. When the memorial ceremony was over, the emperor issued a decree to award top-ranking officials with jade belts. At that time totally eight top-ranking officials were with the emperor. However, there were only seven jade belts available while in the Royal Bureau of Emperor’s Clothing there was one more jade belt called “*bīyu*” which was worth several million strings of cash. The emperor intended to take it out to make up for the deficiency. Ding longed for this precious jade belt. But he was afraid that he could not get it as his official post was the lowest among them. Thus he told the official from the Royal Bureau of Emperor’s Clothing not to take out the precious belt as he owned a small one which he



### 【原文】

自有小私带，且可服之以谢，候还京别赐可也。有司具以此闻。既各受赐，而晋公一带仅如指阔。上顾谓近侍曰：“丁谓带与同列大殊，速求一带易之。”有司奏唯有尚衣御带，遂以赐之。其带熙宁中复归内府。

### 【译文】

他就对掌管的官员说：尚衣带就不要发了，我有一条小的属于自己的玉带，暂且可以戴着它谢恩，等到返京城后另外赏给我就可以了。那位官员就照这样禀报上去办理。等到各位大臣受到奖赏，丁谓的玉带只有手指那么一点宽。皇上回头对身边的侍臣说：“丁谓的玉带与其他几位大臣的相差太多了，快去找一条玉带替换它。”掌管的官员禀报说只有尚衣局的比玉带了，就把比玉带赐给了丁谓。这条玉带在熙宁年间又归入内府。

## 393. 黄宗旦病目

### 【原文】

黄宗旦晚年病目，每奏事，先具奏目，成诵于口。至上前，展奏目诵之，其实不见也。同列害之，密以他书易其奏目，宗旦不知也。至上前，所诵与奏目不同，归乃觉之，遂乞致仕。

### 【译文】

黄宗旦晚年患了眼疾，每次上朝向皇上进言时，先写好进言的要目，然后在口中熟读背诵。等到上朝到皇上前，便打开奏目述说，其实他什么也看不到。一起上朝的官员暗害他，秘密地用写有其他内容的奏章调换了准备好的奏目，黄宗旦一点也不知道。等到他上朝到皇上前，所述说的与奏目完全不一样，等到他回到家中才觉察到这一情况，就请求退休。



could wear as a temporary substitute when attending the ceremony to express gratitude for the emperor's beneficence. Ding went on to say that he would be happy if he could be awarded with another jade belt after returning to the capital city. The man did as Ding said. Later when the emperor saw that Ding's jade belt was only a finger in width, he said to the man in charge, "Ding Wei's jade belt is too shabby compared with those of others. Go and find another one to replace it." The man said that the only jade belt available was the one in the Royal Bureau of Emperor's Clothing. As a result, this precious jade belt was given to Ding. During Xining period of the reign of Emperor Shenzong, this jade belt was taken back and kept in the emperor's treasury.

### 393. Huang Zongdan Suffered from Eye Disease

Huang Zongdan suffered from eye disease in his late years. Before he went to the court to present a memorial to the emperor, he had to write down the main points and commit them to memory. When it was his turn to speak, he would unfold the memorial and read it aloud, though he virtually could not see anything. His colleague then set a trap for him. They secretly replaced his well-prepared memorial with another one. Not aware of it, Huang still read aloud what he had prepared when presenting his memorial to the emperor. Hence what he talked about was completely different from what was written. He became aware of it when he returned home. Then he requested for retirement.

## 394. 卖卜之术

### 【原文】

京师卖卜者，唯利举场时举人占得失。取之各有术：有求目下之利者，凡有人问，皆曰“必得”。士人乐得所欲，竟往问之。有邀以后之利者，凡有人问，悉曰“不得”。下第者常过十分之七，皆以为术精而言直，后举倍获。有因此著名，终身飨利者。

### 【译文】

在首都汴梁替人算命卜卦的人，特别在科考时，从那些应试的举人问成功还是失败中赚钱。这些卜卦者赚钱的手段是不同的。有些贪图眼前生意的占卜者，只要有人问，都说：“必定能考中。”于是，吸引了那些热衷于取得功名的读书人，竞相前去他们那儿占卜。有些谋求今后利益的占卜者，只要有人问，都说：“不能够考中。”因为考不中的往往超过十分之七，于是大家都认为他的卦算得准确而且讲得也很直率。下一场考试时，这些占卜者所赚的钱就成倍增加了。有因占卜而出了名，终身享受得利的人。

## 395. 包拯中奸吏诡计

### 【原文】

包孝肃尹京，号为明察。有编民犯法，当杖脊。吏受赇，与之约曰：“今见尹，必付我责状。汝第呼号自辩，我与汝分此罪。汝决杖，我亦决杖。”既而，包引囚问毕，果付吏责状。囚如吏言，分辩不已。吏大声诃之曰：

### 【译文】

包拯治理京城，被人们称为能明察秋毫。有一平民犯了法，应当处以杖脊的刑罚。一名官吏接受了那人的贿赂后，便与他约定：“现在如果府尹提审，必定让我施行刑罚。那时，你只管大声喊叫为自己辩解。那么，我就同你分担这份处罚了。判罚打你，也必定打我。”不久，包拯把带上公堂的囚犯审问完毕后，果然叫那官吏施行刑罚。于是这一囚犯按照那官吏的吩咐，不断地大声叫喊着为自己辩解。那官吏便大声地呵斥他说：



### 394. Making Money via Fortune-Telling

Of all the fortune-tellers in the capital city of Bianliang, those who made predictions about the futures of candidates for *jinshi* could easily make a lot of money. And their techniques of fortune-telling were smart. For those who hankered after immediate interests, they would always say to them, “You will certainly succeed in the examination.” Thus, a lot of candidates who had a burning passion for scholarly honor and official title would jostle with each other for having their fortune told. Meanwhile for those who sought the long-term profits, they would always say to them, “The chance for you to succeed in the examination is slim.” As over 70% of the candidates would fail in the examination, many people then believed that their predictions were accurate and candid. Next time when another examination was held, the amount of money that these fortune-tellers made would double. Some of them became famous and gained benefits from it all their lives

### 395. Bao Zheng Falling into the Trap of a Crafty Official

When Bao Zheng was the prefect of the capital city, he was praised for being perceptive of the minute details of different criminal cases. One day a man committed a crime and must be flogged with a stick according to the law. To avoid being severely beaten, the man bribed a junior official who was in charge of his case. After accepting the man’s money, this official said to him, “If the prefect presides at your case, he will order me to carry out the punishment. Then you just cry out your grievances. In this way, I can share the punishment with you. When you are flogged, I will be flogged as well.” True to his prediction, when Bao Zheng finished interrogating the man, he ordered this official to implement the punishment. Following the official’s plan, the man repeatedly cried out his grievances. The official rebuked him loudly, “You will





### 【原文】

“但受脊杖出去，何用多言！”包谓其市权，捽吏于庭，杖之十七，特宽囚罪，止从杖坐，以抑吏势。不知乃为所卖，卒如素约。小人为奸，固难防也。

孝肃天性峭严，未尝有笑容。人谓：“包希仁笑比黄河清。”

### 【译文】

“只是挨脊杖后就放出去了，多说管什么用！”包拯觉得那官吏僭越了官职，便在庭堂上叫人揪住他，杖打了十七下，特地宽宥了囚犯的罪名，只是判处鞭打，用来遏止官吏的威风。可是包拯不知道自己被官吏和囚犯出卖，他们终于实现了原先的约定。小人干些藏奸耍滑的事，本来也是难以防范的。

包拯生来就是刚直严厉的性格，从来没有笑容。于是人们都说：“要包希仁笑，比黄河水清还难。”

## 396. “进奉茶纲”的劣迹

### 【原文】

李溥为江淮发运使，每岁奏计，则以大船载东南美货，结纳当途，莫知纪极。章献太后垂帘时，溥因奏事，盛称浙茶之美云：“自来进御，唯建州饼茶，而浙茶未尝修贡。本司以羨余钱买到数千斤，乞进入内。”自国门挽船而入，称“进奉茶纲”，有司不敢问。所贡余者，悉入私室。

### 【译文】

李溥任江淮发运使时，利用每年向朝廷奏报的机会，用大船运载东南一带的鲜美特产进京，用以送人，借以结交当权的大官，不知道究竟干了多少次。章献太后垂帘听政时，李溥向朝廷奏事，又极力鼓吹浙江茶叶的美味，他说：“向来献给皇上的是建州的茶饼，而浙江的茶叶却从来没有进贡过。本官用赋税的余款买了几千斤浙江的茶叶，请允许献进宫内。”于是，他就让人从京城城门前驾船而进，声称是“进奉御茶”，官府也不敢查问。



be released right after the flogging. How dare you to kick up a fuss here!” Seeing that the official had overstepped his authority, Bao burst into anger and had him flogged for seventeen times right on the spot. Meanwhile the man was exempted from his crime and was only whipped to curb the official’s arrogance. However Bao did not know that he had fallen into the trap set by the crafty official. They finally realized their agreement. It is really hard to guard against such crafts made by mean persons like these. Stern as he always was, Bao never smiled at anybody. No wonder people all said, “It is more difficult to see Bao Zheng smiling than to see the Yellow River turn clean.”

### 396. Wrongdoings under the Disguise of “Presenting Tea to the Emperor”

When Li Pu became the Director of the Department of Food Transportation in Jianghuai region, he must go to the court to make the yearly report to the emperor. Every year he would avail himself of this opportunity to ship a lot of rare treasures from the southeast region to please top-ranking officials in the capital city. Nobody knew how many times he had done such things. When Queen Mother Zhangxian attended to state affairs from behind a curtain, Li presented a memorial to the throne, praising highly the taste of the tea from Zhejiang region, saying, “In the past, tea presented to the emperor were all teacakes from Jianzhou while tea from Zhejiang region has never been seen in the court. I have bought with the surplus money several thousand *jin* of tea from Zhejiang. Please allow me to present them to the royal court.” Thus he ordered his subordinates to pilot the ships into the water gate of the capital city. As they declared that what on the ships was “tea to be presented to the emperor,” nobody dared to check the goods. Li lined his pockets with the money gained



### 【原文】

溥晚年以贿败，窜谪海州。然自此遂为发运司岁例，每发运使入奏，舳舻蔽川，自泗州七日至京。予出使淮南时，见有重载入汴者，求得其籍，言两浙笺纸三暖船，他物称是。

### 【译文】

李溥又把进贡余下的货物，全部中饱了自己的腰包。李溥晚年因贪污行贿行为的败露，被贬官流放到海州。然而从此以后，利用奏报机会走私，就成了发运司年年的惯例。每当发运使入朝进奏，船队首尾相连，蔽江塞河，从泗州行船七天到达京城。我出使江淮时，曾经看到满载货物的船只驶入汴河，设法查看这些货物单时，说是两浙的精美纸张就装满了三条暖船，其他类似的货物，数量和这也差不多。

## 397. 瓦松考

### 【原文】

崔融为《瓦松赋》云：“谓之木也，访山客而未详；谓之草也，验农皇而罕记。”段成式难之曰：“崔公博学，无不该悉，岂不知瓦松已有著说？”引梁简文诗：“依檐映昔邪。”成式以“昔邪”为瓦松，殊不知“昔邪”乃是垣衣，瓦松自名“昨叶何”，成式亦自不识。

### 【译文】

崔融作《瓦松赋》写道：“说它（瓦松）是树木吧，询问山上的樵人也没说清楚；说它是草吧，查找神农炎帝所尝的百草也没有记载。”段成式以质问崔融的口气说：“崔公学识渊博，没有什么不知晓的，怎么会不知道关于瓦松已有诗文中写到了？”于是他引用梁简文帝的诗：“依檐映昔邪”作为说明。段成式是用“昔邪”作为瓦松的诠释，这又是全然不知道“昔邪”就是苔藓一类的东西，瓦松有个名字叫“昨叶何”，段成式也是完全不了解啊。



from the goods. In his late years he was demoted and exiled to Haizhou because his crime was exposed. However, since then it became a customary practice for the Department of Food Transportation to take the chance of making the yearly financial report to the emperor to smuggle local products into the capital city. Every time when the director of the Department of Food Transportation went into the court to present his memorial to the emperor, the cargo fleet with bows and sterns chained together would jam the river and canal. It would take seven days to go from Sizhou to the capital city by water. When I was on an inspection tour in Huainan region, I saw ships fully loaded with local products navigating into the Bianhe River. When I tried to check the list of these products, I was told that fine paper from Liangzhe region alone had filled three curtained ships. From this we can imagine how many other goods were smuggled.

### 397. A Study on Fimbriate Orostachys Herb

Cui Rong once wrote in his “Ode to Fimbriate Orostachys Herb”: “We call it a kind of tree, and ask the woodcutters about it, but nobody can provide us with a clear answer. Then we call it a kind of herb, still there is no record about it in the list of one hundred kinds of herbs that were tasted by Shennong and Emperor Yandi.” Duan Chengshi challenged Cui Rong, saying, “You claim to be erudite and omniscient. How can it be that you do not know that fimbriate orostachys herb is referred to in poem?” Then he cited a line of the poem written by Emperor Jianwen of the state of Liang to illustrate his point: “Against the eaves grows *xixie*” Duan took “*xixie*” as the explanation for fimbriate orostachys herb, but he did not know that “*xixie*” actually was a kind of moss. What is more, fimbriate orostachys herb has another name “*zuoyehe*” Duan seemed to know nothing about it.



## 398. 以名饰非

### 【原文】

江南陈彭年，博学书史，于礼文尤所详练。归朝列于侍从，朝廷郊庙礼仪，多委彭年裁定，援引故事，颇为该洽。尝摄太常卿，导驾，误行黄道上，有司止之，彭年正色回顾曰：“自有典故。”礼曹素畏其该洽，不复敢诘问。

### 【译文】

江南的陈彭年，是一位对于经史典籍知识十分丰富的人，对于礼仪方面的文字更为熟悉。归顺朝廷，列为侍从官，朝廷祭祀天地神祇和祖先的礼仪方面的问题，都委派陈彭年作出决定，而他在引用过去的惯例安排时也很详备。陈彭年曾经代理过太常卿，一次在前面引路，错误地走在黄道上，一位官员出来阻止他，他用严肃的神情回头看了一下说：“这中间的走法是有出典的。”这位负责礼仪的官员向来敬服他在这方面的广博知识，就不敢再追问了。

## 399. 车渠

### 【原文】

海物有车渠，蛤属也，大者如箕，背有渠垄，如蚌壳，攻以为器，致如白玉，生南海。《尚书大传》曰：“文王囚于羑里，散宜生得大贝，如车渠，以献纣。”郑康成乃解之曰：“渠，车罔也。”盖康成不识车渠，谬解之耳。

### 【译文】

海洋里有一种生物叫车渠，属于蛤蜊类。其中大的像簸箕那样大，壳背上有下陷的渠和隆起的垄，像蚌子壳。如果把它加工成器皿，精致得像白玉一样。车渠生长在南海里。《尚书·大传》写道：“周文王被关在羑里，散宜生得到一个大大贝壳，像车渠那么大，就拿来献给纣王。”郑玄注释说：“渠，是车轮的外圈。”郑玄根本不知道有车渠这样的生物，因此作出了荒谬的解释。



### 398. Covering up Mistakes by One's Fame

Chen Pengnian, a native living in the area south of the Yangtze River, was good at Chinese history and classical works. He was also quite familiar with records about protocols and ceremonial rituals. After he started to work for Emperor Zhenzong, he was appointed as the emperor's aide and was authorized to make decisions related to rites at various sacrificial ceremonies. And he often demonstrated his wide knowledge when quoting from the classics. Chen was the Acting Director of the Department of Ancestral Temple Affairs. One day he mistakenly walked on the yellow route designated as the special route for the emperor when acting as a guide. An official in charge of the protocol tried to stop him. With a stern look, Chen turned back and said to him, "I am not doing it without a reason." As this man admired Chen's broad knowledge, he did not dare to say anything more.

### 399. *Tridacna Maxima*

There is a kind of sea animal called "tridacna maxima," which belongs to the category of giant clam. The biggest one is as large as a dustpan. On the back of its shell some of its ribs are sunken while others are swelling, which resemble those on the shell of the blood clam. A utensil made of it is as delicate as white jade. *Tridacna maxima* grows in the South China Sea. In *The Explanatory Notes to Shangshu*, we find the following sentences: "When King Wen of the Zhou Dynasty was jailed in Youli, San Yisheng got a giant clam which was as large as the *qu* of the wheel. He then presented it to King Zhou." Zheng Xuan explained, "*Qu* refers to the outer circle of the wheel." Zheng's explanation is absurd, for he had no idea about such a sea animal.



## 400. 雅言的误会

### 【原文】

李献臣好为雅言，曾知郑州。时孙次公为陕漕罢赴阙，先遣一使臣入京。所遣乃献臣故吏，到郑庭参。献臣甚喜，欲令左右延饭，乃问之曰：“餐来未？”使臣误意“餐”者谓次公也，遽对曰：“离长安日，都运待制已治装。”献臣曰：“不问孙待制。官人餐来未？”其人惭沮而言曰：“不敢仰昧。为三司军将日，曾吃却十三。”盖鄙语谓遭仗为餐。献臣掩口曰：“官人误也。问曾与未曾餐饭，欲奉留一食耳。”

### 【译文】

李淑喜欢讲究说话文雅，曾经任郑川知州。当时孙长卿被免去了陕西转运使的官职，准备前往任其他职务时，先派了一名官吏赴京城。而这名官吏就是李淑以前的部下，他到郑州来官府拜见。李淑非常高兴，想让手下的人准备饭菜招待，就问他：“餐来了吗？”那位官吏错误地认为“餐”是问次公，马上回答说：“我离开长安那天，长官已在整理行装了。”李淑说：“我不是问孙长官，而是问你餐来了没有？”那位官吏露出惭愧而沮丧的神情说：“不敢向上隐瞒。在任三司军将的时候，曾经受罚挨了十三军棍。”原来民间俗称受罚被责打军棍叫做“餐”。李淑捂着口笑道：“你听错了。我问你有没有吃过饭，想留你吃顿饭罢了。”



#### 400. Misunderstanding Caused by Idiosyncratic Language

Li Shu liked to use idiosyncratic language when talking with other people. When he was the prefect of Zhengzhou, Sun Changqing was removed of his post of the governor in Shaanxi. As Sun was about to go to another place for a new post, he sent a former subordinate of Li to the capital city. When the man passed by Zhengzhou, he called at Li's official residence. Seeing his former subordinate, Li was very glad and intended to order his servants to entertain him with a meal. So he asked him, "Did the meal come?" However, the man mistook the word "meal" for his superior Sun and answered immediately, "On the day when I left Chang'an, the governor had already started to pack his luggage." Li said, "I am not asking about Sun, I want to know whether or not your meal comes." Hearing this, the man was ashamed to say, "I must confess that when I was a military officer in the Three Bureaus, I was punished and suffered 13 strokes of flogging." It turned out that he again mistook the word "meal" for its colloquial usage which meant being flogged. Smiling with his hand covering his mouth, Li finally said, "You didn't get it. I am asking you whether you have had your meal. I just want to entertain you with a meal."





## 卷二十三·讥谑

谬误附

### 401. 石曼卿受杖

#### 【原文】

石曼卿为集贤校理，微行倡馆，为不逞者所窘，曼卿醉与之校，为街司所录。曼卿诡怪不羁，谓主者曰：“只乞就本厢科决，欲诘旦归馆供职。”厢帅不喻其谑，曰：“此必三馆吏人也。”杖而遣之。

#### 【译文】

石延年任集贤校理时，换了衣服悄悄地去倡馆，被一些胡作非为的人所难堪。石延年喝醉了便与他们争吵起来，被巡街的官吏拘捕。石延年奇异怪诞，没有拘束，对主管的官员说：“只请求你在这里按法规裁决，希望明天就回馆任职。”厢帅不懂得石延年在开玩笑，就说：“这一定是三馆的小官吏。”处罚杖刑，然后把他放了。

### 402. 文章之病

#### 【原文】

司马相如叙上林诸水曰：“丹水、紫渊、灞、浐、泾、渭，八川分流，相背而异态，灏灏潢潢，东注太湖。”李善注：“太湖，所谓震泽。”

按，八水皆入大河，如何得东注震泽？又，白乐天《长恨歌》云：

#### 【译文】

司马相如记叙上林各条水流时写道：“丹水、紫渊、灞、浐、泾、渭，八川分流，相背而异态，灏灏潢潢，东注太湖。”李善注释这段文字时说：“太湖，就是说的震泽。”

按，八条水流都流向黄河，怎么会往东流入震泽？另外，白居易在



## Section Twenty-Three Wit and Satire

### 401. Shi Yannian Being Flogged

When Shi Yannian was the collating officer in the Jixian Imperial Library, he once dressed himself in civilian clothes and secretly went to a brothel. There he was molested by the villains. He quarreled with them after he got drunk. Then he was arrested by patrolling soldiers. Behaving in a strange and unruly way, Shi told the officer in charge, "I only request you to enforce your punishment right here in accordance with the law, as I will have to return to my official post in the imperial library tomorrow." Not knowing that Shi was joking, the officer said, "This man must be a low-ranking official." So before releasing him, they flogged him.

### 402. Mistakes Found in Casual Writings

Sima Xiangru described rivers around Shanglin region as follows: "Eight rivers including *Danshui*, *Ziyuan*, *Bashui*, *Chanshui*, *Jingshui* and *Weishui* branch off. They flow in different directions and form different shapes. With water extending vastly, they flow to the east and finally empty into Taihu Lake." Li Shan gave his explanation, "Taihu Lake refers to Zhengze."

Please notice that the eight rivers actually all flow into the Yellow River. How can they flow to the east and empty into Taihu Lake? In his poem "Everlasting Grief," Bai Juyi wrote, "Below Mount Emei wayfarers were



### 【原文】

“峨嵋山下少人行，旌旗无光日色薄。”峨嵋在嘉州，与幸蜀路全无交涉。杜甫《武侯庙柏》诗云：“霜皮溜雨四十围，黛色参天二千尺。”四十围乃是径七尺，无乃太细长乎？防风氏身广九亩，长三丈。姬室亩广六尺，九亩乃五丈四尺，如此防风之身，乃一饼餠耳。此亦文章之病也。

### 【译文】

《长恨歌》的长诗中这样写：“峨嵋山下少人行，旌旗无光日色薄。”峨眉山在嘉州，与唐玄宗巡幸四川的路途完全没有关系。杜甫的《武侯庙柏》诗说：“霜皮溜雨四十围，黛色参天二千尺。”四十围只是直径七尺，不是太细长了吗？据说防风氏身粗合九亩，长三丈。周朝时一亩宽六尺，九亩宽五丈四尺，防风氏这样的身体模样，只是一块糕饼罢了。这也是文章所造成的错误啊。

## 403. “色缴”新解

### 【原文】

库藏中物，物数足而名差互者，帐籍中谓之“色缴”音叫。尝有一从官，知审官西院，引见一武人，于格合迁官。其人自陈年六十，无材力，乞致仕。叙致谦厚，甚有可观。主判攘手曰：“某年七十二，尚能拳殴数人。此辕门也，方六十岁，岂得遽自引退！”京师人谓之“色缴”。

### 【译文】

仓库里放置的物品，如果数量是全对的，但是它们的名称相互间搞错了，这在帐簿上叫做“色缴”。曾经有一名侍从官主持审官西院时，曾引荐一个武夫，按照规定正好可以调动官职。那人诉说自己年已六十，没有什么本领才干，请求退休。他讲述得十分谦虚，说得非常动人。可是掌管的官员挥着手说：“我年纪已七十二了，还能用拳殴打几个人。这是军营，刚刚六十岁，怎么能匆忙让自己退休！”京城里的人将这一做法也叫做“色缴”。



few, / In fading sunlight royal standards lost their hue.”Mount Emei is located in Jiazhou, which is not related to the route of the inspection tour made by Emperor Xuanzong of the Tang Dynasty. Du Fu wrote in his poem “A Song of an Old Cypress,”“The girth of its white bark was forty *wei*, /And the tip of dark blue reaches two thousand feet high.” Here forty *wei* is only equal to seven feet in diameter. Isn’t the tree too slim for its height? Fangfeng’s body is nine *mu* wide and three *zhang* tall. In the Zhou Dynasty one *mu* was equal to six *chi* in width while nine *mu* was equal to 5.4 *zhang* in width. With such a proportion, the body of Fangfeng would look like a cake. This is another mistake found in causal writings.

#### 403. New Explanation to “*Sejiao*”

If the number of the goods in stock is sufficient while their names are mistakenly labeled, such an error is called “*sejiao*.” When an aide of the emperor was sent to take charge of the selection of army officers, he recommended a military officer to a new post. According to the relevant regulation, this officer was entitled to such a transfer. However, he said that he was already sixty and was not qualified for the new post. And he even asked for an earlier retirement. Though his words were modest and moving, the emperor’s aide declined his request, saying, “I am already seventy-two and I can still beat several men up with my fists. You are working in the army and are just sixty. How can you retire in such a hurry?” Since then, people living in the capital city also called such a phenomenon “*sejiao* ”



## 404. 热中允与冷修撰

### 【原文】

旧日官为中允者极少，唯老于幕官者，累资方至，故为之者多潦倒之人。近岁州县官进用者，多除中允，遂有冷中允、热中允。又集贤殿修撰，旧多以馆阁久次者为之。近岁有自常官超授要任未至从官者，多除修撰。亦有冷撰、热撰。时人谓：“热中允不博冷修撰。”

### 【译文】

过去官做到中允一职者非常少，只有在幕府任官职时间久长的官员，经过多次积累资历才能得到这一职位，所以担任这一官职的，多数是失意的人。近年来只要是州、县的官员选中的话，大多被授予中允一职，于是就有了冷中允、热中允这样的称呼。另外，集贤殿的修撰，过去大多用在馆阁待得久的担任。近年来有从一般的官员越级授予要职而又未能成为从官的，大多数被授为修撰。于是也有冷修撰、热修撰的说法。当时人说：“热中允不换冷修撰。”

## 405. 不识字的快活

### 【原文】

梅询为翰林学士，一日，书诏颇多，属思甚苦。操觚循阶而行，忽见一老卒，卧于日中，欠伸甚适。梅忽叹曰：“畅哉！”徐问之曰：“汝识字乎？”曰：“不识字。”梅曰：“更快活也。”

### 【译文】

梅询任翰林学士时，有一天，要写的诏书很多，构思非常辛苦。他拿着纸笔沿着台阶行走，忽然间看到一个老兵在太阳底下躺卧着，伸着懒腰十分舒适。梅询突然感叹着说：“多么痛快啊！”接着又慢慢地问他：“你识字吗？”老兵回答：“不识字。”梅询说：“这就更痛快了啊！”



#### 404. A Lucky *Zhongyun* vs. an Unlucky History Compiler

In the past few officials could be promoted to the rank of *zhongyun*. Only those who had been working as assistants for high-ranking officials for a long time and had accumulated enough terms of services were able to obtain this post. And those who were finally promoted to such a post were often unlucky ones. In recent years if an official with the post of the prefect or the magistrate is promoted, most likely he will be awarded with the post of *zhongyun*. Hence people began to classify *zhongyun* into two categories: lucky ones and unlucky ones. Similarly the post of the history compiler of the Jixian Imperial Library used to be offered to those who had been working in the library for a long time. In recent years if an ordinary official is promoted more than one grade at a time, he is most likely to be given the post of the history compiler. Hence there are the so-called lucky history compilers and unlucky ones. People often say, “A lucky *zhongyun* is more preferable to an unlucky history compiler.”

#### 405. The Happiness of an Illiterate

When Mei Xun was an imperial scholar, every day he had many imperial decrees to write. Racking his brains, Mei walked along steps with his writing brush and paper. Suddenly he saw an old soldier lying leisurely in the sun, who stretched himself and felt very comfortable. Mei sighed to himself, “How happy he is!” Then he asked him slowly, “Can you read and write?” The man answered, “No. I can’t.” Mei said again, “So you are even happier!”



## 406. 知府独具只眼

### 【原文】

有一南方禅僧到京师，衣间绯袈裟，主事僧素不识南宗体式，以为妖服，执归有司。尹正见之，亦迟疑未能断，良久喝出禅僧，以袈裟送报慈寺泥迦叶披之。人以为此僧未有见处，却是知府具只眼。

### 【译文】

有一位南方禅宗的和尚来到京城，所穿的是杂染红色的袈裟。寺庙里的主事和尚向来不懂南方禅宗的式样，认为这和尚穿的是妖服，将他捉拿到衙门里去了。知府看了那和尚，也拿不定主意，而没能马上决断。过了好一会，大声命令这位南方禅宗的和尚出去，将那件袈裟披到报慈寺泥塑的迦叶身上。众人认为主事僧没有见识，却是知府大人能独具只眼。

## 407. 应敌文章

### 【原文】

士人应敌文章，多用他人议论，而非心得。时人为之语曰：“问即不会，用则不错。”

### 【译文】

读书人写应对文章时，大多数采用别人的议论，而不是自己的心得。当时人将这种情况概括为：“问即不会，用则不错。”

## 408. 兴国寺题壁

### 【原文】

张唐卿景祐元年进士第一人及第，期集于兴国寺，题壁云：“一举首登龙虎榜，十年身到凤凰池。”有人续其下云：“君看姚晔并梁固，

### 【译文】

张唐卿在景祐元年中了状元，当在预定时日集中在兴国寺时，他在壁上题写了这么两句诗：“一举首登龙虎榜，十年身到凤凰池。”有人续写了



#### 406. A Smart Prefect

A Buddhist monk from the south arrived in the capital city, wearing a kasaya which was intermingled with red color. Not knowing the style worn by the Buddhist monks in the south, the head monk in the temple took it as the devil's costume. He arrested the monk and sent him to the local government for trial. The prefect looked at the monk and found it difficult for him to make a decision. After a long while, he loudly ordered the monk to get out and put his kasaya on the earthen statue of Mahakasyapa, one of ten disciples of Buddha, in the Baoci Temple. People all thought that the head monk was ignorant while the prefect was smart.

#### 407. Argumentative Essays

When writing argumentative essays, many scholars used to adopt other people's ideas rather than their own. The following two sentences best described them, "When being asked, they do not know anything. When quoting other people's arguments, they never make any mistake."

#### 408. A Poem Inscribed on the Wall of the Xingguo Temple

Zhang Tangqing won the title of *zhuangyuan* in the first year of Jingyou period of the reign of Emperor Renzong. When he gathered at the Xingguo Temple with other candidates on a predetermined date, he inscribed the following poem on the wall of the temple, "All of a sudden I came out as No. 1 scholar, / Within next ten years I will be a top-ranking officer." There and





### 【原文】

不得朝官未可知。”后果终于京官。盖姚晔大中祥符元年、梁固二年皆状元，而终于京官。

### 【译文】

以下两句：“君看姚晔并梁固，不得朝官未可知。”后来，张唐卿果然死于京官的官职。姚晔是大中祥符元年的状元，梁固则是第二年的状元，他们都是死于京官的官职。

## 409. “木马”与“凌床”

### 【原文】

信安、沧、景之间多蚊虻。夏月，牛马皆以泥涂之，不尔多为蚊虻所毙。郊行不敢乘马，马为蚊虻所毒，则狂逸不可制。行人以独轮小车，马鞍蒙之以乘，谓之“木马”。挽车者皆衣韦裤。冬月，作小坐床冰上拽之，谓之“凌床”。予尝按察河朔，见挽床者相属，问其所用，曰“此运使凌床”、“此提刑凌床”也。闻者莫不掩口。

### 【译文】

信安、沧、景一带地区多蚊虻。一到夏季，牛马身上都以烂泥涂抹，不这样做，就会被蚊虻叮死。有人在郊外出行也不敢乘马。因为马被蚊虻毒害后，就会狂奔而无法控制。出行的人用独轮小车载上马鞍乘坐，把它称做“木马”。拉车的人都穿皮裤。冬天，换成小坐床在冰上拉它，便把它称做“凌床”。我曾在河朔察访时，见拉床的人接连不断，问起这些小坐床的用途，拉床的人说“这是运使凌床”、“这是提刑凌床”。听说的人都掩口而笑。



then two more lines were added to his poem: “Yao Ye and Liang Gu are your model, / No one knows whether you can be a top-ranking officer.” Later Zhang died while still holding a low-ranking post in the capital city. Yao won the title of *zhuangyuan* of the first year of Dazhongxiangfu period of the reign of Emperor Zhenzong while Liang was next year’s *zhuangyuan*. They both died in low-ranking posts in the capital.

#### 409. “Wooden Horse” and “Ice Bed”

Regions around Xin’an, Cangzhou and Jingzhou abounded with gadflies. In summer, horses and cattle had to daub wet mud all over their bodies, otherwise they would be stung to death. When local people went out to suburbs, they dared not ride horses, because after being stung by gadflies, horses would go mad. Therefore they had to use man-powered cart covered with a saddle when they went out. They called it “wooden horse.” The men who pulled the cart all wore leather trousers. In winter the man-powered cart was replaced with a different vehicle. As it was pulled on the ice, it was given a unique name “ice bed.” When I was making an inspection tour in Hesuo region, I saw many people pulling these beds and asked whose seating beds they were. They told me, “This is the ice bed for the governor and that is the ice bed for the head of the Department of Punishments.” And those who heard these answers all laughed with hands covering their mouths, because in Chinese “凌床” (ice bed) could also be pronounced as “灵床” (bed for the dead).

## 410. 王告判牒

### 【原文】

庐山简寂观道士王告，好学有文，与星子令相善。有邑豪修醮，告当为都工。都工薄有施利。客道士自言衣紫，当为都工，讼于星子云：“职位颠倒，称号不便。”星子令封牒与告。告乃判牒曰：“客僧作寺主，俗谚有云：散众夺都工，教门无例。虽紫衣与黄衣稍异，奈本观与别观不同。非为称呼，盖利乎其中有物。妄自尊显，岂所谓大道无名？宜自退藏，无抵刑宪。”告后归本贯登科，为健吏，至祠部员外郎、江南西路提点刑狱而卒。

### 【译文】

庐山简寂观有一位道士王告，喜爱学习也有文采，与星子县县令十分友好。城中的一个财主请道士设坛念经做法事，王告应当担任都工。都工稍微得到别人给予的恩惠。一位从外面来的道士，自称穿紫色法衣，应当做都工，并向星子县令告状说：“颠倒了观内道士的等级职务，不便于称呼。”星子县令将状子封好给王告，王告就对状子作了这样的判语：“外未僧人做本寺主持，民间谚语有这样说的；闲散众人争当都工，教门规矩没有先例。尽管穿紫色衣服的人跟穿黄色衣服的人稍微不同，无奈本道观与别处道观也不同。这不是称呼上的不同，而是贪图利益的关系。过分地自高自大，哪里是所谓的大道无名？应当自己退后躲避，不要违背了有关的法典。”王告后来回原籍考中进士，成为一名干练的官吏，官做到祠部员外郎、江南西路提点刑狱然后去世。



#### 410. Wang Gao's Judgment

There was a Taoist called Wang Gao in the Jianji Taoist Temple in Mount Lushan, who was of eminent literary talent and was a good friend of the magistrate of Xingzi County. A rich man in the county wanted to invite a Taoist to conduct Taoist rites for him. Wang should be the chairing Taoist, who could receive a meager income. However, a Taoist from elsewhere declared that he wore a purple costume, so he should take this post. He even went to see the magistrate of Xingzi County to sue Wang, saying, "Wang has confused the different rankings of the Taoists in the temple. It is now difficult to call them properly." The magistrate sealed the man's written complaint and sent it to Wang, who wrote the following words after reading it, "We have heard that a non-native Taoist wants to become the abbot of the temple. But we have never heard that many idle men compete for the post of a chairing Taoist. The Taoist in purple is slightly different from the one in yellow, and our temple is also different from other temples. It is not a matter of ranking, but a matter of material interests. If a Taoist is too arrogant and conceited, how can he be a good and real Taoist? Therefore, this Taoist should retreat and make sure that he never breaks the regulations for being a true Taoist." Later Wang came back to his hometown and won the title of *jinsu* and became a capable official. He took the post of the Vice Minister in the Ministry of Sacrificial Affairs and Head of the Department of Punishments in the west region of Jiangnan before he died.



## 411. 题诗增驿俸

### 【原文】

旧制，三班奉职月俸钱七百，驿羊肉半斤。祥符中，有人为诗题所在驿舍间曰：“三班奉职实堪悲，卑贱孤寒即可知。七百料钱何日富，半斤羊肉几时肥？”朝廷闻之曰：“如此何以责廉隅？”遂增今俸。

### 【译文】

以往的做法，三班奉职的官吏月薪为钱币七百文，再加驿站供给的半斤羊肉。祥符中，有人在驿站宿舍里题写了一首诗：“三班奉职实堪悲，卑贱孤寒即可知。七百料钱何日富，半斤羊肉几时肥？”朝廷听说了这件事，说：“这样下去如何能够要求他们为廉隅的官吏呢？”于是增加到现今的薪俸标准。

## 412. 县尉的俸禄

### 【原文】

尝有一名公，初任县尉，有举人投书索米，戏为一诗答之曰：“五贯九百五十俸，省钱请作足钱用。妻儿尚未厌糟糠，僮仆岂免遭饥冻？赎典赎解不曾休，吃酒吃肉何曾梦？为报江南痴秀才，更来谒索觅甚瓮。”熙宁中，例增选人俸钱，不复有五贯九百俸者，此实养廉隅之本也。

### 【译文】

有一位名气颇大的长者，在他刚刚担任县尉时，有一举子写了一封讨取粮食的信。他便以开玩笑的口吻写了一首诗回答这个举子：“五贯九百五十俸，省钱请作足钱用。妻儿尚未厌糟糠，僮仆岂免遭饥冻？赎典赎解不曾休，吃酒吃肉何曾梦？为报江南痴秀才，更来谒索觅甚瓮。”熙宁中，按惯例，增加了入选官员的俸禄，不再有只拿五贯九百文俸禄的人了，这实在也是培养品行端方、有志节的官吏的根本之举啊！



#### 411. Low-Ranking Military Officers' Salary Increased

In the past the monthly salary of low-ranking military officers was 700 cents plus half-*jin* mutton provided by post stations. During Dazhongxiangfu period of the reign of Emperor Zhenzong, a poem was inscribed on the wall of a dormitory in a post station, which read as follows: "Being a low-ranking officer is so downcast, /For we immediately know how poor we are as a class. With only 700 cents, how can we become wealthy? /Having only half-*jin* mutton, when can we make us healthy?" When the top-ranking officials in the court heard about it, they said, "If their salary is so low, how can we ask them to be honest and incorruptible?" From then on, the monthly salary of low-ranking military officers was raised to today's level.

#### 412. The Salary of the Military Commander of a County

When a man of high renown was appointed as the military commander of his county, a scholar wrote a letter to him, asking for some food. The newly-appointed official wrote the following poem in a jocular tone as a reply: "With a meager salary of 5.95 strings of cash, /I have to use pennies as pounds. My wife and children are still eating husks, / And my servants are enduring hunger and coldness. I have to redeem my pawned things and pay my debt, / Drinking wine and eating meat is only a fond dream. To help the scholar living south of the Yangtze River, /I have to search my urn for any remaining chaff." During Xining period of the reign of Emperor Shenzong, the newly selected officials' salaries were increased. Gone were the days when an official only received a monthly salary of 5.95 strings of cash. If we want to foster upright and honest officials, we must increase their salaries.



## 413. 落选之后

### 【原文】

石曼卿初登科，有人讼科场，覆考落数人，曼卿是其数。时方期集于兴国寺，符至，追所赐敕牒、靴服。数人皆啜泣而起，曼卿独解靴袍还使人，露体戴幘头，复坐，语笑终席而去。次日，被黜者皆授三班借职。曼卿为一绝句曰：“无才且作三班借，请俸争如录事参。从此罢称乡贡进，且须走马东西南。”

### 【译文】

石延年刚刚进士及第，就有人申诉科场不公正，于是复核考查，有几个人落选，石延年也在其中。当时大家正约定聚集在兴国寺，突然派遣的使者持符到来，向落选者追回了颁发的诏令，以及官服等物。不少人发出了抽抽搭搭的哭声，只有石延年独自脱下官服等物交还给来人，赤着上身并戴着包头软巾，重新坐下，说笑着坐到筵席结束才离开。第二天，被革除的人都授给三班借职之位。石延年作了一首绝句：“无才且作三班借，请俸争如录事参。从此罢称乡贡进，且须走马东西南。”

## 414. 仪仗队

### 【原文】

蔡景繁为河南军巡判官日，缘事至留司御史台阅案牍，得乾德中回南郊仪仗使司牒检云：“准来文取索本京大驾卤簿，勘会本京卤簿仪仗，先于清泰年中，末帝将带逃走，不知所在。”

### 【译文】

蔡承禧担任河南军巡判官的时期，因为有事来到留司御史台查阅案卷，得到一份乾德年间回复南郊仪仗使司的文书，上面写着：“依照来文索要本朝廷皇上车马的仪仗队。经调查，本朝廷的仪仗队早在后唐清泰年间被末帝带着逃跑，已不知在什么地方了。”



### 413. After Losing What Has Been Gained

Hardly had Shi Yannian passed the imperial examination and won the title of *jìnshì* when someone took a complaint to the royal court, saying that the examination was unfair. Hence a reexamination was given and several examinees who had passed the previous examination failed, including Shi. They were gathering in the Xingguo Temple when an envoy sent by the emperor arrived, holding a tally as the credential. He recovered from them the emperor's decrees of nomination as well as official costumes they were wearing. As a result, many of them sobbed except Shi. He took off the official costume and returned it to the envoy. Being stripped to the waist and wearing a kerchief on his head, he sat down again and chatted happily till the end of the banquet. Unexpectedly the next day these people were all given low-ranking positions. Shi wrote a poem to mark the event: "Being re-nominated to this new post, / Now I have a salary comparable to a low-ranking officer. From now on I am not a *jìnshì* any more, / And I have to wander about the country once more."

### 414. Guard of Honor

When Cai Chengxi was the Director of the Supervision Bureau in He'nan region, he came to the office of the chief prosecutor to check related files. There he got a document written in Qiande period of the reign of Emperor Taizu, which was a reply to the chief of the Guard of Honor stationed in the southern suburbs of the capital city. The document went as follows: "Your request for the Guard of Honor for the emperor has been received. Investigation shows that they had been taken away by the last king of Later Tang Dynasty when he ran away during Qingtai period of his reign. Nobody knows their whereabouts now."





## 415. 宋齐丘轶事

### 【原文】

江南宋齐丘，智谋之士也。自以谓江南有精兵三十万：士卒十万，大江当十万，而已当十万。江南初主，本徐温养子，及僭号，迁徐氏于海陵。中主继统，用齐丘谋，徐氏无男女少长，皆杀之。其后，齐丘尝有一小儿病，闭阁谢客，中主置燕召之，亦不出。有老乐工，且双瞽，作一诗书纸鸢上，放入齐丘第中，诗曰：“化家为国实良图，总是先生画计谟。一个小儿抛不得，上皇当日合何如？”海陵州宅之东，至今有小儿坟数十，皆当时所杀徐氏之族也。

### 【译文】

南唐大臣宋齐丘，是足智多谋的人。他自认为南唐有精兵三十万：士兵十万，长江抵十万，而自己抵十万。南唐初主李昇，原本是徐温的养子，到篡位称帝后，把徐氏家族迁徙到海陵。中主李璟继位，采纳宋齐丘的计谋，将徐氏家族不分男女老少全部杀死。后来宋齐丘曾有一个小孩生病，他闭门谢客，中主设宴召他，他也不出门。有一个老乐工，双目失明，在风筝上题写一首诗，放进宋齐丘宅院里，诗写道：“化家为国实良图，总是先生画计谟。一个小儿抛不得，上皇当日合何如？”海陵州官衙的东面，至今有小孩坟墓几十座，都是当时所杀的徐氏家族的人。

## 416. 题壁趣闻

### 【原文】

有一故相远派，在姑苏，有嬉游，书其壁曰：“大丞相再从侄某尝游。”有士人李璋，素好讪谑，题其旁曰：“混元皇帝三十七代孙李璋继至。”

### 【译文】

有一位前丞相的远亲，到姑苏，外出游玩，他在壁上题写了这么一句话：“大丞相再从侄某曾来游玩。”有一位读书人李璋，向来喜好开玩笑讥讽人，便在题字边上写了这么一句话：“混元皇帝三十七代孙李璋跟着到来。”



#### 415. Anecdotes about Song Qiqiu

Song Qiqiu, a top-ranking official in the Southern Tang Dynasty, was sly and resourceful. He believed that his country owned 300,000 crack troops—100,000 being soldiers, 100,000 being the Yangtze River as a natural defense, and the rest 100,000 being himself as a strategist. Li Bian, the first king of the Southern Tang Dynasty, was originally the adopted son of Xu Wen. After he usurped the throne, he moved Xu's family to Hailing. After Li Jing succeeded to the throne, he took Song's advice and killed Xu's whole family including all his kinfolks. Soon his youngest child fell ill. Song was very sad. He shut himself in the house, unwilling to receive any guest. The king intended to give a banquet to comfort him, yet Song declined the invitation and stayed at home. Hearing this story, an old blind musician wrote a poem on a kite and placed it into Song's house. The poem went as follows: "Working for the country loyally as if it were your own home, / You always offer advice to the king without reserve. Today you hate to part with your sick child, / Why did you have many of Xu's kids killed in the wild?" Today there are still tens of young babies' tombs lying to the east of the government office of Hailing. They were all the children of Xu's kinfolks.

#### 416. An Interesting Story about Inscriptions on a Wall

One day a distant relative of the former prime minister came to Suzhou for sightseeing. He wrote the following sentence on a wall: "The prime minister's distant nephew has been to this place for sightseeing." A scholar called Li Zhang usually liked mocking at other people, he wrote another sentence beside the inscription, which went as follows: "Li Zhang, the thirty-seventh generation of Emperor Hunyuan of Taoism, followed up."



## 417. 打肿脸充胖子

### 【原文】

吴中一士人，曾为转运司别试解头，以此自负，好附托显位。是时侍御史李制知常州，丞相庄敏庞公知湖州。士人游毗陵，挈其徒饮倡家，顾谓一驺卒曰：“汝往白李二，我在此饮，速遣有司持酒肴来。”李二，谓李御史也。俄顷，郡厨以饮食至，甚为丰腆。有一蓐医，适在其家，见其事，后至御史之家，因语及之。李君极怪，使人捕得驺卒，乃兵马都监所假，受士人教戒，就使庖买饮食，以给坐客耳。李乃杖驺卒，使街司押士人出城。郡僚有相善者，出与之别，唁之曰：“仓卒遽行，当何所诣？”士人应之曰：“且往湖州依庞九耳。”闻者莫不大笑。

### 【译文】

江浙一带有一位读书人，曾经担任过转运司的别试解头，于是凭这一职务而自以为了不起，喜好攀附假托官职高、权柄大的人的名声。当时，侍御史李制主管常川，丞相庞籍主管湖川。这位读书人在毗陵游玩时，带着他的手下人到倡楼去喝酒，看见一位赶车的士卒就说：“你前去告诉李二，我在这里喝酒，快些派官吏拿酒菜来。”他说的李二，就是指的御史李制。过了一会，府衙的厨子送酒菜到了，菜肴十分丰盛。有一位产科医生，正巧在倡家中，见到这件事，不久来到御史的家，于是讲到这件事。李制十分奇怪，派人把赶车的士卒抓了起来，审问后得知是从兵马都监那儿借用的，是受了这位读书人的指使，去让厨师买了酒菜，用来哄骗在座的客人的。李制就责打赶车的士卒，又派街司押解这位读书人出城。郡城中的一些与读书人相处得还好的小官吏出城向他告别，并慰问他说：“这么匆匆忙忙地就走了，到什么地方去？”他回答说：“将要去湖川归附庞九。”听到的人没有不大笑的。



### 417. Inflating Oneself Up to One's Own Cost

There was in Jiangzhe region a scholar who had been temporarily assigned to the post of the Escorting Officer in the Transportation Department of Salt and Food. Thinking highly of himself, he often boasted that he had connections with many high-ranking officials. At that time Assistant Discipline Inspector Li Zhi was the prefect of Changzhou while Prime Minister Pang Ji held concurrently the post of the prefect of Huzhou. One day the scholar went to Piling for sightseeing and took his subordinates to a brothel to drink wine. Seeing a carriage driver, he said, "Go to tell Brother Li that I am drinking wine here and tell him to bring me some food and wine as soon as possible." The so-called Brother Li was actually Li Zhi, Prefect of Changzhou. After a while the cook of the local government did send him a lot of delicious food, which was almost equal to a sumptuous feast. On that day, an obstetrician happened to be in the brothel and witnessed the whole event. Soon he went to the prefect's house and told him about it. Hearing the story, Li was shocked. He had the carriage driver arrested. After interrogation it turned out that the driver was a staff member working for the local military commander, and was hired by the scholar. It was he who made the cook buy food and wine for him in order to deceive other people on the spot. When the truth came out, Li punished the driver with a sound beating and drove the scholar out of the city. Some low-ranking officials in the city who were friends of the scholar went out of the city to see him off. They cordially asked, "You leave in such a hurry. Where do you intend to go?" The scholar answered, "I will go to Huzhou to work for Prime Minister Pang." Those who heard his words all burst into laughter.



## 418. 豁宿与害肚历

### 【原文】

馆阁每夜轮校官一人直宿。如有故不宿，则虚其夜，谓之“豁宿”。故事，豁宿不得过四，至第五日即须入宿。遇豁宿，例于宿历名位下书：“腹肚不安，免宿。”故馆阁宿历，相传谓之“害肚历”。

### 【译文】

馆阁内每个夜晚轮到一个人校官值夜班。如果有事不值班，那么这夜就空着，人们叫它为“豁宿”。照先例，豁宿不能超过四天，到第五天便必须值班。碰到豁宿，按例在值班的安排表名字下面写上：“肚子难过，免去值班。”所以馆阁的值班安排表，相传称为“害肚历”。

## 419. 俗语为文

### 【原文】

吴人多谓梅子为“曹公”，以其尝望梅止渴也。又谓鹅为“右军”，以其好养鹅也。有一人遗人醋梅与焗鹅，作书云：“醋浸曹公一鬣，汤焗右军两只，聊备一饌。”

### 【译文】

江浙一带人称梅子为“曹公”，因为曹操曾经想出望梅止渴的点子。那儿的人又称鹅为“右军”，因为王羲之喜好养鹅。有一位读书人送人醋梅和煮烂的鹅，写了一封信说：“用醋浸渍过的曹公一瓶，用汤煮烂的右军两只，且供一顿家常饭食吧。”

#### 418. “Night Leave” and “Diarrhea Calendar”

Every night an officer will be expected on night duty in imperial libraries and stacks. If he cannot take his turn to be on duty, no one will be there that night. A phenomenon like this is called “night leave.” However, this kind of “night leave” cannot last for four consecutive nights. On the fifth night there must be someone on duty. When one takes “night leave,” he will write the following words in the column under his name on the timetable of night shift: “Diarrhea, night duty exempted.” Hence it is said that the timetable of night shift is called “diarrhea calendar.”

#### 419. Local Names Used in Formal Language

People living in Jiangzhe region call the plum “Duke Cao,” because Cao Cao had thought out of the idea of quenching his soldiers’ thirst by looking at plums. People there also call geese “generals of the right army,” because Wang Xizhi, the famous Chinese calligrapher who liked raising geese once held the post of the general of right army. When a scholar sent his friend a bottle of vinegar plums and two thoroughly-boiled geese, he wrote a letter which said, “I am sending you a bottle of ‘Duke Cao’ which has been steeped in vinegar and two ‘generals of the right army’ thoroughly-boiled. Hopefully they can serve you a plain meal.”



## 420. 延州五城

### 【原文】

延州今有五城，说者以谓旧有东西二城夹河对立，高万兴典郡始展南、北、东三关城。予因读杜甫诗云“五城何迢迢，迢迢隔河水”；“延州秦北户，关防犹可倚”，乃知天宝中已有五城矣。

### 【译文】

延川现在有五座城堡，谈到它的人都说过去只有东西两座城堡夹清水河对峙，高万兴镇守此地时方始拓展了南、北、东三座关城。我因为读到杜甫的诗中说“五城何迢迢，迢迢隔河水”；“延州秦北户，关防犹可倚”，才知道天宝年间延川已经有五座城堡了。

## 421. 石油

### 【原文】

鄜延境内有石油，旧说高奴县出脂水即此也。生于水际沙石，与泉水相杂，惘惘而出，土人以雉尾裹之，乃采入缶中，颇似淳漆，燃之如麻，但烟甚浓，所沾帷幕皆黑。予疑其烟可用，试扫其煤以为墨，黑光如漆，

### 【译文】

鄜延路的境内有石油，过去说高奴县出产由脂水就是指它。它产生在水边的沙石中，与泉水相混杂，慢慢地冒出来，当地人用雉鸟尾羽把它沾起来，采集到瓦罐里，有点像纯净的油漆，烧起来像麻秆一样，但烟很浓，被它沾染的帐幕都变黑了。我推想它的烟可以利用，试着扫下烟炱来做墨，



## Section Twenty-Four Miscellanies (1)

### 420. Five Fortresses of Yanzhou

Currently there are five fortresses in Yanzhou. When talking about them, people always say that there used to be only two fortresses in the city. One was in the east and the other was in the west, both facing each other across the Qingshui River. When Gao Wanxing was in charge of the military and administrative affairs in Yanzhou, he expanded three more fortresses in the south, north and further east. I did not know that there were already five fortresses in Yanzhou in Tianbao period of the reign of Emperor Xuanzong of the Tang Dynasty until I read the information about them in Du Fu's poems: "Being separated by the rivers afar, / How remote the five fortresses are!" "Being the northern gate of central Shaanxi, / Fortresses in Yanzhou are particularly trustworthy"

### 421. Petroleum

There is petroleum in Fuyan region. It is just what was called "oily water" produced in Gaonu County in the past. The petroleum comes into being among sands and pebbles beside water. Being mixed with springs, it often wells up slowly from the underground. Local people use the tail feathers of a pheasant to absorb the oily water and then collect it in earthen jars. This petroleum looks like pure paint and burns like hemp stalks. Its smoke is very dark. Soon curtains will be stained and turns black. I believe that the soot can be used, so I collect some of it and make an ink stick which is as black and bright as the black paint.





### 【原文】

松墨不及也，遂大为之，其识文为“延州石液”者是也。此物后必大行于世，自予始为之，盖石油至多，生于地中无穷，不若松木有时而竭。今齐鲁间松林尽矣，渐至太行、京西、江南松山大半皆童矣，造煤人盖未知石烟之利也。石炭烟亦大，墨人衣，予戏为《延州》诗云：“郎山下雪纷纷，旋卓穹庐学塞人。化尽素衣冬未老，石烟多似洛阳尘。”

### 【译文】

又黑又亮像漆一样，松烟墨都比不上它，于是就大批制作，上面铭有“延州石液”的就是这种墨。这种墨将来必然会在世上相当流行，它是由我首先制作的。因为石油极其多，能从地下无穷无尽地生出来，不像松树总有用完的时候。现在齐鲁一带的松林已经砍尽了，逐渐延伸到太行、京西、江南地区的松岭，也大半都光秃秃的了，烧制烟灸的人大概还不知道石油烟的优点。煤的烟也很大，能熏黑衣服。我曾开玩笑地写了首《延州》诗说：

二郎山下雪纷纷，旋卓穹庐学塞人  
化尽素衣冬未老，石烟多似洛阳尘

## 422. 盐南风

### 【原文】

解州盐泽之南秋夏间多人风，谓之盐南风。其势发屋拔木，几欲动地，然东与南皆不过中条，西不过席张铺，北不过鸣条，纵广止于数十里之间。解盐不得此风不冰，盖大卤之气相感，莫知其然也。又汝南亦多大风，虽不及盐南之厉，然亦甚于他处，不知缘何如此。或云自城北

### 【译文】

解州盐泽以南夏秋之交常刮大风，称为盐南风。它的力量能掀去屋顶、拔起树木，几乎撼动大地，然而东面与南面都不越过中条山，西面不越过席张铺，北面不越过鸣条，范围限于几十里之内。解盐没有这股风凝结不起来，大概是由于它与卤水之气的相互感应，但不知道其中的道理。此外，汝川以南也常刮大风，虽然及不上盐南风那样厉害，但也超过其他地方，不知为何如此。有人说它是从城北风穴山中发出来的，



The quality of this kind of ink stick is even better than the one made of pine soot. Hence such ink stick is manufactured in large quantities and “Yanzhou Stone Liquid” is the label carved on the surface of it. I am the first manufacturer of this kind of ink stick and I know that it will certainly become popular, because there is plenty of petroleum in the world which can spring up from the underground inexhaustibly. On the contrary pine trees will be exhausted one day. Nowadays all the pine trees in Qi and Lu regions have already been cut down. Meanwhile mountains covered with pine trees in Taihang, Jingxi and Jiangnan regions have become half bare. Most probably people making ink sticks still do not know the advantages of the smoke from burning petroleum. Smoke from the burning coal is also very dark and can blacken people’s clothes. I once wrote a poem called “Yanzhou” in a jocular manner, which went as follows: “It is snowing heavily under Erlang Mountain, / People set up tents like those nomadic tribes. The winter is not over though the light-colored clothes have all been blackened, / The smoke of the burning petroleum just looks like the dust in Luoyang.”

#### 422. The South Wind

It often blows a wind in the south of the salt pond in Xiezhou during the period between summer and autumn, which is called “the south wind.” And the wind blows so furiously that it removes roofs, uproots trees, and almost shakes earth. However the sphere of its influence is only restricted within an area of tens of *li*. It does not go beyond the Zhongtiao Mountain in the east and south, Xizhangpu in the west and Mingtiao in the north. However, without the south wind the salt produced from the salt pond in Xiezhou will not coagulate. Probably the coagulation of the salt requires the interaction between the south wind and the steam of the brine in the salt pond, but nobody knows the exact reason. In addition, it often blows a strong wind in the south of Ruzhou, too. Though not as strong as “the south wind” mentioned above, it is still much stronger than winds elsewhere and nobody knows the reason. People say that the wind comes from the Wind Pit Mountain to the north of the city of Ruzhou. However, the so-called “wind pit,”



### 【原文】

风穴山中出，今所谓风穴者已夷矣，而汝南自若，了知非有穴也。方谚云“汝州风，许州葱”，其来素矣。

### 【译文】

现在所谓的风穴已经淤塞，但汝南依然刮大风，可见与风穴并没有关系。当地谚语说“汝州风，许州葱”，其由来已久了。

## 423. 黑 山

### 【原文】

昔人文章用北狄事多言黑山，黑山在大漠之北，今谓之姚家族，有城在其西南谓之庆州，予奉使尝帐宿其下。山长数十里，土石皆紫黑似今之磁石。有水出其下，所谓黑水也。胡人言黑水原下委高，水曾逆流，予临视之，无此理，亦常流耳。山在水之东。大抵北方水多黑色，故有卢龙郡，北人谓水为龙，卢龙即黑水也。黑水之西有连山谓之夜来山，极高峻，契丹坟墓皆在山之东南麓。近西有远祖射龙庙，在山之上，有龙舌藏于庙中，其形如剑。山西别是一族，尤为劲悍，唯啖生肉血，不火食，胡人谓之山西族，北与黑水胡，南与达靺接境。

### 【译文】

前人文章中讲到北方少数民族事情多称及黑山，黑山在戈壁沙漠之北，现在称为姚家族，有城在它的西南名叫庆州，我出使辽国时曾扎帐在山脚下住宿。山长数十里，山上的土壤、石块都呈紫黑色类似于现在的磁石。有水源于山脚下，即所谓的黑水。契丹人说黑水发源处低而聚水处高，所以河水曾有倒流，我到水边上看过，没有这种道理，也是往常一样的水流。黑山在黑水的东面。大体上说北方的水多呈黑色，所以有卢龙郡，北方人称水为龙，卢龙就是黑色之水的意思。黑水以西有连绵不断的山脉叫做夜来山，极为高耸峻峭，契丹人的坟墓都在山的东南麓。较近的西边有契丹玄祖的射龙庙，在山上面，有龙舌藏在庙中，它的形状像剑一样。山的西边另是一种部族，更为强劲凶悍，只吃生的兽肉，不吃熟食，契丹人称之为山西族，他们北邻黑水胡，南与达靺接壤。



the source of wind, has been silted up, but the strong wind in the south of Ruzhou still blows. Hence it can be known that this wind is not related to the “wind pit.” A folk proverb goes as follows: “Wind from Ruzhou is famous, so is the onion from Xuzhou.” From this we know that the wind has already had a long history.

### 423. The Black Mountain

When scholars of previous dynasties described about affairs of the ethnic minorities in the north, they often mentioned the Black Mountain which stands to the north of the great desert and is called “The Clan of Yao” today. To its southwest there is a city called Qingzhou. When I served as an envoy to the state of Liao in the north, I once set up tents to stay overnight at the foot of the mountain which was tens of *li* long and the soil and rocks were all purple black, resembling today’s magnetite. The so-called Black River originates from the foot of the mountain. People of the Qidan ethnic minority say that the place of origin of the Black River is lower than the place where water gathers. Hence the river flows backward sometimes. I went to the riverside and found that it was not true. The river flows forward as usual. The Black Mountain lies to the east of the Black River. Generally the color of the most river water in the north is black. That is why there is a county called “Lu Dragon.” People living in the north regard water as a dragon, so “Lu Dragon” actually means black water. To the west of the Black River are the Yelai Mountains. They are very high and steep, and the tombs of the Qidan ethnic minority are all built at the southeast foot of the mountain range while the Dragon-Shooting Temple, which is a memorial temple dedicated to the ancestors of the Qidan ethnic minority, is built on the mountain top in the near west. A dragon’s tongue which is shaped like a sword is kept in the temple. In the west of the mountain range lives another group of the ethnic minorities. They are very strong and fierce, eating only raw meat and never eating any cooked food. People of the Qidan ethnic minority call them “The Tribe of the West Hill,” who live in a region neighboring the Qidan ethnic minority in the Black River area in the north and the Dadan ethnic minority in the south.



## 424. 官不可妄得

### 【原文】

予姻家朝散郎王九龄常言：其祖贻永侍中，有女子嫁诸司使夏偕，因病危甚，服医朱严药，遂差。貂蝉喜甚，置酒庆之，女子于坐间求为朱严奏官，貂蝉难之，曰：“今岁恩例已许门医刘公才，当候明年。”女子乃哭而起，径归不可留，貂蝉追谢之，遂召公才，谕以女子之意，辍是岁恩命以授朱严。制下之日而严死，公才乃嘱王公曰：“朱严未受命而死，法容再奏。”公然之，再为公才请。及制下，公才之尉氏县，使人召之，公才方饮酒，闻得官大喜，遂暴卒。一四门助教而死二医，一官不可妄得，况其大者乎。

### 【译文】

我的姻亲朝散郎王九龄曾讲过这样一件事：他的祖父王贻永官为侍中，有一个女儿嫁给诸司使夏偕，某次病得很厉害，吃了医生朱严的药，病就好了。王贻永很高兴，备了酒庆贺，他的女儿在酒席上请求王贻永为朱严荫官，王贻永感到为难，说：“今年我的荫官名额已答应了门下的医生刘公才，你的事要等到明年了。”他的女儿就哭着站起身来，直接跑回夫家不肯再留坐，王贻永追上女儿道歉，于是就叫来刘公才，把女儿的意思告诉他，把他这一年荫官的名额换给了朱严。荫官命令下达这一天朱严却死了，刘公才便对王贻永说：“朱严没有接受官职就死了，按道理允许重报名额。”王贻永同意了，再为刘公才申请。等到命令下达，刘公才到尉氏县去了，王贻永派人去召请他，刘公才正在饮酒，听说得到了官职非常高兴，结果突然去世了。为了一个像四门助教之类的小官居然死了两个医生，一个小官职都不可以随便去要，更何况更大的官职呢？



#### 424. Official Post That Causes Death

Wang Jiuling, a seventh-rank court official and one of my relatives by marriage, often talked about his grandfather Wang Yiyong. One of his stories was the official post that caused death. Wang Yiyong was the Chairman of Menxia and one of his daughters was married to Xia Xie, a high-ranking military officer. One day his daughter was critically ill, but after taking the medicine prescribed by a doctor called Zhu Yan, she soon recovered from her illness. Hearing the news, Wang felt very happy. He held a banquet to celebrate the speedy recovery of his daughter. At the banquet Wang's daughter asked him to secure an official post for Zhu.\* However, this request put Wang in an awkward position. He had to tell the truth to her, saying, "I have already promised to secure an official post, which is my quota of this year, for Liu Gongcai, my own doctor. Your request cannot be satisfied until next year." Hearing this, his daughter immediately burst into tears. Then she stood up and ran all the way to the house of her husband. People at the banquet tried to persuade her to stay, but she would not listen. Wang caught up with his daughter and apologized to her. Later he summoned Liu and told him that he had to satisfy his daughter's request first. In this way, the official post was given to Zhu. However, on the day when the notification of appointment arrived, Zhu suddenly died. Liu then told Wang, "Zhu is dead without accepting the official post. According to related regulations, you can give this year's quota to me." Wang agreed and managed to secure an official post for Liu. When the notification of appointment arrived, Liu was away in Weishi County. Wang had to send for him. When the messenger saw him, Liu was drinking wine. Hearing the good news, he was wild with joy and died all of a sudden. It was really amazing that a low post should have cost two doctors lives. This shows that a low post can become a hot potato, let alone a high post.

##### Translator's note

\* In ancient China, government officials were allowed to secure official posts for their family members, relatives and friends according to the quota assigned to them. Officials of different ranks were assigned different quotas.



## 425. 赵普治第

### 【原文】

赵韩王治第，麻捣钱一千百余贯，其他可知。盖屋皆以板为笕，上以方砖甃之然后布瓦，至今完壮。涂壁以麻捣土，世俗遂谓涂壁麻为麻捣。

### 【译文】

赵普修造府第，麻捣用去的钱就有一千二百多贯，其他方面可想而知。覆盖屋面都用木板代替粗竹席，上面砌方砖后再铺瓦片，到现在仍完好结实。涂饰墙壁用麻混合泥土捣烂，世人便把涂饰墙壁的麻称为麻捣。

## 426. 跳兔

### 【原文】

契丹北境有跳兔，形皆兔也，但前足才寸许，后足几一尺，行则用后足跳，一跃数尺，止则蹶然仆地。生于契丹庆州之地大漠中，予使虏日，捕得数兔持归，盖《尔雅》所谓𪔐兔也，亦曰蚤蚤巨驢也。

### 【译文】

契丹北部地区有跳兔，形状完全是兔子，但前肢才一寸多，后肢将近一尺，行进时用后肢跳跃，一下子能跃出好几尺，停下来就仆倒在地上。它生长在契丹庆州那儿的大沙漠中，我出使到那儿去的时候曾捕捉到几只带回来，大概就是《尔雅》所说的𪔐，也叫做蚤蚤巨驢。

## 427. 螾

### 【原文】

螾螾之小而绿色者，北人谓之螾，即《诗》所谓“螾首蛾眉”者也，取其顶深且方也。又，闽人谓人蝇为胡螾，亦螾之类也。

### 【译文】

螾螾中小而绿色的，北方人称为螾，就是《诗·卫风·硕人》所谓的“螾首蛾眉”，取它的额形广且方。此外，福建人称大蝇为胡螾，也是螾的同类。



## 425. The Official Residence Built by Zhao Pu

When Zhao Pu built his official residence, pounding hemp alone cost him 1,200 strings of cash. Therefore it could be imagined how huge the overall cost was. The roofs were all covered with wooden boards instead of coarse bamboo mats, on which square bricks were laid before the tiles were finally put together edge to edge to cover surfaces. Zhao's official residence still remains intact and solid today. (Walls were coated with a material which was a mixture of hemp and watery mud being pounded together. People called the hemp used in wall coating "pounded hemp")

## 426. Jerboas

There are jerboas in the northern regions of the Qidan ethnic minority. They look exactly like rabbits, but their forelegs are only one *cun* long while their hind legs are over one *chi* long. When they move forward, they leap with their hind legs. Their one leap can cover a distance of several *chi*. When they stop, they will fall prostrate on the ground. Jerboas live in the vast desert in Qingzhou where people of the Qidan ethnic minority live. When I visited there as the emperor's envoy, I caught several jerboas and took them back. This animal is probably the so-called "jue" or "qiong qiong ju xu" described in *The Erya*.\*

### Translator's note

\* *The Erya* is the oldest Chinese dictionary written in the 3rd or 4th century BC

## 427. A Cicada-Like Insect

Among different kinds of cicadas, a small and green one is called "qin" by people living in the northern regions. In *The Book of Songs*, "qin" is used to describe a beautiful girl's face. "Her forehead is cicada-like and her eyebrows resemble the antennae of the silkworm moth." Here "qin" refers to a wide and square forehead. What's more, people in Fujian call a big fly a big "qin," which is also a kind of cicada.





## 428. 霜 信

### 【原文】

北方有白雁，似雁而小，色白，秋深则来。白雁至则霜降，河北人谓之霜信，杜甫诗云“故国霜前白雁来”即此也。

### 【译文】

北方有白雁，像大雁而体形小，白颜色，深秋时飞来。白雁来到就下霜，河北一带的人称它为霜信，杜甫诗中所说的“故国霜前白雁来”就是指它。

## 429. 淤 田 法

### 【原文】

熙宁中，初行淤田法。论者以谓《史记》所载“泾水一斛，其泥数斗，且粪且溉，长我禾黍”，所谓“粪”即淤也。予出使至宿州得一石碑，乃唐人凿六陡门发汴水以淤下泽，民获其利，刻石以颂刺史之功，则淤田之法其来盖久矣。

### 【译文】

熙宁年间，开始推行淤田法。谈论这件事的人认为《史记》所记载的“泾水一石，其泥数斗，且溉且粪，长我禾黍”，其中所说的“粪”就是淤田。我出使到宿州曾见到过一块石碑，是唐人开凿六陡门引汴水淤下游沼泽地，百姓得到益处，刻了石碑来称颂刺史的功绩，可见淤田的方法由来已久。



#### 428. “Frost Messenger”

There are snow geese living in northern China, which look like wild geese, but are smaller in build and white in color. When they arrive in late autumn every year, frost falls. Hence people living in the north of the Yellow River call them “messengers of frost.” They are also mentioned in Du Fu’s poem as “Snow geese bring forth snow for my hometown.”

#### 429. Fertilizing the Soil with Silt

During Xining period of the reign of Emperor Shenzong, the method of fertilizing the soil with silt was widely implemented, which was actually an effective way to improve the fertility of the soil by carrying the river silt into it. In *The Records of the Grand Historian*, I read the following statements: “One *dan* of the water from the Jingshui River contains several *dou* of silt. The river water is drawn to fertilize and irrigate the soil, and to make the crops grow well.” Here “to fertilize” means to fertilize the soil with silt. When I made an inspection tour in Suzhou, I saw a stone tablet erected by local people to commemorate the achievements of a prefect in the Tang Dynasty who built six ship locks to channel the Bianshui River to fertilize the marshes in the lower reaches of the river and yielded benefits for the local economy. So it can be known that the method of fertilizing the soil with silt had a long history.



## 430. 海陆变迁

### 【原文】

予奉使河北，遵太行而北，山崖之间往往衔螺蚌壳及石子如鸟卵者，横亘石壁如带。此乃昔之海滨，今东距海已近千里，所谓大陆者皆浊泥所湮耳。尧殛鲧于羽山，旧说在东海中，今乃在平陆。凡大河、漳水、滹沱、涿水、桑干之类悉是浊流，今关陕以西水行地中不减百余尺，其泥岁东流皆为大陆之上，此理必然。

### 【译文】

我奉命察访河北，沿太行山北行，其山崖中间常常嵌有螺蚌壳以及像鸟卵一样的石砾，横贯在石壁上像带子一样。这是过去的海滨，现在东距大海已有近千里，所谓的大陆都是水流夹带的泥沙所沉积而成。尧杀死鲧的羽山，过去传说在东海中，而现在已在陆地上了。像黄河、漳水、滹沱、涿水、桑干之类都是含有泥沙的河流，现在关陕以西河水都在地面之下不少于一百多尺处流动，水中的泥沙年年东流都沉积为陆地的泥土，这是理所当然的。

## 431. 淮河故道

### 【原文】

唐李翱为《来南录》云：“自淮沿流至于高邮，乃溯至于江。”《孟子》所谓“决汝、汉，排淮、泗而注之江”，则淮、泗固尝入江矣，此乃禹之旧迹也。熙宁中曾遣使按图求之，故道宛然，但江、淮已深，其流无复能至高邮耳。

### 【译文】

唐李翱所撰《来南录》云：“从淮河沿流水到达高邮，于是溯河道到长江。”这就是《孟子》所谓的“决汝、汉，排淮、泗而注之江”，据此，淮、泗原来曾流入过长江，这是禹治水的旧迹。熙宁年间曾派人根据地图寻找，旧河道还仿佛可见，但江、淮的河床都很低，它们的水流不再能流到高邮了。



### 430. Transformation of the Land and the Sea

When I made an inspection tour in regions north of the Yellow River, I walked to the north along the Taihang Mountain and found a lot of shells of snails and clams as well as pebbles in the shape of birds' eggs which were horizontally embedded amidst cliffs like a belt. This area was the seaside in the past, but now it is several thousand *li* away from the sea in the east. The land was actually formed through sediment of mud and sand in the rivers. According to the legend, Mount Yu where Emperor Yao killed Gun was immersed in the east sea, but now it is already on the land. Many rivers such as the Yellow River, the Zhangshui River, the Hutuo River, the Zhuoshui River and the Sanggan River contain mud and sand in the water. Nowadays the rivers to the west of Guanshan region all flow no less than 100 *chi* deep under the ground. It has become an inevitable trend that every year the mud and sand flow to the east and finally become the soil of the land.

### 431. The Old Course of the Huaihe River

The following description can be found in *Journey to the South* written by Li Ao in the Tang Dynasty: "One can arrive at Gaoyou through the waterway of the Huaihe River before going upstream to reach the Yangtze River." In *Mencius*, Mencius also mentioned the old course of the Huaihe River: "In order to let their water flow into the Yangtze River, the dykes of the Rushui River and the Hanshui River are breached, and the Huaihe River and the Sishui River are drained." The Huaihe River and the Sishui River used to flow into the Yangtze River owing to the water control project carried out by Yu. During Xining period of the reign of Emperor Shenzong, the royal court dispatched delegates to search for the old project according to the map. The old riverbeds were still dimly visible. However the riverbeds of the Yangtze River and the Huaihe River were both low and their water could not flow to Gaoyou any longer.



## 432. 炼 丹

### 【原文】

予中表兄李善胜曾与数年辈炼朱砂为丹，经岁余，因沐砂再入鼎，误遗下一块，其徒丸服之，遂发槽冒，一夕而毙。朱砂至良药，初生婴儿可服，因火力所变，遂能杀人。以变化相对言之，既能变而为大毒，岂不能变而为大善？既能变而杀人，则宜有能生人之理，但未得其术耳。以此知神仙羽化之方不可谓之无，然亦不可不戒也。

### 【译文】

我的表兄李善胜曾和几个同辈人炼朱砂做丹药，一年多后，由于淘洗朱砂再放进丹炉去炼，无意中遗落一块，他们的仆役把它当成丸药吃了，于是就昏迷过去，一夜之间就死了。朱砂是极为良好的药物，初生婴儿都能服用，由于火力烧炼起了变化，就能致人死命。从转化到对立面这一点来说，既然能变为剧毒，难道就不能变为大有益处吗？既然能变为致人死命，就应该有能够救人性命的道理，只是没有掌握它的方法罢了。由此可知，修道成仙的丹方不能说没有，但也不可不小心啊！

## 433. 雁 荡 山

### 【原文】

温州雁荡山天下奇秀，然自古图牒未尝有言者。祥符中，因造玉清宫伐山取材，方有人见之，此时尚未有名。按西域书，阿罗汉诺矩罗居震旦东南大海际雁荡山芙蓉峰龙湫，唐僧贯休为《诺矩罗赞》有“雁荡

### 【译文】

温州雁荡山的风景特别秀丽，但自古以来地图文籍都不曾提到过。大中祥符年间，因建造玉清宫到山上采伐木材，才有人见到它，当时还不出名。根据佛教典籍记载，阿罗汉诺矩罗居住在震旦东南大海之滨的雁荡山芙蓉峰的龙湫，唐代和尚贯休写的《诺矩罗赞》有“雁荡经行云漠漠，



### 432. Manufacturing Magic Pellets with Cinnabar

My cousin Li Shansheng and several fellow workers of his age were engaged in manufacturing magic pellets with cinnabar for more than one year. One day when the cinnabar was rinsed before being put into the furnace to be melted again, a small piece of it dropped. One of their apprentices picked it up and swallowed it up, thinking that it would do him good. As a result, the poor man soon lost his consciousness and died overnight. Cinnabar is an effective medicine; even infants can take it. However owing to the fact that the chemical composition of cinnabar was changed after it had been melted in the furnace, the magic pellets would become poisonous. According to the law of unity of opposites, since cinnabar can become deadly poisonous, why can't it be changed back into something highly beneficial? Since it may cause death, it may as well save life. The only pity is that so far nobody knows how to do it. From the story we know that we cannot completely deny the existence of the magic medicine that enables a man to become an immortal. However we must be very cautious when manufacturing medicine of this kind.

### 433. The Yandang Mountain

The scenery of the Yandang Mountain in Wenzhou is exceedingly beautiful, yet it was seldom mentioned in any book and map since ancient times. During Dazhongxiangfu period of the reign of Emperor Zhenzong, people gained access to the mountain for the first time when they went uphill to cut down trees for the construction of the Yuqing Taoist Palace. From this we know that at that time the Yandang Mountain was not well known. According to the records in Buddhist classics, Nakula, the fifth of sixteen Arhats in the Buddhist temple, once lived beside the Dragon Falls on the Hibiscus Peak of the Yandang Mountain, which was located at the seaside in the southeast China. Guan Xiu, a monk in the Tang Dynasty, described the beauty of this mountain in a poem called "Eulogy to Nakula," in which we find the following lines: "Strolling along the path of the Yandang Mountain, / I felt the peaks crowned with misty gauze;



### 【原文】

经行云漠漠，龙湫宴坐雨濛濛”之句。此山南有芙蓉峰，峰下芙蓉驿，前瞰大海，然未知雁荡、龙湫所在，后因伐木始见此山。山顶有大池，相传以为雁荡；下有二潭水，以为龙湫；又有经行峡、宴坐峰，皆后人以贯休诗名之也。谢灵运为永嘉守，凡永嘉山水游历殆遍，独不言此山，盖当时未有雁荡之名。予观雁荡诸峰皆峭拔险怪，上耸千尺，穹崖巨谷不类他，山皆包在诸谷中，自岭外望之都无所见，至谷中则森然干霄。原其理，当是为谷中大水冲激，沙土尽去，唯巨石岿然挺立耳，如大小龙湫、水帘、初月谷之类皆是水凿音漕，去声。之穴，自下望之则高岩峭壁，从上观之适与地平，以至诸峰之顶亦低于山顶之地面，世间沟壑中水凿之处皆有植土龛岩，亦此类耳。今成皋、陕西大涧中立十动及百尺，迥然耸立，亦雁荡具体而微者，但此土彼石耳。既非挺出地上，则为深谷林莽所蔽，故古人未见，灵运所不至，理不足怪也。

### 【译文】

“龙湫宴坐雨濛濛”的句子。这座山的南部有芙蓉峰，峰下是芙蓉驿，前望可鸟瞰大海，但不知雁荡、龙湫在什么地方，后来因为采伐木材才见到这座山。山顶上有大池，传说就是雁荡；山下有两个水潭，被认为是龙湫；还有经行峡、宴坐峰，都是后人用贯休的诗句来命名的。谢灵运当永嘉太守时，永嘉山水几乎都游历遍了，唯独没有提到雁荡山，因为当时雁荡山还不出名。我看雁荡山的各个山峰都是那么峻峭险怪，高耸千尺，高崖深谷不像其他地方，山峰全被包在各个山谷中，从山外看去什么都看不见，进到山谷中则山峰林立直冲云霄。推究它的原因，应当是受到山谷中大水的冲刷，泥土都被冲走，只剩下巨大的岩石高峻地挺立着，像大小龙湫、水帘、初月谷之类的地方都是流水冲凿出来的洞穴，从下望去是高岩峭壁，从上看去则恰好与地面相平，甚至各个峰顶也低于周围山顶的地面，世上沟壑中被水冲凿的地方都有直立的土柱、带坑凹的岩石，也是这种情况。现在成皋、陕西的大山涧中直立的土山往往高达百尺，突出地耸立在那儿，也就是雁荡诸峰的一个缩影，只不过这里是土而那里是石头罢了。雁荡山既然不是挺立在地面之上，便被深谷中的树木草丛所遮蔽，所以古人没有发现，谢灵运没有到过，按理是不足为怪的。



Drinking tea by the side of the Dragon Waterfalls, /I found myself surrounded with drizzly clouds.” The Hibiscus Peak is located in the south of the mountain and there is the Hibiscus Post Station at the foot of the peak, where people can have a birds-eye view of the sea. However nobody knew the exact location of the Yandang Mountain and the Dragon Falls. Later they were found when people went uphill to cut down trees. It is said that the big pond on the top of the mountain is Yandang and the two ponds at the foot of the mountain are Dragon Falls. In addition there is a gorge called “Jingxing Gorge” and a peak called “Yanzuo Peak.” These two names were chosen by people of later generations from Guan Xiu’s poem. When Xie Lingyun was the prefect of Yongjia, he almost toured around all the local mountains and lakes, but he never mentioned the Yandang Mountain because it was not well known at that time. In my eyes, the peaks of the Yandang Mountain are all steep, perilous and grotesque in shape, towering to a height of about 1,000 *chi*. Unlike the other mountains, its towering cliffs are surrounded with deep valleys. Looking from outside, I cannot see a single thing. Yet when I enter the valley, a forest of towering peaks comes into view. When probing into the reason for this, I find that mountain torrents have flushed away the earth, leaving behind them only high and steep rocks. Famous scenic spots such as Big and Small Dragon Falls, Water Curtain and Crescent Valley are caves eroded by the rapid water flow. When looking up from the bottom of the valley, we see high-rising rocks and steep cliffs. When looking from a vantage point, we then find that these rocks and cliffs are actually at the same sea level with the ground outside the mountain and the height of some peaks is even lower than that of the ground of the mountaintops nearby. Wherever we go, high-rise earthen pillars and cavernous rocks can be found in gullies being worn away by the torrents. Nowadays earthen pillars in Chenggao and Shaanxi are usually over 100 *chi* high, conspicuously standing there alone. They are the miniature of the peaks of the Yandang Mountain. The only difference, if there is any, is that they are earthen pillars while the peaks of the Yandang Mountain are rocks. Since the Yandang Mountain does not stand high above the ground, it has been hidden and covered in woods and grasses in valleys. It is quite normal that the ancient people did not find it and Xie Lingyun had never been to it.





## 434. 木 天

### 【原文】

内诸司舍屋唯秘阁最宏壮，阁下穹隆高敞，相传谓之木天。

### 【译文】

宫内各官署机构的房屋唯独秘阁最宏伟壮丽，阁内像苍天一样宽广高大，相传称它为“木天”。

## 435. 毛罗海客

### 【原文】

嘉祐中，苏州昆山县海上有一船桅折，风飘抵岸。船中有三十余人，衣冠如唐人，系红鞞角带，短皂布衫，见人皆恸哭，语言不可晓，试令书字，字亦不可读，行则相缀如雁行。久之，自出一书示人，乃唐天祐中告授毛罗岛首领陪戎副尉制；又有一书，乃是上高丽表，亦称毛罗岛，皆用汉字，盖东夷之臣属高丽者。船中有诸谷，唯麻子大如莲的，苏人种之，初岁亦如莲的，次年渐小，数年后只如中国麻子。时赞善大夫韩正彦

### 【译文】

嘉祐年间，苏州昆山县的海面上有一条船断了桅杆，随风飘流到岸边。船上有三十几个人，穿戴像唐朝人，系着红色的角跨皮带，穿着黑色的短布衫，逢人就悲哀痛哭，说的话一点也听不懂，试着让他们写出来，写的字也无法读懂，走路时互相跟随像飞行的大雁一样。时间久了，他们自己拿出一份东西来给当地人看，原来是唐末天祐年间封授毛罗岛首领为陪戎副尉的命令文书；另外一份，则是致送高丽国的文书，也称毛罗岛，都用汉字书写，大概是臣属高丽的东夷国家。船上有各种粮食，只有芝麻像莲子那样大，苏州人把它种下去，第一年也结出莲子那样大的籽，第二年就变小了，几年以后就和中国的芝麻一样大了。当时，赞善大夫韩师德



#### 434. "Wooden Sky"

Among all the office buildings of different departments and ministries, the Secret Stack Room is the most magnificent and grand. The inner part of the office building is as high and spacious as the sky. Hence it is called "wooden sky."

#### 435. People from the Tuoluo Island

During Jiayou period of the reign of Emperor Renzong, a ship with a broken mast appeared on the sea near Kunshan County in Suzhou and drifted ashore at the mercy of the wind. Over thirty people were found on the ship. They were dressed like people in the Tang Dynasty, wearing red leather belts hung with horn ornaments and short black jackets. Whenever they caught sight of local people, they would wail in grief. Nobody could understand what they said and when they wrote down their words, their writings were also hard to understand. What is more, the way they walked was also unique. They always lined up and followed each other closely like a flight of wild geese. Several days later, they took out a document and showed it to local people, which was an imperial decree issued in Tianyou period of the Tang Dynasty (904-07), in which the emperor appointed the leader of the Tuoluo Island as a low-ranking military officer. The other document they took out was a letter to Korea in which the place they came from was also called the Tuoluo Island. Both documents were written in Chinese characters, which indicated that they probably belonged to a country of the ethnic minority in the east under the jurisdiction of Korea. There were different kinds of crops on the ship, of which a kind of sesame was as large as lotus seed. After being sown by the local people of Suzhou, the sesame produced seeds as large as those of lotus in the first year. The seeds became smaller in the second year and several years later their size was the same as that of the sesame in China. At that time Han Zhengyan, chief advisor to the crown prince, was the county magistrate of Kunshan. He met



### 【原文】

知昆山县事，召其人，犒以酒食。食罢，以手捧首而颺，意若欢感。正彦使人为其治桅，桅旧植船木上不可动，工人为之造转轴，教其起倒之法，其人又喜，复捧首而颺。

### 【译文】

任昆山知县，召见了这些人，并用酒食慰劳他们。吃完后，他们都用手捧着脑袋露出笑容，样子好像很高兴。韩师德派人为他们修理桅杆，他们的桅杆原先固定在船底上不能活动，工匠们为他们安装了转轴，并教他们把桅杆竖起、放倒的方法，他们又很高兴，再一次捧着脑袋露出了笑容。

## 436. 珠鞞使臣撒殿

### 【原文】

熙宁中，珠鞞国使人入贡，乞依本国俗撒殿，诏从之。使人以金盃贮珠，跪捧于殿槛之间，以金莲花酌珠向御座撒之，谓之撒殿，乃其国至敬之礼也。朝退，有司扫彻得珠十余两，分赐是日侍殿阁门使副内臣。

### 【译文】

熙宁年间，珠鞞国使者来我国朝贡，要求按照本国的习俗撒殿，皇上下令同意了要求。使者用金盃装着珠子，捧着跪在殿堂与栏杆之间，用金子制作的莲花舀起珠子向皇上的御座抛撒，称为撒殿，是他们国家最尊敬的礼仪。退朝之后，有关部门扫到了十多两珠子，分赏给了当天在殿上执役的阁门官员和宦官。



these people from the Tuoluo Island and entertained them with food and wine. Having had a good meal to their hearts' content, they smiled with their chins cupped in both of their hands, looking quite happy. In addition, Han had their broken mast repaired. Originally their mast was fixed at the bottom of their ship and was unmovable. The local technicians installed an axle for them and taught them how to erect and put down the mast. Feeling very happy, they again smiled with their chins cupped in both of their hands.

#### **436. Envoy from Cola Scattering Pearls in the Royal Court**

During Xining period of the reign of Emperor Shenzong, Cola, a country in the southern part of ancient India, dispatched an envoy to China to pay tribute to the Chinese emperor. The envoy demanded to scatter pearls in the court according to their custom. The emperor gave consent to his demand. Then, holding a gold tray with a lot of pearls on it and kneeling down on the ground between the court and rails outside, the man from Cola scooped up the pearls with a gold dipper shaped like a lotus and scattered them around the emperor's imperial seat. This was so-called "scattering pearls in the court," which was the most cordial courtesy in their country. After the ceremony, over 10 *liang* of pearls being scattered in the court were collected and the emperor bestowed them on the court officials there and then.



## 437. 指南针

### 【原文】

方家以磁石磨针锋则能指南，然常微偏东，不全南也。水浮多荡摇，指爪及碗唇上皆可为之，运转尤速，但坚滑易坠，不若缕悬为最善。其法取新纆中独茧缕，以芥子许蜡缀于针腰，无风处悬之则针常指南。其中有磨而指北者，予家指南、北者皆有之。磁石之指南犹柏之指西，莫可原其理。

### 【译文】

方术者用磁石摩擦针尖就能使它指向南方，但经常略微偏东，不完全正南。把针浮在水面上常晃荡，在指甲上碗边上都能放置，运转很灵活，但坚硬光滑容易坠落，不如用丝悬挂最好。其方法是取新纆的单根蚕丝，用芥菜籽大小的蜡粘连在针的腰部，在没有风的地方悬挂起来，针经常会指向南方。其中有摩擦后针尖指向北方的，我家指南、指北的针都有。磁石磨的针指向南方，犹如柏树偏西生长，无法追究其中的道理。

## 438. 钟馗之始

### 【原文】

岁首画钟馗于门，不知起自何时。皇祐中金陵发一冢，有石志，乃宋宗憲母郑夫人，宗憲有妹名钟馗，则知钟馗之设亦远。

### 【译文】

元旦在大门上画钟馗，不知起源于什么时代。皇祐年间金陵地方挖开了一座墓，里面有石刻的墓志铭，原来是刘宋宗憲之母郑夫人的墓，宗憲有个妹妹名叫钟馗，由此知道钟馗的创设也有很久了。



### 437. Magnetic Compass

Diviners can make a needle point to the south by rubbing it with a magnetic stone. However the needle often inclines to the southeast direction, not pointing to due south. If the needle is floating on water, it often sways. The needle may be placed on a nail or the edge of a bowl, which may make it rotate a bit more flexibly, but the hard and smooth surface may make it easily fall off. The best way is to hang the needle with a silk thread. If we take a newly-reeled raw silk and paste it to the middle of the needle with wax similar to a seed of leaf mustard, and hang up the needle in a windless place, the needle will often point to the south. Needles may point to the north after being rubbed with a magnetic. In my house some needles point to the south while others point to the north. The needle rubbed by a magnetic points to the south, just as the cypress tree leans to the west. Nobody knows the reason why it is so.

### 438. Zhong Kui

Nobody knows when the custom of painting Zhong Kui on the entrance door of our house on the New Year's Day started. During Huangyou period of the reign of Emperor Renzong, a tomb in Jinling was excavated and an epitaph carved on a stone tablet was discovered, which indicated that the tomb's owner was Madam Zheng, the mother of a high-ranking general Zong Que who lived in Southern Dynasties. Zong Que had a younger sister called Zhong Kui. Hence it was known that Zhong Kui had existed for a long time.



## 439. 鹿 奴 诗

### 【原文】

信州杉溪驿舍中有妇人题壁数百言，自叙世家本士族，父母以嫁三班奉职鹿生之子，鹿忘其名。媿娠方三日，鹿生利月俸，逼令上道，遂死于杉溪。将死乃书此壁，具逼迫苦楚之状，恨父母远，无地赴诉，言极哀切，颇有词藻，读者无不感伤。既死，藁葬之驿后山下，行人过此多为之愤激，为诗以吊之者百余篇，人集之，谓之《鹿奴诗》，其间甚有佳句。鹿生，夏文正家奴，人恶其贪忍，故斥为鹿奴。

### 【译文】

在信州杉溪地方的驿站房舍中有位妇女在墙上题写了几百字，自述自己原本出身在世代为官的家中，父母把她嫁给了三班奉职鹿某名字忘记了的儿子，生下孩子才三天，鹿生贪图早一个月到任领取薪俸，逼着要她动身，结果死在杉溪。临死之前在墙上写下了这些话，陈述被逼迫的痛苦状况，悔恨父母不在身边，无处可以诉怨，语辞极其哀切，又有些文采，看到题壁的人无不感到伤心。她死了以后，被草草安葬于驿站后面的山脚下，途经此地的人路过她的墓多为之愤慨不平，为吊唁她而写作的诗有一百多篇，有人把这些诗搜集起来，题名为《鹿奴诗》，其中很有些好句子。鹿生是夏珠家中的奴仆，人们厌恶他贪利狠心，所以指斥他为鹿奴。

## 440. 族 望

### 【原文】

士人以氏族相高虽从固有之，然未尝著盛，自魏氏铨总人物，以氏族相高，亦未专任门地。唯四夷则全以氏族为贵贱，如天竺以刹利、婆罗门二姓为贵种，自余皆为庶姓，如毗舍、首陀是也，其下又有贫四姓，

### 【译文】

士人以姓氏名望互相夸耀虽然自古以来就有，但没有成为风气，自从曹魏以九品评定士人，虽然重视家世，也没有专以门第作标准。只有周边的少数民族才全然根据氏族来区分贵贱，例如印度以刹利、婆罗门二姓为贵族的种姓而其他的均为平民的种姓，就像吠舍、首陀罗之类，



### 439. Poems Condemning Lu, the Lackey

A young woman wrote several hundred words on the wall of a post station in Shanxi of Xinzhou, telling the passers-by the story of her miserable life. She was born in an aristocratic family and was married to the son of a low-ranking military officer named Lu (whose given name was forgotten). Three days after she gave birth to a baby, she was forced to follow her father-in-law on a journey because Lu sought to get salary for his new post one month earlier. As a result, the woman died half way in Shanxi. Before her death, she wrote her sad story on the wall. The woman was grief-stricken that her parents were not with her and she had come to a dead end. The language of her story was mournful and moving. People who read it all felt very sad. After her death she was hastily buried at the foot of the mountain near the post station. When passing by her tomb, many people felt aggrieved at her bitter experience. They wrote more than 100 poems to express their condolences and these poems were collected and compiled into a book called *Poems Condemning Lu, the Lackey*, in which there were many well-tuned phrases and lines. Lu was the parasitic guest of Xia Song. People called him Lu, the lackey, to show their contempt for him.

### 440. Family Name

Since ancient times scholar officials have been boasting to each other about the fame of their family name, but it did not become a trend. In the state of Wei during the Period of Three Kingdoms scholar officials were graded and classified into nine classes according to their capabilities. Though family background was important, it was not taken as the only standard to select officials. Only in foreign countries around China people were differentiated according to their family name. For example, in India Kshatriyas and Brahmans were aristocrats while Vaishyas and Sudras were common people. And below the





### 【原文】

如工、巧、纯、隳是也。其他诸国亦如是，国主大臣各有种姓，苟非贵种国人莫肯归之，庶姓虽有劳能亦自甘居大姓之下，至今如此。自后魏据中原，此俗遂盛行于中国，故有八氏十姓、三十六族九十二姓，凡三世公者曰膏粱，有令、仆者曰华腴，尚书、领、护而上者为甲姓，九卿、方伯者为乙姓，散骑常侍、太中大夫者为丙姓，吏部正员郎为丁姓，得入者谓之四姓。其后迁易纷争，莫能坚定，遂取前世仕籍，定以博陵崔、范阳卢、陇西李、荥阳郑为甲族；唐高宗时，又增太原王、清河崔、赵郡李，通谓七姓。然地势相倾，互相排诋，各自著书，盈编连简殆数十家，至于朝廷为之置官撰定，而流习所徇，扇以成俗，虽国势

### 【译文】

这以下又有所谓贫四姓，即工、巧、纯、隳。其他各国也是如此，国王、大臣各自都有种姓，假如不是贵族的种姓民众就不肯归顺，属平民种姓的即使有功劳和才能也自己甘心居于大姓之下，一直到现在还是这样。自从北魏入主中原，这种风俗便在中国流行起来了，因而有所谓八氏十姓、三十六族九十二姓，凡是三世任三公的氏族称膏粱，当过尚书令、尚书仆射的称华腴，当过尚书、领军、护军等高官的为甲姓，当过九卿、川刺史等官的为乙姓，当过散骑常侍、太中大夫的为丙姓，当过吏部郎官的为丁姓，凡属于以上的姓氏被称为四姓。后来世事变易，世族间互争高下，不能最终确定贵贱，于是就根据前代当官的经历，把博陵崔氏、范阳卢氏、陇西李氏、荥阳郑氏定为第一等氏族；唐高宗时又增入太原王氏、清河崔氏、赵郡李氏，一起称为七姓。这些望族地位、势力都差不多，互相排挤攻击，各自著书立说，连篇累牍多达数十家，以至朝廷为此专门设官未评定，但习惯相沿，成为风俗，虽用国家权力



Sudras, there were untouchables. In other countries people were differentiated in the same way. The emperor and top-ranking officials all belonged to different castes. If the emperor was not from an aristocratic family, people would not pledge their allegiance to him. In addition, a man from lower caste was ready to work under the leadership of a man from higher caste even if he had made great achievements and had great talent. Such situation remains the same till today. Since the Central Plains were under the rule of the state of Northern Wei in Northern Dynasties, the caste system mentioned above became trendy. Eight clans, ten family names were reserved for emperors and dukes while other thirty-six clans and ninety-two family names were set aside for local officials. The families that had brought forth three senior ministers for three generations were called “*gaoliang*,” while the families which had produced chairman and vice chairman of Shangshu were called “*huayu*.” Families that had yielded ministers and military commanders were called “first-class families” while those that had brought forth directors of the Nine Bureaus and prefects were called “second-class families.” Next were “third-class families” that had produced senior officials of *taizhong* and procurators. Finally, families that had yielded vice ministers of the Board of Civil Service were called “fourth-class families.” Hence the above-mentioned families were called “the four families.” Later great changes took place. Influential families vied with each other for greater power, which made it difficult to decide which family was nobler than others. Finally a tentative solution was made to list Cui in Boling, Lu in Fanyang, Li in Longxi and Zheng in Xingyang to be first-class families according to the name list of the officials in previous dynasties. During the reign of Emperor Gaozong of the Tang Dynasty, Wang in Taiyuan, Cui in Qinghe and Li in Zhaojun were added to the list of the first-class families. Thus seven family names were included in the first-class families. Enjoying similar social status and powers, they struggled against each other and jockeyed for key positions. The families which wrote books about themselves and compiled genealogical trees reached more than 10. As a result, the royal court had to install a special organization to evaluate the positions of these families. However the above-mentioned phenomena



### 【原文】

不能排夺。大率高下五等通有百家，皆谓之士族，此外悉为庶姓，婚宦皆不敢与百家齿。陇西李氏乃皇族，亦自列在第三，其重族望如此。一等之内，又如冈头卢、泽底李、土门崔、靖恭杨之类，自为鼎族，其俗至唐末方渐衰息。

### 【译文】

也不能改变它们。大体来说氏族中前五个等级共有一百家，都被称为士族，此外均为平民姓氏，婚姻和做官都不敢与那百家士族并列。陇西李氏是唐朝的皇族，也只列在士族的第三等，当时重视族望竟达到如此程度。而第一等的士族内，如冈头卢氏、泽底李氏、土门崔氏、靖恭杨氏之类，又是其中的显赫氏族，这种风气一直到唐末方才逐渐低落。

## 441. 茶 芽

### 【原文】

茶芽，古人谓之雀舌、麦颗，言其平嫩也。今茶之美者，其质素良而所植之土又美，则新芽一发便长寸余，其细如针，唯芽长为上品，以其质干、土力皆有余故也。如雀舌、麦颗者，极下材耳，乃北人不识，误为品题。予山居有《茶论》，《尝茶》诗云：“谁把嫩香名雀舌，定知北客未曾尝。不知灵草大然异，夜风吹一寸长。”

### 【译文】

茶的芽叶，古人所谓的雀舌、麦颗，是说它极其嫩。现在好的茶叶，其品种本来就优良，所种植的土壤又肥沃，所以新的芽叶一长出来就有一寸多长，纤细得像针一样，只有芽长的才是上品，因为它的植株、土壤都有余力的缘故。像雀舌、麦颗那样的，是极为低下的东西，北方人不懂得，错误地将它评为上等。我在山中居住时写有《茶论》，并有《尝茶》诗说：“谁把嫩香名雀舌，定知北客未曾尝。不知灵草天然异，一夜风吹一寸长。”



became a conventional practice which could hardly be altered even though the government intervened. Generally there were over 100 families listed among the top five classes, which were called “aristocratic families.” Others were all people of common families, who dared not parallel themselves with those of aristocratic families in marriage or official career. Li in Longxi was actually the name for the royal family of the Tang Dynasty, but it was merely listed into the third-class. This shows how important the family status was at that time. Among the first-class families, Lu in Gangtuo, Li in Zedi, Cui in Tumen and Yang in Jingong were particularly famous and powerful. This trend did not wane until the end of the Tang Dynasty.

#### 441. Tea Sprout

When talking about the tenderness and freshness of the tea sprout, ancient people described it as the sparrow’s tongue or grain of wheat. The good tea is the outcome of the strain of excellent quality and fertile soil. The new sprout is over one *cun* long and is as slim as a needle. Tea with long sprout is of superior quality, as its plant and soil all have the potentialities to produce tea of excellent quality. And tea with sprouts shaped like the sparrow’s tongue or grain of wheat is of low quality. People living in the northern regions did not know that, so they mistakenly took such tea for good one. When I lived in seclusion in a mountain, I once wrote a book *On Tea* and a poem “Tasting Tea” which read as follows: “Who named the fresh tea sprout as sparrow’s tongue? /He must have come from the north who had never tasted it. And he did not know that fresh tea sprout was unique, /It could grow one *cun* longer in the wind overnight.”



## 442. 丁香荔枝

### 【原文】

闽中荔枝核有小如丁香者，多肉而甘。土人亦能为之，取荔枝木去其宗根，仍火燔令焦，复种之，以大石抵其根，但令傍根得生，其核乃小，种之不复牙，正如六畜去势则多肉而不复有子耳。

### 【译文】

福建的荔枝中有一种核小得像丁香的品种，肉质厚而味道甘甜。当地人也能用人工造就，把荔枝树去掉主根，用火烤焦根部，再栽种下去，用大石头挡住它的主根，只让它傍侧的根能生长，果实的核就小了，但种下去不能再发芽，正如牲畜阉割后就多长肉但不再能繁殖后代了。

## 443. 傍不肯

### 【原文】

元丰中，庆州界生子方虫，方为秋田之害，忽有一虫生，如土中狗蝎，其喙有钳，千万蔽地，遇子方虫则以钳搏之，悉为两段。旬日子方皆尽，岁以大穰。其虫旧曾有之，土人谓之傍不肯。

### 【译文】

元丰年间，庆州一带出现了好蚜，正在危害秋季作物，忽然出现了一种虫子，好像土壤中的狗蝎，它的口端有钳子，成千上万布满地面，遇到好蚜就用口钳与之搏击，把它咬成两段。在十多天时间里好蚜都被杀尽，这一年获得了大丰收。这种虫过去也曾有过，当地人称为傍不肯。



#### 442. A Clove-Like Lychee

In Fujian there is a new variety of lychee whose seed is as small as a clove and whose pulp is succulent and sweet. The local people plant lychee trees of this kind by using a special method. First, they select saplings and remove their main roots. Then they burn the root with fire before planting them. This being done, they use a big stone to block the growth of its main root, allowing only the side roots to grow. Hence the seed of such lychee is made small and is not able to sprout when being sown in the soil. This is just like the castrated animals that can put on more flesh, but can no longer produce offsprings.

#### 443. Calosoma Chinese

During Yuanfeng period of the reign of Emperor Shenzong, armyworms appeared in areas around Qingzhou, which endangered the growth of the autumn crops. Meanwhile a kind of insect looking like a mole cricket in the soil also made its appearance. And the ground was covered with thousands of these insects with claws beside their mouths. When meeting armyworms, they would immediately fight with them with their claws and bite them into two halves. Within a period of ten-plus days all the armyworms were killed and local people had a bumper harvest that year. This kind of insect had appeared before, which was calosoma Chinese. Local people called it "*bangbuken*."



## 444. 咻 漱

### 【原文】

养鹰鹞者，其类相语谓之咻漱。咻音以麦反。三馆书有《咻漱》三卷，皆养鹰鹞法度，具其医疗之术。

### 【译文】

驯养鹰、雕一类猛禽的人，把呼唤它们的叫声称为咻漱。三馆藏书中有《咻漱》三卷，讲的都是驯养鹰、雕之类猛禽的方法，并记载了治疗它们疾病的技术。

## 445. 芋梗疗蜂螫

### 【原文】

处士刘易隐居于屋山，尝于斋中见一大蜂罾于蛛网，蛛搏之，为蜂所螫坠地。俄顷，蛛鼓腹欲裂，徐行入草，蛛啮芋梗微破，以疮就啮处磨之良久，腹渐消，轻躁如故。自后人有为蜂螫者，揉芋梗傅之则愈。

### 【译文】

处士刘易隐居在王屋山时，曾在房间里见到一只大蜂被蛛网挂住，蜘蛛去捕捉它，遭到蜂的螫刺掉下地来。不一会，蜘蛛肚子肿胀得像要裂开一样，它慢慢爬入草丛，把芋梗的外皮稍微咬破点，将疮口在芋梗被咬破的地方磨蹭了很久，肚子渐渐消肿，像过去那样灵便轻快。从此以后，人们被蜂螫刺了，揉搓芋梗敷上去就好了。



#### 444. *Yingshu*

People who raise and train birds of prey such as eagles and vultures call the language to train birds “*yingshu*.” Among the book collection in the three imperial libraries there is a three-volume book entitled *Yingshu*, which teaches people ways of raising and training eagles and vultures. In addition ways of curing their diseases are also recorded in the book.

#### 445. Taro Stem Cures Stings by Wasps

When Liu Yi, a hermit, lived in seclusion in Mount Wangwu, one day he saw in his room a big wasp trapped by a cobweb. The spider tried to catch the wasp, but it fell down to the ground after being stung. Soon its belly swelled so badly that it seemed as if it would crack open at any moment. Slowly the spider crawled into the grass and bit off the skin of the stem of a taro. Then it rubbed its wound on the broken taro stem for a long period and gradually its belly returned back to normal. In such a way the spider regained its health and agility. Since then local people also made use of the taro stem to cure the stings by wasps or bees.





## 446. 南北异嗜

### 【原文】

宋明帝好食蜜渍鲙鲙，一食数升。鲙鲙乃今之乌贼肠也，如何以蜜渍食之？大业中，吴郡贡蜜蟹二千头，蜜拥剑四瓮。又何胤嗜糖蟹。大抵南人嗜咸，北人嗜甘。鱼蟹加糖蜜，盖便于北俗也。如今之北方人喜用麻油煎物，不问何物皆用油煎。庆历中群学士会于玉堂，使人置得生蛤蜊一簞，令饗人烹之。久且不至，客讶之，使人检视，则曰：“煎之已焦黑而尚未烂。”坐客莫不大笑。予尝过亲家设馔，有油煎法鱼，鳞鬣虬然，无下箸处，主人则捧而横啮，终不能咀嚼而罢。

### 【译文】

宋明帝喜欢吃蜜渍鲙鲙，一顿要吃好几升。鲙鲙就是现在的乌贼鱼肠子，怎么能蜜渍起来吃呢？隋大业年间，吴郡上贡蜜蟹二千只、蜜渍的蜃蜃四坛。又有梁代的何胤喜欢吃糖蟹。大体上说南方人喜欢吃咸，北方人喜欢吃甜。鱼蟹加糖蜜来渍制，大概是为了迎合北方的口味。就好比现在的北方人喜欢用麻油煎东西，不论什么食物都用油煎。庆历年间翰林学士们在玉堂聚会，派人买来一筐生蛤蜊，叫厨师去烹制。过了很长时间不见端出来，学士们感到很奇怪，派人去察看，厨师回报说：“已经煎成了焦黑色还没有烂熟。”学士们无不捧腹大笑。我曾到姻亲家中吃饭，有一味油煎腌鱼，鳞片、鳃鳍被煎得翻卷起来，无法下箸食用，主人索性用手拿起鱼来横着咬啮，也终于因难以咀嚼而作罢。



#### 446. People Living in Different Places Have Different Tastes

Emperor Mingdi of the state of Song in Southern Dynasties liked eating fish intestines preserved in sugar. He used to eat several *sheng* of such food at each meal. Actually this kind of food is the intestines of cuttlefish. How could it be preserved in sugar and be eaten? During Daye period of the reign of Emperor Yangdi of the Sui Dynasty (605-17) the prefecture of Wu presented to the emperor 2,000 crabs and four jars of small crabs that had all been preserved in sugar. He Yin, a scholar of the state of Liang in Southern Dynasties, was fond of sugared crabs. Generally people living in the south like salty food while those living in the north like sweet food. It is probably for the purpose of catering to the taste of the northern people that fish and crabs are preserved in sugar or honey. People in the north like to have their food fried in sesame oil, no matter what food it is. During Qingli period of the reign of Emperor Renzong, some imperial scholars gathered in the Yutang Hall. They sent someone to buy a basket of clams and ordered the chef to cook them. After a long period, the clams were still not served. Feeling a bit puzzled, they sent a man to the kitchen to make an inquiry. The chef reported to them, saying, "The clams are still not thoroughly cooked though I have burned them black." Hearing this, they all burst into laughter. One day I had a meal in the house of one of my relatives by marriage. A dish of salted fish that had been fried in oil was served. The scales, gills and fins of the fish had all been curled up as a result of deep frying, yet it was difficult to eat them with chopsticks. Holding up the fish in his hands, the host simply bit it horizontally. Finally he had to quit because he found it hard for him to chew it in the mouth.



## 447. 乌脚溪

### 【原文】

漳州界有一水号乌脚溪，涉者足皆如墨，数十里间水皆不可饮，饮皆病瘴，行人皆载水自随。梅龙图公仪宦州县时，沿牒至漳州，素多病，预忧瘴疠为害，至乌脚溪，使数人肩荷之，以物蒙身，恐为毒水所沾。兢惕过甚，睚眦矍铄，忽坠水中，至于没顶，乃出之，举体黑如昆仑，自谓必死，然自此宿病尽除，顿觉康健，无复昔之羸瘵，又不知何也。

### 【译文】

漳州境内有一条河称为乌脚溪，蹚过水的人脚都像墨一样黑，方圆几十里内的水都不能饮用，喝下去都会闹肚子，过往行人都自己随身带着水。龙图阁字士梅孳在川县当官时，曾途经漳州，他本来就多病，早就担心当地瘴疠之气的侵害，到了乌脚溪，就让几个人抬着他，并用东西蒙住身体，恐怕被有毒的溪水沾上。因为戒备、担心太过头了，仰眼朝天地摸索着过河，一不小心梅孳就掉入了水中，水差一点没过头顶，众人把他拖起来，他的全身黑得像昆仑奴，自己以为肯定没命了，不料从此旧病都没有了，顿时觉得身体康健，再也没有往日病恹恹的样子，这又不知道是怎么回事。

## 448. 北岳恒山

### 【原文】

北岳恒山，今谓之大茂山者是也，半属契丹，以大茂山分脊为界。岳祠旧在山下，石晋之后稍迁近里，今其地谓之神棚。今祠乃在曲阳，祠北有望岳亭，新晴气清则望见大茂。祠中多唐人故碑，殿前一亭中有李克用

### 【译文】

北岳恒山，就是现在称为大茂山的那座山，它一半属契丹，以大茂山的山脊为分界。岳神祠原先在山脚下，石晋以后稍往南迁了一点，现在那地方称为神棚。现在的岳神祠在曲阳，祠的北面有望岳亭，遇到天气刚刚放晴的清朗之时能望见大茂山。祠中有很多唐人的碑刻，大殿前的



#### 447. A Magic Stream

In Zhangzhou there is a stream called “Wujiao Stream,” meaning this is the stream that will blacken people’s feet if they wade across it. The water within a radius of tens of *li* is not drinkable. Those who drink the water in it will all have loose bowels. So the passers-by have to carry water all by themselves when crossing the stream. Mei Zhi, academician of the Longtu Royal Library, was once a county magistrate. When he passed by Zhangzhou, he had to cross the stream. Being an ailing man, he was worried about being harmed. When he arrived at “Wujiao Stream,” he had several men carry him on their shoulders and had his body fully covered lest he may get wet with the poisonous water. Because of too much caution and tension, the men groped across the stream with their eyes looking up at the sky. As a result, Mei suddenly fell into the water and his head was almost soaked in it. When he was pulled out from the water, his whole body turned black just as a black slave from the islands in the South Pacific Ocean. Mei thought that he would die. Unexpectedly since then his chronic illness was gone and he was fit as a fiddle, looking quite healthy. Nobody could give an explanation to it.

#### 448. Mount Hengshan in the North

Mount Hengshan in the North is today’s Damao Mountain. Half of it belongs to the Qidan ethnic minority with the mountain ridge as the boundary. Originally located at the foot of the mountain, the Temple of the Mountain God was later moved a bit to the south after the establishment of the state of Later Jin during the Five Dynasties and it is now the Hut of the Mountain God. Today’s Temple of the Mountain God is located in Quyang and the Mountain-Viewing Pavilion is erected to its north. On a clear day the Damao Mountain is visible. Inside the temple there are many stone tablets carved by people in the Tang Dynasty. Li Keyong’s inscription is found in a pavilion in front of the central hall. “Leading



### 【原文】

题名云：“太原河东节度使李克用亲领步骑五十万，问罪幽陵，回师自飞狐路即归雁门。”今飞狐路在大茂之西，自银冶寨北出倒马关度虜界，却自石门子、冷水铺入瓶形、梅回两寨之间至代州。今此路已不通，唯北寨西出承天阁路可至河东，然路极峭狭。太平兴国中，车驾自太原移幸恒山乃由土门路，至今有行宫在。

### 【译文】

一个亭子里有李克用的题名称：“太原河东节度使李克用亲率步骑五十万，问罪幽陵，回师自飞狐路即归雁门。”现在的飞狐路在大茂山以西，以银冶寨北出倒马关经契丹地界，再转从石门子、冷水铺经瓶形、梅回两寨之间进入代州。现在这条路已不通，只有从北寨西出经承天军寨的山路可到达河东，但道路极其峻峭狭窄。太平兴国年间，皇上从太原移往恒山走的是土门通路，直到现在还有行宫在那里。

## 449. 展海子为稻田

### 【原文】

镇阳池苑之盛冠于诸镇，乃王镒时海子园也。镒尝馆李正威于此，亭馆尚是旧物，皆甚壮丽。镇人喜大言，矜大其池，谓之潭园，盖不知昔尝谓之海子矣。中山人常好与镇人相雌雄，中山城北园中亦有大池，遂谓之海子，以压镇之潭园。予熙宁中奉使镇定，时薛师政为定帅，乃与之同议，

### 【译文】

镇州真定池沼园林的兴盛，在附近各州中居于首位，那本是王镒时的海子园。王镒曾客居李正威于此，现在的亭台楼阁还是当年的建筑，都很壮丽。镇州人喜欢说大话，夸耀吹嘘这个池子，把它叫做潭园，大概不知道它过去曾经被称为海子。定州人常常喜欢和镇州人争高低，定州城北园中也有个大池沼，便把它称为海子，以此来盖过镇州的潭园。我在熙宁年间曾担任察访使到过镇定一带，当时薛向任定州的地方长官，就和他共同商议，



an army of 500,000 soldiers, Li Keyong, the military commander and chief administrator in Taiyuan, launched an attack against Youzhou. To bring back his troops, he led the army to walk along Feihu Route and arrived at Yanmen.” Today’s Feihu Route is located to the west of the Damao Mountain. It starts from the Yinye Pass, leads to the Daoma Fortress in the north and goes through the territory of the Qidan ethnic minority. Then it turns to Shimenzi and Lengshuipu before reaching Daizhou by crossing the area between the Pingxing Pass and the Meihui Pass. However, this route is blocked. One can reach the east of the Yellow River only by departing from the west of the North Pass and going along the mountain path beside the Chengtian Pass, which is indeed very narrow and steep. During Taipingxingguo period of the reign of Emperor Taizong, the emperor took Tumen Route when going from Taiyuan to Mount Hengshan. Till now the temporary imperial abode still stands there intact.

#### 449. Turning Haizi Pond into Rice Paddies

The beauty of the pond and garden in Zhenzhou ranks No.1 among different cities nearby. When Wang Rong was ruling this place, the garden was called “haizi pond.” Li Zhengwei once lived in this garden as a guest. The pavilions and buildings remain intact and still look very attractive and magnificent. People in Zhenzhou are fond of talking big. They often overstate the beauty of this pond, calling it “the Tanyuan Garden,” as they probably do not know that it was called “Haizi” in the past. People in Dingzhou like to compete with their counterparts in Zhenzhou. They also have a big pond in a garden in the north of the city and they call it “Haizi Pond” in order to surpass the fame of Tanyuan Garden in Zhenzhou. When I served as an envoy to Zhenzhou and Dingzhou during Xining period of the reign of Emperor Shenzong, I made an inspection tour around regions near these two cities. At that time Xue Xiang was the prefect of Dingzhou. I discussed with him the possibility of expanding Haizi Pond and channeling

### 【原文】

展海子直抵西城中山丁冢，悉为稻田，引新河水注之，清波瀾漫数里，颇类汀乡矣。

### 【译文】

把海子一直扩展到城西的中山王墓地，并全部改为稻田，引新河的水注入其中，清澈的水波荡漾于方圆数里之间，颇类似于江南水乡的样子。



water into the field near the graveyard of Duke of Zhongshan in the west of the city so as to turn the whole area into rice paddies. He agreed and water was drawn from the Xinhe River into this area. As a result, within a radius of several *li* clear water rippled and twinkled, which looked quite like the scene in areas south of the Yangtze River.







卷二十五·杂志二

## 450. 枳首蛇

### 【原文】

宣州宁国县多枳首蛇，其长盈尺，黑鳞白章，两首文彩同，但一首逆鳞耳。人家庭槛间动有数十回穴，略如蚯蚓。

### 【译文】

宣州宁国县多有枳首蛇，它长约一尺多，黑鳞白纹，两个头的斑纹和色彩相同，只是有一个头长在尾部。在民家的庭院、门槛间常常有几十条同处一穴，有点像蚯蚓一样。

## 451. 天蛇

### 【原文】

太子中允关杞曾提举广南西路常平仓，行部邕管，一吏人为虫所毒，举身溃烂。有一医言能治，呼使视之，曰：“此为大蛇所螫，疾已深，不可为也。”乃以药傅其创，有肿起处以钳拔之，有物如蛇，凡取十余条而疾不起。又，予家祖莹在钱塘西溪，尝有一田家忽病癩，通身溃烂，号呼欲绝。

### 【译文】

太子中允关杞曾担任广南西路常平仓的提举官，在巡视管下邕州辖区时，有一名吏员遭到虫子的毒害，全身溃烂。有位医生说有本领医治，便叫他来诊视，他说：“这是被天蛇所螫咬，病症已很深，无法救治了。”于是用药敷在溃烂处，有肿起的地方就用钳子镊拔，钳出像蛇一样的东西来，共取出十多条但还是病死了。此外，我家的祖坟在钱塘西溪，曾有一个农民忽然得了癩病，全身溃烂，哀叫得死去活来。西溪寺的和尚知道这种病，



## Section Twenty-Five Miscellanies (2)

### 450. Two-Headed Snake

In Ningguo County of Xuanzhou there are many two-headed snakes that are over one *chi* long with black scales and white stripes. The color and stripe of their two heads are alike except that one of them grows out of its tail. Normally tens of them live in the same cave in the courtyards or thresholds of local residents' houses and they look somewhat like earthworms.

### 451. The Snake from Heaven

Guan Qi, chief advisor of the crown prince, was in charge of relief grain in the west Guangnan region. When he made an inspection tour in Yongzhou, one of the officials was bitten by an insect and his whole body was soon ulcerated. A doctor was said to be able to cure this disease, who then was sent for. After making the diagnosis, the doctor said, "This man was bitten by the snake from heaven. He is severely injured. I cannot cure him of his disease." Having said so, he applied some medicine to the wound and used a pair of pincers to pluck out ten-odd snake-like insects from the swellings, but the man still died in the end. In my ancestral home Xixi of Qiantang a local farmer was said to be afflicted with leprosy. As his whole body was ulcerated, the man wailed day and night. A monk in Xixi Buddhist Temple knew this disease



### 【原文】

西溪寺僧识之，曰：“此天蛇毒耳，非癩也。”取木皮煮汁一斗许，令其恣饮，初日疾减半，两三日顿愈。验其木，乃今之秦皮也，然不知天蛇何物。或云草间黄花蜘蛛是也，人遭其螫仍为露水所濡，乃成此疾，露涉者亦当戒也。

### 【译文】

说：“这是天蛇的毒害，不是癩病。”取来树皮煮了一斗多汁，让他尽量饮用，第一天病症减轻了一半，两三天后就痊愈了。察看那种树皮，就是现在的秦树皮，但不知道天蛇是什么东西。有人说就是草丛间的黄花蜘蛛，人被它螫咬后再被露水沾濡，就会得这种病，在带露水的草丛中行走的人也应当注意。

## 452. 輿棺随使臣

### 【原文】

天圣中，侍御史知杂事章频使辽，死于虏中，虏中无棺，椁輿至范阳方就殓。自后辽人常造数漆棺，以银饰之，每有使人入境则载以随行，至今为例。

### 【译文】

天圣年间，侍御史知杂事章频出使辽国，死在辽国境内，辽人没有棺材，把尸体装运到范阳才安放进棺。从此以后，辽人经常准备了几口漆好的棺材，用银装饰四周，每当有使者入境就用车装着跟在后面，到现在还沿袭为成例。



and said, "This is caused by the snake from heaven. It is not leprosy." Then he cooked over one *dou* of the bark juice, and asked the farmer to drink as much as he could. The next day the man's disease was alleviated by half. Two or three days later he was fully recovered. Later we checked the bark and found that it was the outer covering of the tree called Chinese ashes. However, nobody knew what the snake from heaven was. Someone said that the snake from heaven was actually the grass spider, the most poisonous spider of all. If a man is bitten by such a spider and gets wet with dews, he will contract such a disease. Therefore people should be careful when walking in thick growth of dewy grass.

#### 452. Coffin Follows Envoy

During Tiansheng period of the reign of Emperor Renzong, Zhang Pin, Vice Discipline Inspector, visited the state of Liao as the emperor's special envoy and died there. As they did not have any coffin, people in the state of Liao had to carry Zhang's body to Fanyang where coffins were available. Since then people in the state of Liao made several coffins and had them painted and ornamented with silver on the four sides. Whenever an envoy from the Song Dynasty arrived, a coffin would be loaded on a cart to follow him, which has become a convention and is still practiced as before.



## 453. 西夏事略

### 【原文】

景祐中，党项首领赵德明卒，其子元昊嗣立，朝廷遣郎官杨告入蕃吊祭。告至其国中，元昊迁延遥立，屡促之然后至前受诏，及拜起，顾其左右曰：“先皇大错！有国如此而乃臣属于人。”既而飨告于厅，其东屋后若千百人锻声，告阴知其有异志，还朝秘不敢言，未几，元昊果叛。其徒遇乞先创造蕃书，独居一楼上，累年方成，至是献之，元昊乃改元，制衣冠礼乐，下令国中悉用蕃书、胡礼，自称大夏。朝廷兴师问罪，弥岁，虜之战士益少，而旧臣宿将如刚浪陵遇、野利辈多以事诛，元昊力孤，复奉表称蕃，朝廷因赦之，许其自新，元昊乃更称兀卒曩霄。庆历中，契丹

### 【译文】

景祐年间，党项首领赵德明去世，他的儿子元昊继位，朝廷派郎官杨告到党项去吊唁致祭。杨告到了那儿，元昊态度迟疑站得远远的，经再三催促才到杨告面前接受诏书，行礼之后，元昊环视他的臣僚，说：“父皇大大地错了！有这样的部众却去向别人称臣。”仪式结束后在厅堂上宴请杨告，厅堂东屋后有好像千百人打铁的声音，杨告心中已明白元昊有叛逆的念头，回到朝廷后却隐瞒消息不敢向上报告，不久，元昊果然反叛了。他的部属遇乞事先创制了文字，独自一人住在楼上，将近一年方才制成，到这时献给了元昊，于是元昊就改换年号，制定了服饰礼乐制度，下令国中都使用自己的文字和礼仪，自称大夏国。朝廷调派军队前去问罪，仗打了将近一年，西夏的士兵越来越少，而旧臣老将如刚浪陵、遇乞等都因故遭到杀害，元昊感到力量不足，于是再次送上文书表示臣服，朝廷因而赦免了他，允许他自新，元昊于是改称兀卒曩霄。庆历年间，



### 453. Affairs about the State of West Xia

During Jingyou period of the reign of Emperor Renzong, Zhao Deming, leader of the Dangxiang ethnic minority died and his son Yuanhao succeeded to the throne. Yang Gao, Vice Minister of the Board of Civil Service, was sent by the court to offer condolences on behalf of the emperor. After Yang arrived, Yuanhao stood far away from him, hesitating, not knowing whether or not he should meet this envoy. It was not until after he had been urged for several times that he knelt in front of Yang to receive the imperial edict. When he stood up, Yuanhao looked around and said to his subordinates, "My father, the late king, was absolutely wrong! He had such excellent subordinates. Why did he acknowledge allegiance to others?" A banquet was held in honor of Yang after the funeral ceremony was over while sounds of thousands of people striking iron behind the east hall were vaguely audible. Yang became aware that Yuanhao would raise a rebellion, but he concealed the information and dared not report it to the emperor after he returned from the state of West Xia. Soon Yuanhao started a rebellion. And prior to that, Yuqi, a subordinate of Yuanhao, had created a language for his people. Yuqi had lived alone in a building for about one year before accomplishing the task. He presented the language he invented to Yuanhao at the time of rebellion. Later Yuanhao changed the reign title and stipulated regulations for clothing, protocols and music in the country. And he called his country "the state of Great Xia" and ordered people in this country to use the new language and to stick to new protocols. Emperor Renzong moved troops to crack the rebellion and the war lasted for about one year. The number of the soldiers in the state of West Xia decreased by and by while many senior officials and generals such as Ganglanglin and Yuqi were all killed. Feeling not able to rival the Song Dynasty any longer, Yuanhao presented a memorial, acknowledging his subjugation to Emperor Renzong. As a result, the emperor pardoned him and allowed him to correct his mistakes. Thereafter Yuanhao changed his reign title to Wuzu Nangxiao. During Qingli period of the reign of Emperor Renzong, the Qidan ethnic



### 【原文】

举兵讨元昊，元昊与之战，屡胜而契丹至者日益加众，元昊望之大骇曰：“何如此众也！”乃使人行成，退数十里以避之，契丹不许，引兵压西师阵，元昊又为之退舍，如是者三，凡退百余里，每退必尽焚其草莱，契丹之马无所食，因其退乃许平。元昊迁延数日以老北师，契丹马益病，亟发军攻之，大败契丹于金肃城，获其伪乘舆、器服，子婿、近臣数十人而还。先是，元昊后房生一子，口宁令受。宁令者，华言大王也。其后又纳没臧讹咙之妹，生谅祚而爱之。宁令受之母恚忌，欲除没臧氏，授戈于宁令受使图之。宁令受间入元昊之室，卒与元昊遇，遂刺之，不殊而走，诸大佐没臧讹咙辈仆宁令受之。明日，元昊死，立谅祚，而舅讹咙相之。有梁氏者，其先中国人，为讹咙子妇，谅祚私焉，日视事于国，夜则从诸没臧氏。

### 【译文】

契丹派兵讨伐元昊，元昊和他们作战，虽然打了好几次胜仗但契丹到来的部队却越来越多，元昊见到了大为惊恐地说：“怎么会有这么多的人啊！”于是就派人去求和，并撤退几十里躲避契丹的军队，契丹不同意议和，派部队进逼西夏的阵地，元昊又因此而退避三十里，这样反复三次，元昊撤退了一百多里，每次撤退都焚毁了牧草，契丹的马匹没有草吃，于是就趁元昊撤退之机允许议和。元昊拖延了好几天以消耗契丹军队，使契丹马匹的食料更加困难，然后抓紧时机派部队发动攻击，在全肃城大败契丹军队，缴获了他们皇帝的座车和御用器物，并俘虏了契丹的帝婿等数十名近臣。先前，元昊的妻子曾生了一个儿子，名叫宁令受。宁令，就是他们所说的大王。后来元昊又娶了没臧讹咙的妹妹，生下了谅祚并受到元昊的宠爱。宁令受的母亲既怨恨又嫉忌，想除掉没臧氏，于是就把兵器交给宁令受指使他去下手。宁令受找机会进入了元昊的屋子，忽然遇上了元昊，于是就行刺元昊，没有成功而逃跑，没臧讹咙等大臣们攻击宁令受并把他杀死了。次日，元昊去世，谅祚被拥立为王，由谅祚的舅舅讹咙辅佐他。有个梁氏，其祖先是中原人，讹咙的儿子娶她为妻，谅祚与她私通，白天在朝堂上处理政务，晚上就和这位没臧家的媳妇混在一起。



minority attacked Yuanhao and the war broke out again. Though Yuanhao had achieved victories in several battles, the number of soldiers of the Qidan ethnic minority increased day by day. Seeing this, Yuanhao was scared and said, "How can they have so many soldiers?" Yuanhao began to seek a ceasefire and withdrew his army tens of *li* to evade the Qidan troops. Not agreeing on a ceasefire, the Qidan troops pressed on towards the position of the army of the state of West Xia. Yuanhao had to withdraw another 30 *li*. Such a withdrawal repeated three times and totally Yuanhao withdrew over 100 *li*. Each time when he withdrew, he would burn all the forage grass. As they had no more grass for their horses, the Qidan troops took the opportunity of Yuanhao's withdrawal and consented to a ceasefire. This time Yuanhao did not agree to a ceasefire immediately. He delayed it for several days in order to further drain the strength of the Qidan troops, which made the supply of the forage grass for their horses even more difficult. Then Yuanhao launched an attack and utterly defeated the Qidan troops in the city of Jinsu. He captured the imperial carriage and many other utensils used by the king of the Qidan people and held captive many top-ranking officials including the son-in-law of the king of Qidan. Before the war with the Qidan ethnic minority, the wife of Yuanhao gave birth to a son called "Ningling Shou." Ningling was "great king" in their language. Later Yuanhao took the younger sister of Mozang Emang as his concubine who gave birth to a son called "Liangzuo." Yuanhao was very fond of this son. Knowing this, the mother of Ningling Shou was very envious and resentful. She gave weapons to Ningling Shou, asking him to kill the younger sister of Mozang Emang. Ningling managed to enter the bedroom of Yuanhao, but unfortunately the person he met was Yuanhao himself. Then Ningling Shou decided to assassinate Yuanhao instead, but he failed. Top-ranking officials such as Mozang Emang attacked him and killed him in the end. The next day Yuanhao died. Liangzuo succeeded to the throne with the support of his uncle Emang. The son of Emang married a girl called Liang whose ancestors were the Han people. Liangzuo committed adultery with her. Dealing with state affairs in the palace in the daytime, he slept with the daughter-





### 【原文】

讹咙恣甚，谋伏甲梁氏之宫，须其入以杀之。梁氏私以告谅祚，乃使召讹咙，执于内室。没臧，强宗也，子弟族人在外者八十余人，悉诛之，夷其宗。以梁氏为妻，又命其弟乞埋为家相，许其世袭。谅祚凶忍，好为乱，治平中遂举兵犯庆州大顺城。谅祚乘骆马，张黄屋，自出督战，陴者弘弩射之中，乃解围去。创甚，驰入一佛祠。有牧牛儿不得出，惧伏佛座下，见其脱靴，血漉于踝，使人裹创舁载而去。至其国死，子秉常立，而梁氏自主国事。梁乞埋死，其子移逋继之，谓之没宁令。没宁令者，华言天大王也。秉常之世，执国政者有嵬名浪遇，元昊之弟也，最老于军事，以不附诸梁迁下治而死，存者三人，移逋以世袭居长契，次曰都罗马尾，又次曰关萌讹，略知书，私侍梁氏。移逋、萌讹皆以昵幸进，唯马尾粗有战功，然皆庸才。秉常荒辱，

### 【译文】

讹咙很怨恨，打算在梁氏的房间里埋伏武士，等谅祚一来就杀死他。梁氏私下把这事告诉了谅祚，让谅祚召见讹咙，在家里把他抓了起来。没臧是西夏有势力的大族，讹咙的亲属在宫外还有八十多人，都被谅祚杀死，并灭掉了他这一族。谅祚正式以梁氏为妻子，又任命她的弟弟乞埋为家相，准许他世袭。谅祚凶狠残忍，喜欢挑起事端，治平年间派兵侵犯庆川大顺城。谅祚乘坐马车，张着黄色的车盖，亲自出阵督战，守城的士兵发箭射中了他，西夏军才解围撤退。谅祚伤得很厉害，跑进了一座庙宇。有个放牛的孩子来不及跑出来，吓得躲在佛座下面，亲眼看到他脱去靴子，脚踝上沾满了血迹，被随从包好伤口抬着走了。谅祚回去之后就死了，他的儿子秉常继承王位，由太后梁氏主持国政。梁乞埋死后，由他的儿子移逋承袭官职，称为没宁令。没宁令，就是他们所说的天大王。秉常当政时，执掌国政的还有嵬名浪遇，他是元昊的弟弟，带兵打仗很有经验，因为不肯听命于梁氏一伙被迁到偏僻的地方而死去，剩下来的大臣有三个，移逋因为世袭而居住在长契，其次是都罗马尾，还有一个是关萌讹，识一点字，私下侍奉梁氏。移逋、萌讹都因为亲近而得到信用，只有马尾有些战功，但都是庸才。秉常无才能而又软弱，



in-law of Mozang Emang at night. Being resentful of their adultery, Emang planned to arrange soldiers in the bedroom of Liang and kill Liangzuo when he arrived. However Liang told Emang's plan to Liangzuo and asked him to arrest Emang by pretending to summon him. Mozang Emang's family was very powerful in the state of West Xia and over eighty of his family members were important officials outside the court. All of them were killed by Liangzuo and the whole clan was massacred. After that Liangzuo took Liang to wife, nominated her younger brother Qimai as the prime minister and allowed this post to be hereditary to his descendants. Cruel and fiendish, Liangzuo liked to provoke incidents. During Zhiping period of the reign of Emperor Yingzong, he sent troops to attack Dashun of Qingzhou. Sitting on a carriage with a yellow canopy, Liangzuo came to the front to monitor his troops. It was not until he had been shot with an arrow by the defending soldiers that his troops began to retreat. Seriously wounded, Liangzuo ran into a temple. A cowboy happened to be there. Being unable to run out, the boy hid himself under the statue of Buddha, trembling with fear. He saw with his own eyes that Liangzuo's ankle was stained with blood when he removed one of his boots. After his subordinates bandaged his wound, Liangzuo was carried away and he died soon after he returned. His son Bingchang succeeded to the throne and the Queen, Liang, was in charge of state affairs. After Liang Qimai's death, his son Yifu took the post and was called "Mei Ningling," which meant Great King of Heaven. During the reign of Bingchang, Weiming Langyu was one of the high-ranking officials, who was the younger brother of Yuanhao and had rich experience in the warfare. However, because he was not willing to obey Liang, the Queen, and her subordinates, he went in exile in remote regions and died there. Only three high-ranking officials were left. One was Yifu, who lived in Changqi because he was hereditary to the post. The other was Duluo Mawei and the last one was Guan Meng'e, who could read a little and his job was to serve Liang in private. Both Yifu and Meng'e got their posts because of maintaining close relations with Liang while Mawei won his post by some military achievements. However, all of them were men of mediocrity. Bingchang was weak and



### 【原文】

梁氏自主兵，不以属其子。秉常不得志，素慕中国。有李青者，本秦人，亡虏中，秉常昵之，因说秉常以河南归朝廷，其谋泄，青为梁氏所诛而秉常废。

### 【译文】

梁氏自己掌握军队，不把它们交给儿子。秉常不能随心所欲，一直很仰慕中原。有个叫李青的人，本来是陕西人，逃亡到西夏，秉常很亲近他，李青趁机劝说秉常把河套还给朝廷，这件事泄露了，李青被梁氏杀害而秉常则被废黜。

## 454. 建 茶

### 【原文】

古人论茶，唯言阳羨、顾渚、天柱、蒙顶之类，都未言建溪。然唐人重申茶粘黑者，则已近乎建饼矣。建茶皆乔木，吴、蜀、淮南唯丛茭而已，品自居下。建茶胜处曰郝源、曾坑，其间又岔根、山顶二品尤胜，李氏时号为北苑，置使领之。

### 【译文】

古人谈论茶叶，只提到阳羨、顾渚、天柱、蒙顶之类，都没有说到建溪。然而唐人所看重的粘黑串茶，已接近于建饼茶了。建溪的茶树都是乔木，江浙、四川、淮南只有像丛生茭白一样的茶树而已，品级自然在建茶之下。建茶的著名产地是郝源与曾坑，其中岔根、山顶这两个品种尤其出色，南唐时称之为北苑，曾设置官员掌管。



incompetent, so Liang took the command of the army and would not transfer the commanding power to her son. Unable to follow his own inclinations, Bingchang longed to go the Central Plains where the people of Han lived. He had a close relation with Li Qing, who was a man from Shaanxi and was living in the state of West Xia in exile. Knowing Bingchang's wish, Li advised him to return Hetao area to the Song Dynasty. Unfortunately their secret plan was leaked. Li was killed by Liang and Bingchang was dethroned.

#### 454. Jianxi Tea

When ancient people talked about tea of superior quality, they often referred to tea from Yangxian, Guzhu, Tianzhu and Mengding while the tea from Jianxi was ignored. However, people of the Tang Dynasty loved the stringed black tea cakes, which were similar to the cake-shaped tea from Jianxi. The tea trees planted in Jianxi are arbors while those grown in Jiangzhe, Sichuan and Huainan are shrubs shaped like wild rice. Therefore the quality of the tea produced in those regions is certainly lower than that of Jianxi Tea. Haoyuan and Zengkeng are the famous manufacturing bases of Jianxi Tea, of which two types of tea called "Chagen" and "Shanding" are of the best quality. During Later Tang Dynasty, the tea manufacturing bases around the Jianxi River Basin were called "the Northern Garden" and an administrative organization was installed to take charge of the related affairs.



## 455. 胆矾炼铜

### 【原文】

信州铅山县有苦泉，流以为涧，挹其水熬之则成胆矾，烹胆矾则成铜，熬胆矾铁釜久之亦化为铜。水能为铜，物之变化固不可测。按《黄帝素问》有天五行、地五行，土之气在天为湿，土能生金石，湿亦能生金石，此其验也。又，石穴中水所滴皆为钟乳、殷孽，春、秋分时汲井泉则结石花，大卤之下则生阴精石，皆湿之所化也。如木之气在天为风，木能生火，风亦能生火，盖五行之性也。

### 【译文】

信州铅山县有苦泉，水流出来成为小溪，舀出它的水来煎熬就会生成胆矾，加进铁料烹煮就成为铜，熬胆矾的铁锅用久了也变成了铜的。水能生成铜，物质的变化真是不可推测。据《黄帝素问》，有天五行、地五行，土气在天是湿，土能生出金石，湿气也能生出金石，上述现象就是这种说法的验证。此外，石洞中的水滴下来都成为钟乳、石笋，春分、秋分时打上来的井泉水会结出石花，卤水下能生成阴精石，都是湿气化成的。就像木气在天是风，木能生出火，风也能生出火，这原是五行的本性。

## 456. 古之节如虎符

### 【原文】

古之节如今之虎符，其用则有圭璋、龙虎之别，皆棨，“辅之英荡”是也，汉人所持节乃古之旄也。予在汉东得一玉琥，美玉而微红，酣酣

### 【译文】

古代的节就像现今的虎符，其形状则有圭璋、龙虎之别，都用匣子装着，即所谓“辅之英荡”，汉代人所用的节乃是古代的旄。我曾在汉水以东得到一个玉琥，玉质优良微带红色，色泽浓郁像醉后的肌肤，细腻



## 455. Extracting Copper from Blue Vitriol

There is a bitter spring in Qianshan County of Xinzhou and its water forms a small stream. If one scoops out the water from the stream and boils it, a blue crystalline substance called “blue vitriol” will take into shape. When iron is added into it and is heated, copper can be extracted. Even the iron cauldron would become copper-colored when blue vitriol is repeatedly heated in it for a long time. As the liquid can turn into copper, the change in the material is indeed unpredictable. According to *Yellow Emperor’s Canon of Medicine: Plain Conversation*, there are the five elements on earth\* and there is the movement of these five elements in heaven. When the damp vapor of the soil rises up into the air, it is wet. The soil can produce metal and stone. The damp vapor can produce metal and stone, too. The above-mentioned phenomenon verifies the validity of such a theory. In addition the dripping of water containing lime from the roof of a cave can form stalactites or stalagmites. The well water and spring water drawn from wells or springs on Spring Equinox or Autumn Equinox often form a layer of thin ice. Underneath the brine, crystalline gypsum is made. All these are related to damp vapor. Just as the smell of wood turns into wind in heaven, wood produces fire, so does the wind. That is the nature of the five essential elements.

### Translator’s note

\* The five elements are metal, wood, water, fire and earth, held by the ancients to compose the physical universe and later used in traditional Chinese medicine to explain various physiological and pathological phenomena

## 456. Tallies Used in Ancient Times Resemble Today’s Tiger Tallies

Tallies used in ancient times resembled today’s tiger tallies, but they varied in shape. Some of them looked like *gui* or *zhang*, which were two types of high-quality jade while others were simply called dragons and tigers. Usually these tallies were kept in boxes, which were described as “being protected in boxes with ornamental patterns.” The tallies used by people in the Han Dynasty were the ancient banners. I got a jade tiger in the east of the Hanshui River, which



### 【原文】

如醉肌，温润明洁，或云即玫瑰也。古人有以为币者，《春官》“以白琥礼西方”是也；有以为货者，《左传》“赐以玉琥二”是也；有以为瑞节者，“山国用虎节”是也。

### 【译文】

滋润而明亮洁净，有人说这就是玫瑰。古人有把它作为币的，即《周礼·春官》所谓的“以白琥礼西方”；有把它作为财物的，即《左传》所提到的“赐子冢子双琥”；有把它作为信符的，即《周礼·地官》所说的“山国用虎节”。

## 457. 验量地势

### 【原文】

国朝汴渠，发京畿辅郡三十余县夫岁一浚。祥符中，阁门祇候使臣谢德权领治京畿沟洫，权借浚汴夫，自尔后三岁一浚，始令京畿邑官皆兼沟洫河道，以为常职。久之，治沟洫之工渐弛，邑官徒带空名而汴渠有二十年不浚，岁岁堙淀。异时京师沟渠之水皆入汴，旧尚书省都堂壁记云“疏治八渠，南入汴水”是也。自汴流堙淀，京城东水门下至雍丘、襄邑，河底皆高出堤外平地一丈二尺余，自汴堤下瞰，民居如在深谷。熙宁中，议改疏洛水入汴。予尝因出使按行汴渠，自京师上善门量至泗州淮岸，

### 【译文】

本朝的汴渠，征调京都周围地区的三十万民工每年疏浚一次。大中祥符年间，阁门祇候使臣谢德权主管治理京都地区的沟渠，暂时借用疏浚汴渠的民工，那以后每年疏浚一次，首次让京都地区的地方官员都兼管沟渠及汴渠，并把这件事作为他们的日常职责。时间长了，治理沟渠的工作逐渐松懈，地方官员仅仅挂着兼管的空名，以至汴渠有二十年没有疏浚，年年淤积阻塞。过去京城沟渠的水都流入汴渠，旧时尚书省都堂的壁记说“疏治八渠，南入汴水”，就是指此。自从汴渠的水流淤积阻塞，从京城东水门一直到雍丘、襄邑，河底都高出堤外的平地有一丈二尺多，从汴堤上，往下看，民房就好像在深谷中一样。熙宁年间，议论另外导引洛水入汴渠。我曾因此受委派巡视、勘察汴渠，从京城上善门



was indeed high-quality jade, reddish in color and its surface looked like the skin of a drunken girl, smooth, delicate, bright and clean, and was called “rosy agate.” Some people regarded it as a gift. “The Spring Officer” of *Rites of Zhou* says: “A white jade tiger is presented to the god in the west.” Others took it for valuable property. *Zuozhuan* says: “Two jade tigers were given to the son of the scholar-official.” Some people even used it as a tally. “The Earth Officer” of *Rites of Zhou* says: “People in the mountains used the jade tigers as tallies.”

#### 457. Topography Measured

In the early period of the Song Dynasty, 300,000 laborers living in areas around the capital city were recruited to dredge the Bianshui River once every year. During Dazhongxiangfu period of the reign of Emperor Zhenzong, Xie Dequan, a low-ranking court officer, was authorized to manage the ditches around the capital city. He temporarily recruited the laborers engaged in dredging the Bianshui River to work for him. Since then the river was dredged once every three years,\* and the responsibility to manage the ditches was handed over to local officials in the areas around the capital city. However, with the passing of the time, the water control project was neglected. The Bianshui River was not dredged for twenty years and it was silted up every year. As a result, the water in the ditches of the capital city all flowed into the Bianshui River. Inscribed on the wall of the office hall of Shangshu were the following words: “Eight ditches have been dredged, which all flow south into the Bianshui River.” After the Bianshui River had been silted up, the riverbed from the Eastern Water Gate of the capital city to Yongqiu and Xiangyi remained 1.2 *zhang* higher than the ground outside the river embankment. Viewed from the embankment of the Bianshui River, civilian residences looked like lying in a deep ravine. During Xining period of the reign of Emperor Shenzong, the plan to channel the water from the Luoshui River into the Bianshui River was





### 【原文】

凡八百四十里一百三十步。地势，京师之地比泗州凡高十九丈四尺八寸六分，于京城东数里渠心穿井至三丈，方见旧底。验量地势，用水平、望尺、干尺量之，亦不能无小差。汴渠堤外皆是出土故沟，予因决沟水令相通，时为一堰节其水，候水平其上，渐浅涸则又为一堰，相齿如阶陞，乃量堰之上下水面相高下之数，会之乃得地势高下之实。

### 【译文】

测量到泗州的淮河边，共计八百四十里一百三十步。按地势，京都比泗州高出十九丈四尺八寸六分，在京都以东几里的渠中挖井到三丈深，方才见到原来的河底。测量地势，即使用水平、望尺、干尺来量度，也不能没有小误差。汴渠堤外都是取土留下的旧沟，我因而挖开沟让它们的积水相互连通，隔一段筑一道堰挡住水，让沟水与堰顶相平，在水流逐渐浅涸时再筑一道堰，一道道排列得像台阶一样，然后量度堰上下水面相差的数值，把它们加起来就得到地势高低的答案了。

## 458. 传 拜

### 【原文】

唐风俗，人在远或闺门间则使人传拜以为敬，本朝两浙仍有此俗。客至，欲致敬于闺闼，则立使人而拜之，使人入见所礼乃再拜致命，若有中外则答拜，使人出复拜客，客与之为礼如宾主。

### 【译文】

唐代风俗，人在外乡或内室门附近便派人传拜表示敬意，本朝两浙一带仍有这种习俗。客人来访，如想对女眷表示敬意，就指派使者而向其行礼，使者到内室见到所要致敬的对象便行礼传达敬意，如女眷与客人有亲戚关系则答拜还礼，使者出来再向客人行礼，客人向使者施礼拜揖就好像对待主人一样。



discussed. I was dispatched to make an inspection tour along the Bianshui River to measure the distance between Shangshan Gate of the capital city and the bank of the Huaishui River in Sizhou, which was about 840.5 *li*. According to the topography measured, the capital city was 19.486 *zhang* higher than the city of Sizhou. When digging a well in one of the ditches several *li* east of the capital city, the original riverbed was found after the well had been dug 3 *zhang* in depth. When the topography was measured, minor errors could not be avoided even if instruments such as water-leveling trough, sighting device and ruler with measuring marks were used. Outside the embankment of the Bianshui River, ditches formed as a result of earth-taking were everywhere. I ordered the local people to dig open these ditches so as to connect the water inside them. A dam was built at a certain distance to block the water to make the top of the dam level with the water. When the water was nearly dry, another dam was built. In this way dams were built and lined up like steps. After measuring the discrepancies between water levels and adding them up, I got the answer to the vertical deviation between the different sections of Bianshui River.

Translator's note:

\* Hu's modern Chinese version is incorrect here. Our translation is based on Shen Kuo's source text.

### 458. Conveying Greetings

In the Tang Dynasty, a man could ask someone to convey his greetings to another person if he was far away or near the inner rooms of his house. Such a convention still exists in Liangzhe region in our dynasty. If a guest arrives and wants to greet the womenfolk of the family, he will then send an agent to pay tribute to them. When the agent goes into the inner part of the house and sees the female members there, he will salute them on behalf of the guest. If the guest is a relative of the womenfolk, the host should repay a visit to him to express his thanks. Again an agent will be arranged to salute the guest. And the guest should salute the agent as if he were saluting the host.



## 459. 王君贶使契丹

### 【原文】

庆历中，王君贶使契丹。宴君贶于混融江，观钓鱼。临归，戎主置酒，谓君贶曰：“南北修好岁久，恨不得亲见南朝皇帝兄。托卿为传杯酒到南朝。”乃自起酌酒，容甚恭，亲授君贶举杯，又自鼓琵琶，上南朝皇帝千万岁寿。先是，戎主之弟宗元为燕土，有全燕之众，久畜异谋，戎主恐其阴附朝廷，故特效恭顺。宗元后卒以称乱诛。

### 【译文】

庆历年间，王君贶出使契丹。辽帝在混同江接待王君贶，请他观看钓鱼。回归之前，辽帝设酒宴，对王君贶说：“南北和好多年，恨不能亲自会见南朝的皇帝兄长，只能托你带一杯酒到南朝致意。”于是亲自起身倒酒，样子相当恭敬，并亲手把酒杯递给君贶举起，接着还自己亲弹琵琶，为南朝皇帝祝寿。原先，辽帝的弟弟宗元被封为燕王，统辖整个燕地的军民，早就有叛逆的阴谋，辽帝担心他暗中归附宋朝，所以特地表示恭敬。宗元后来终于因作乱而被镇压。

## 460. 潘阆狂放

### 【原文】

潘阆，字逍遥，咸平间有诗名，与钱易、许洞为友，狂放不羁。尝为诗曰“散拽禅师来蹴鞠，乱拖游女上鞦韆”，此其自序之实也。后坐卢多逊党亡命，捕迹甚急，阆乃变姓名，僧服入中条山，许洞密赠之诗曰：

### 【译文】

潘阆，字逍遥，在咸平年间以写诗闻名，与钱易、许洞是朋友，狂放不受拘束。他曾写诗称“散拽禅师来蹴鞠，乱拖游女上秋千”，这确是他自我写照。后来受到卢多逊一案的牵连而逃亡，官府追捕得很紧，他于是改变姓名，穿着僧人的衣服躲进了中条山，许洞暗中赠给他的诗说：



### 459. Wang Gongchen Visits the Qidan Ethnic Minority

During Qingli period of the reign of Emperor Renzong, Wang Gongchen served as the special envoy of the emperor and visited the state of Liao, which was established by the Qidan ethnic minority. The king of the state of Liao received Wang by the Huntong River and invited him to watch their unique way of catching fish in icy winter.\* Before Wang's return, the king held a farewell banquet and said the following words to him, "The south and north has been on good terms for many years. It is a great pity that I haven't yet met my brother, the emperor of your dynasty. I will entrust you to take a cup of wine to him to convey my best regards." With a respectful look, the king poured a cup of wine in person and gave it to Wang. He even played *pipa*, a Chinese string musical instrument, to celebrate the birthday of the emperor of the Song Dynasty. Zongyuan, the younger brother of the king of the state of Liao was made King of Yan and was in charge of the military and administrative affairs in the whole region. Zongyuan had been planning a rebellion for a long time and the king of the state of Liao was worried that he would secretly submit to the Song Dynasty. That was why the king showed special respect to the emperor of the Song Dynasty. Later Zongyuan was repressed for staging a rebellion.

Translator's note

\* In winter, the Qidan ethnic minority caught fish in the river by cutting a hole in the ice

### 460. Pan Lang, an Unruly Man

Pan Lang, who styled himself Xiaoyao, was a famous poet during Xianping period of the reign of Emperor Zhenzong. As a friend of Qian Yi and Xu Dong, Pan was unruly and unrestrained. The following lines fully reveal him as a man of wayward disposition: "Casually I dragged a senior monk to play football. / Freely I pulled a visiting girl onto a swing." Pan went into exile after he was involved in the case of Lu Duoxun. Being mercilessly chased by the government, he had to change his name and hid himself in the Zhongtiao Mountain wearing a monk's clothes. The following is a poem his friend Xu



### 【原文】

“潘逍遥，平生才气如天高。仰天大笑无所惧，天公嗔尔口叟叟。罚教临老投补衲，归中条。我愿中条山神镇长在，驱雷叱电依前赶出这老怪。”后会赦，以四门助教召之，闾乃自归，送信州安置。仍不怨艾，复为《扫市舞》词曰：“出砒霜，价钱可。赢得拨灰兼弄火，矚杀我！”以此为士人不齿，放弃终身。

### 【译文】

“潘逍遥，平生才气如天高。仰天大笑无所惧，天公嗔尔口叟叟。罚教临老投补衲，归中条。我愿中条山神镇长在，驱雷叱电依前赶出这老怪。”后来遇到大赦，官府以四门助教的官职召请他，他就自己跑了回来，被送到信州安置。他仍不吸取教训，又写了《扫市舞》词说：“出砒霜，价钱可。赢得拨灰兼弄火，矚杀我！”因此被士人们看不起，一直到死都被放逐在外。

## 461. 预防风患

### 【原文】

江湖间唯畏大风，冬月风作有渐，船行可以为备；唯盛夏风起于顾盼间，往往罹难。曾闻江国贾人有一术可免此患，大凡夏月风景须作于午后，欲行船者五鼓初起，视星月明洁、四际至地皆无云气便可行，至于巳时即止，如此无复与暴风遇矣，国子博士李元规云：“平生游江湖未尝遇风，用此术。”

### 【译文】

在江河湖面上最怕大风，冬季风刮起来有渐进的态势，船只行驶能预作防备；唯有盛夏的风发生于转眼之间，船只往往遭难。曾听说在江湖上往来的商人有个办法能避免这种灾难，大凡夏季的风总在午后才发作，要行船的人在五更初起来，看到星星月亮明亮洁净，天际四周直到地面都没有云层就可以上路，到中午前就停下，这样就不再会与大风遭遇了。国子博士李元规说：“平生在江湖上来往从未遇到大风，用的就是这个办法。”



Dong wrote to him in private: “Carefree Pan, you are blessed with literary talent. /Raising your head high, you laugh out loud and show no sign of fear. The ruler of heaven is angry with you./He forces you to wear a monk’s clothes and hide in the Zhongtiao Mountain. May the mountain god always remain there, / May thunder and lightning drive you back ” Later a general amnesty was granted to all. The government called Pan back and offered him a low-ranking official post. He returned and was sent to Xinzhou. Not learning any lesson from his past experiences, he wrote another poem “Dancing while Sweeping”: “I sold white arsenic with a reasonable price. /The money I earned was enough to buy me a meal. How delighted I am!” Because of this, scholar officials all despised him and Pan died in exile.

#### 461. Precautions against Strong Wind

People sailing on rivers or lakes fear strong wind most. In winter ships can make proper precautions as the wind turns stronger slowly. But in summer ships are often capsized all of a sudden as the strong wind starts in a twinkling. It is said that businessmen who travel by water know how to avoid the disastrous wind. Generally the strong wind in summer blows in the afternoon. Hence they usually get up before the dawn. If they see that stars and the moon are shining bright and clear and the sky is cloudless, they will confidently start their journey and before the noon they will stop. In such a way they are no longer troubled by the strong wind. Li Yuangui, academician of the Imperial College, said, “I have never encountered any strong wind in my water journey by using this method.”



## 462. 蓊

### 【原文】

予使虜至古契丹界，大蓊芟如车盖，中国无此大者，其地名蓊恐其因此也，如杨州宜杨、荆州宜荆之类。荆或为楚，楚亦荆木之别名也。

### 【译文】

我出使辽国到达原契丹的境内，当地大蓊的根像车盖那样大，中原没有这样大的大蓊，那地方被命名为蓊恐怕就因为这缘故，就好像杨州宜于杨树、荆川宜于荆木生长一样。荆地有时亦称为楚，楚也是荆木的别名。

## 463. 契丹语人诗

### 【原文】

刁约使契丹，戏为四句诗曰“押燕移离毕，看房贺跋支。饧行三匹裂，密赐十貔狸”，皆纪实也。移离毕，官名，如中国执政官。贺跋支，如执衣、防阁。匹裂，似小木罍，以色绫木为之，加黄漆。貔狸，形如鼠而大，穴居，食果谷，嗜肉，狄人为珍膳，味如犊子而脆。

### 【译文】

刁约出使契丹，打趣地作了四句诗说“押燕移离毕，看房贺跋支。饧行三匹裂，密赐十貔狸”，都是纪实。移离毕，是官名，如同中原的执政官。贺跋支，如同执衣、防阁。匹裂，类似小木瓶，以色绫木制作，涂饰黄漆。貔狸，形状如鼠但比鼠大，住在洞穴里，以瓜果谷物为食，但喜好肉食，契丹人作为珍贵的菜肴，滋味如乳猪而脆。



#### 462. Setose Thistle

When I went to the state of Liao as the emperor's envoy, I visited the area where the Qidan ethnic minority had originally lived and found that the setose thistle there was as large as the canopy of a carriage. In the area where the Han people live there is no such large setose thistle. Probably that is why the place I went to is called "*ji*," which means setose thistle. Similarly Yangzhou and Jingzhou get their names as the former is an ideal place for the growth of willows while the latter is suitable for thistles and thorns to grow. In addition, Jingzhou is sometimes called "*chu*," for *chu* is also a nickname for thistles and thorns.

#### 463. The Language of the Qidan Ethnic Minority

When Diao Yue visited the state of Liao as the emperor's envoy, he jokingly wrote a poem imitating the language of the Qidan ethnic minority: "The official in charge of the banquet affairs is *yilibi*, /While those guarding the houses of top-ranking officials are *hebachi*. At the farewell banquet three *pilie* are given to me, /And my bosom friend sends me ten *pili*." What the poet wrote above truly reflects the language of the Qidan ethnic minority. *Yilibi* is an official title in the state of Liao which is similar to a prefect or a magistrate in our country. *Hebachi* means the attendants to high-ranking officials. *Pilie* is a small bottle made of a special wood and coated with yellow paint while *pili* looks like a rat, but is larger in size. It dwells in a cave, and eats fruits and cereals and is particularly fond of meat. People of the Qidan ethnic minority take *pili* as a precious dish, for it tastes as crispy as a roast suckling pig.





## 464. 邓思贤

### 【原文】

世传江西人好讼，有一书名《邓思贤》，皆讼牒法也。其始则教以侮文，侮文不可得则欺诬以取之，欺诬不可得则求其罪以劫之。盖思贤，人名也，人传其术，遂以之名书，村校中往往以授生徒。

### 【译文】

世上传说江西人喜欢打官司，有一本书名叫《邓思贤》，讲的都是写诉讼状的方法。开始是传授歪曲法律条文的方法，如歪曲法律条文达不到目的就用诬陷欺罔的手段未达到，诬陷欺罔达不到目的就寻求出对方的罪名来威胁他。思贤是一个人的名字，人们传授他的诉讼方法，就以他的名字来作书名，在乡村的学校里往往用它作课本来教授学生。

## 465. 蔡君谟书帖

### 【原文】

蔡君谟尝书小吴笺云：“李及知杭州，市白集一部，乃为终身之恨，此君殊清节，可为世戒。张乖崖镇蜀，当遨游时，上女环左右，终三年未尝回顾，此君殊重厚，可以为薄夫之检押。”此帖今在张乖崖之孙尧夫家。予以谓买书而为终身之恨，近于过激，苟其性如此，亦可尚也。

### 【译文】

蔡襄曾在一张吴笺上写道：“李及在杭州知州任上曾购买过一部白居易的诗文集，竟成了终身的遗憾，此君特别清廉守节，可以作为世人的榜样。张咏曾担任过蜀地的地方官，在各地巡游时，经常可以见到年轻的女子，他在三年任期中始终没有注意过她们，此君特别稳重厚道，可以作为轻薄者的榜样。”这份书帖现在收藏在张咏之孙张尧夫的家中。我认为买一部书而成为终身的遗憾，几乎有点偏激了，假如他的本性如此，那也是可以推崇的。



#### 464. Deng Sixian

Legend has it that people living in the north of the lower reaches of the Yangtze River are expressively prone to lawsuits. There is a book entitled *Deng Sixian*, which teaches its readers different ways of writing a statement of complaint. In the first few chapters the writer teaches people how to distort legal provisions. If one fails to achieve his goal by doing so, he is then taught to make false accusations or to blackmail and cheat. If by doing so he still cannot reach his goal, he is taught to threaten his opponent by framing a case against him. Sixian is a man's name. When people teach his methods to others, they naturally use his name as the title of the book. In the schools of rural areas teachers often use it as the textbook to teach their students.

#### 465. Cai Xiang's Calligraphy Work

Cai Xiang once wrote the following words on a sheet of paper produced in Wu region: "Li Ji bought a collection of poems written by Bai Juyi with public money when he was the prefect of Hangzhou, but soon it became a lifelong regret for him. This shows that Li is a very honest and upright official and can be taken as a model for other officials to follow. Zhang Yong was a county magistrate in Sichuan region. When he made an inspection tour of the places under his jurisdiction, he often encountered beautiful young girls, but he was never carried away by them during his three-year term of office. This shows that Zhang is steady and kind and can be taken as a good example for frivolous men." This calligraphy work is now kept in the house of Zhang Yaofu, the grandson of Zhang Yong. In my opinion, Li has gone a bit too far to consider the purchase of a book with public money a lifelong regret. However, this shows that he is indeed very strict with himself and he is worth our respect.



## 466. 天子请客

### 【原文】

陈文忠为枢密，日日欲没时，忽有中人宣召。既入右掖，已昏黑，遂引入禁中。屈曲行甚久，时见有帘帟，灯烛炜煌，皆莫知何处。已而到一小殿，殿前有两花槛，已有数人先至，皆立廷中。殿上垂帘，蜡烛十余炬而已。相继而至者凡七人，中使乃奏班齐，唯记文忠、丁谓、杜镐三人，其四人忘之，杜镐时尚为馆职。良久，乘舆自宫中出，灯烛亦不过数十而已，宴具甚盛。卷帘令不拜，升殿就坐，御座设于席东，设文忠之坐于席西，如常人宾主之位。尧叟等皆惶恐不敢就位，上宣喻不已，尧叟恳陈“自古未有君臣齐列之礼”，至于再三，上作色曰：“本为天下太平，朝廷无事，思与卿等共乐之。若如此，何如就外朝开宴！今日只是宫中供办，未尝命有司，亦不召中书辅臣。以卿等机密及文馆职任，

### 【译文】

陈尧叟任枢密时，某日天将黄昏，忽然宫中派人来传唤进入宫廷西廊之后，天色暗了下来，于是就跟着进了禁苑。弯弯曲曲走了很久，不时看到有下着帘子和帟帐的殿堂，里面灯烛辉煌，都不知道那是什么地方。最后到了一个较小的殿堂，殿前有两行雕饰花纹的栏杆，已经有几个人先到了，都站在殿堂里。殿上垂着帘子，不过点了十几支蜡烛而已。陆续来到的共七个人，内官于是禀告说人都到齐了，只记得其中的三个人是陈尧叟、丁谓和杜镐，另外四个人忘了姓名，杜镐这时还在担任馆职。过了好一会，皇上从宫中出来，这时点起的蜡烛也不过几十支，宴席准备得很丰盛。皇上命令把帘子卷起来，要大臣们不必跪拜见礼，然后到殿堂上就坐。皇上的位子设在宴席的东边，把陈尧叟的位子安排在宴席的西边，就像一般人请客的宾主位次。尧叟等人都惶恐地不敢入座，皇上一再邀他们就座，陈尧叟则恳切地陈说“从古到今从来没有君臣坐在一起的礼节”，这样反复了好几次，皇上生气地说：“原为了天下太平，朝中无事，所以想和你们一起高兴高兴。假如要拘礼，还不如到外朝去设宴！今天的宴席只是宫中操办，没有下令给有关的部门，也没有请中书、门下的长官们



#### 466. The Emperor Hosts a Dinner Party

When Chen Yaosou was the senior official of Shumiyuan, one day before sunset the emperor suddenly summoned him to court. When he got into the western part of the royal palace, it was already dark. Chen was led into the inner part of the imperial palace. After walking along the zigzag corridors for a long time, he sighted halls with curtains drawn close and lights illuminating from inside. However Chen did not know where he was. Finally he arrived at a small hall, in front of which there were two rows of railings with carved patterns. Several men had already arrived and were all standing there. With curtains hanging over the door and window, the hall was dimly-lit with about ten candles burning alive. Totally seven officials had been summoned. Then a eunuch reported to the emperor that all the people had arrived. Among the seven people, I can only remember three of their names. They were Chen Yaosou, Ding Wei, and Du Hao. I have forgotten the names of other four men. At that time Du Hao was still an official working in an imperial library. After quite a while, the emperor went into the hall and more candles were burnt. A sumptuous banquet was prepared in the hall. The emperor ordered his men to draw up the curtains and bade his guests to be seated without having to salute him on bent knees first. The emperor's seat was arranged in the east while Chen's seat was in the west. This kind of arrangement of seats was similar to that of a banquet hosted by an ordinary man. Chen and other officials were all nervous and fearful and dared not take their seats. The emperor invited them to be seated for several times. But Chen sincerely said, "Since ancient times there has never been any protocol that allows the ministers to sit together with the emperor." Finally, the emperor got angry and said, "I just want to have a happy gathering with you. All the people in our country are living in peace and tranquility, so we don't have urgent business to deal with at the moment. If you all stand on ceremony, I might as well host a banquet in the outer part of the palace. Today's banquet is prepared by eunuchs inside the palace, not by officials in related departments. In addition, the Chairmen of Zhongshu and Menxia are not invited. As you are



### 【原文】

侍臣无嫌，且欲促坐语笑，不须多辞。”尧叟等皆趋下称谢，上急止之曰：“此等礼数且皆置之。”尧叟悚栗危坐，上语笑极欢。酒五六行，膳具中各出两绛囊置群臣之前，皆大珠也，上曰：“时和岁丰，中外康富，恨不得与卿等日夕相会。太平难遇，此物助卿等燕集之费。”群臣欲起谢，上云：“且坐，更有。”如是酒二行，皆有所赐，悉良金重宝，酒罢已四鼓。时人谓之天子请客，文惠之子述古得于文忠，颇能道其详，此略记其一二耳。

### 【译文】

因为你们是机要部门和文馆的官员，作为侍臣没有什么不方便的地方，想和你们坐在一起说说笑笑，不必多谦让。”尧叟等人都跑到下边表示谢意，皇上急忙阻止他们说：“这些礼数暂且都免了。”尧叟等战战兢兢地坐得毕恭毕敬，皇上则说说笑笑极其高兴。这样饮了五六次酒，所上的菜肴中各有两个绛红色的袋子放在大臣们的面前，里面装的都是大珠子，皇上说：“风调而顺，年岁丰饶，民富国泰，恨不得和你们每天晚上都能在一起。太平之时难遇，这些东西为你们添一些宴饮聚会的费用。”尧叟等人打算起身谢恩，皇上说：“都坐着，还有呢。”这样又饮了三次酒，每次都有东西送上来，全是上好的金子和珍贵的宝物，散酒宴时已是四更天了。当时人们称之为“天子请客”，陈尧佐的儿子述古从尧叟那儿听说了这件事，还能说得很详细，我这儿只是大概记下了其中的一点情况。

## 467. 关中螃蟹

### 【原文】

关中无螃蟹，元丰中予在陕西，闻秦州人家收得一干蟹，土人怖其形状，以为怪物，每人家有病疟者则借去挂门户上，往往遂差。不但人不识，鬼亦不识也。

### 【译文】

关中一带没有螃蟹，元丰年间我在陕西，听说秦川有一户人家得到了一只干蟹，当地人害怕它的模样，认为是怪物，每逢哪户人家有人得了疟疾就借去挂在门户上，疾病往往因此而痊愈。这东西不但人不认得，连鬼也不会认得。



from imperial libraries or departments in charge of confidential work, it is not inappropriate for you to have a nice and happy chat with me. You don't have to stand on ceremony." Not daring to decline the emperor's invitation any more, Chen and other officials all hurried to kneel down to express their thanks. The emperor stopped them again, saying, "Today you don't have to kneel down." Chen and other officials were all seated motionless in humble reverence while the emperor was very happy, talking and laughing. After they drank wine for five or six rounds, two crimson bags were put in front of them on the table, which contained big pearls inside. The emperor said, "This year the weather is fine and a bumper harvest has been reaped. The people are living a happy and rich life. I really wish I could gather with you every night. The days of peace and prosperity are rare. These pearls are for you to cover some of your expenses for entertainment and banquets." Chen and other officials were about to kneel down to express their thanks when the emperor said again, "Just be seated. There are more rewards for you." They drank wine for three more rounds and after each round more rewards were bestowed upon them, which were gold and precious treasures. It was not until two o'clock in the morning when the banquet was over. People called this event "The emperor hosts a dinner party." Chen Shugu, nephew of Chen Yaosou could tell this story in greater detail as he heard it from Chen in person. What I wrote above are merely scraps of the story.

#### 467. Crabs in Regions around Guanzhong

There are no crabs in regions around Guanzhong. During Yuanfeng period of the reign of Emperor Shenzong, I was in Shaanxi and heard that a family in Qinzhou got a dried crab. Afraid of its ugly look, local people all considered it a monster. Whenever a man suffered from malaria, the crab would be borrowed to be hung on the door of his house. As a result, the patient would be cured of his disease without taking any medicine. Crabs were alien not only to local people, but also to ghosts.



## 468. 陈升之宅第

### 【原文】

丞相陈秀公治第于润州，极为闳壮，池馆绵亘数百步。宅成，公已疾甚，唯肩舆登西楼而已。人谓之三不得：居不得，修不得，卖不得。

### 【译文】

丞相陈升之在润州营造府第，极为宽大壮丽，池塘馆舍连绵几百步。府第造成时陈升之已病得很厉害，只让人抬着上了一下西楼而已。人们称这栋府第有三个不能，既不能居住，又不能修缮，更不能售卖。

## 469. 廖恩

### 【原文】

福建剧贼廖恩聚徒千余人，剽掠市邑，杀害将吏，江浙为之骚然。后经赦宥，乃率其徒首降，朝廷补恩右班殿直。赴三班院候差遣时，坐恩黜免者数十人，一时在铨班叙录其脚色，皆理私罪或公罪，独恩脚色称“出身以来，并无公私过犯”。

### 【译文】

福建一带的大盗贼廖恩曾聚集党徒千余人，抢劫掠夺大小城镇，杀害地方官员，连江浙一带都为之惊扰不安。后来经朝廷赦免罪行，廖恩带着他的党徒们归降，朝廷补授廖恩为右班殿直。他到三班院去听候授职时，有受他牵连而罢免职务的几十名官员当时也在那儿报送履历，他们都注明自己有什么私罪或公罪，只有廖恩的履历上说“自从授官以来，并无任何公私方面的过失和违法”。



#### 468. Official Residence of Chen Shengzhi

Prime Minister Chen Shengzhi built up an official residence in Runzhou, which was spacious as well as magnificent. The ponds and halls were connected with each other, covering a distance of several hundred meters. However, when the construction of the residence was finished, Chen was critically ill. Before his death, he asked to be carried onto the upper floor of the western tower. People said that there were “three could nots” for this residence. The owner could not live in the residence. The residence could not be renovated. The residence could not be sold.

#### 469. Liao En

Liao En had been a notorious bandit in areas around Fujian, who had gathered about one thousand rascals, robbing and looting cities and towns and killing local officials. Even people in Jiangzhe region were scared of him. Later Liao was pardoned by the royal court and was appointed as a low-ranking military officer, because he surrendered together with his subordinates. Later when Liao went to the Personnel Department to fill in the relevant forms, tens of officials who had lost their original posts because of him were also there. These officials declared in their resumes all the misdemeanors they had committed. Only Liao wrote in his own resume the following words: “Since I was given an official title, I have never committed any misdemeanors either in public or in private.”





## 470. 死生有命

### 【原文】

曹翰围江州三年，城将陷，太宗嘉其尽节于所事，遣使喻翰：“城下日，拒命之人尽赦之。”使人至独木渡，大风数日不可济，及风定而济，则翰已屠江州无遗类适一日矣。唐吏部尚书张嘉福奉使河北，逆韦之乱，有敕处斩，寻遣使人赦之，使人马上昏睡，迟行一驿，比至已斩讫。与此相类，得非有命欤！

### 【译文】

曹翰围攻江州三年，城即将被攻破，太宗皇帝赞赏守军为委派给他们的任务而尽忠守节，派使者命令曹翰：“城攻下之日，拒守的人员一律赦免。”使者走到独木渡，遇到连续几天大风不能过渡，等到风平息之后摆渡过去，曹翰正好在一天之前已把江州城中的人都杀光了。唐代的吏部尚书张嘉福奉命巡抚河北，韦后作乱，有命令要把他斩首，旋即派使者赦免他，使者骑在马上打瞌睡，耽误了一个驿站的路程，等他到达张嘉福已被处决。这件事与江州被屠类似，该不会是命中注定的吧！

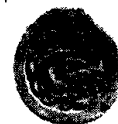
## 471. 奏事不得过为文饰

### 【原文】

庆历中河北大水，仁宗忧形于色，有走马承受公事使臣到阙，即时召对，问：“河北水灾何如？”使臣对曰：“怀山襄陵。”又问：“百姓如何？”对曰：“如丧考妣。”上默然，既退，即诏阁门：“今后武臣上殿奏事，

### 【译文】

庆历年间河北路洪水成灾，仁宗皇帝愁容满面，该路的走马承受派出使臣到京城，皇上马上召见，问他：“河北的水灾怎么样了？”使臣答道：“怀山襄陵。”又问：“百姓怎么样了？”答称：“如丧考妣。”皇上默然无语，等使臣退出后，随即命令阁门司：“今后武臣上殿报告事情，



#### 470. Untoward Fate

The city of Jiangzhou had been besieged for three years by the army led by Cao Han. Before conquering it, Emperor Taizong sent an envoy to Cao, ordering him to pardon the defending troops for he appreciated their loyalty to their country. The emperor's edict read as follows: "After seizing the city, you must pardon all the defending troops." However, it so happened that when the envoy arrived at Dumu Ferry, he was delayed by the strong wind which blew for several days and was not able to cross it in time. When the envoy finally ferried across the river, Cao's army had killed all the defending troops in Jiangzhou one day before. Next is another story. Zhang Jiafu, Minister of the Board of Civil Service in the Tang Dynasty, served as an envoy to Hebei region when Queen Wei staged a coup. After Wei was overthrown, an imperial decree was issued to kill Zhang. Later an envoy was sent to pardon him. As the envoy took a nap on his horse, his journey was delayed. When he finally arrived, Zhang had already been executed. This story is similar to the one about the fate of the defending troops in Jiangzhou. Isn't it the untoward fate?

#### 471. The Emperor Bans Stereotyped Expressions

During Qingli period of the reign of Emperor Renzong, Hebei region was seriously flooded, which made the emperor very anxious and distressed. When the special envoy sent by the local government arrived in the capital, the emperor immediately summoned him into the court and asked him, "How does the situation stand in Hebei now?" The man answered, "The flood has surrounded high mountains and submerged low hills." The emperor then asked another question, "How are the ordinary people getting along?" The man answered, "They feel as if their parents were dead." Hearing these words, the emperor did not say anything. After the man withdrew from the court, the emperor issued an imperial edict to the court officials, saying, "From now on, when military officers report to me, they must speak to the point and never use stereotyped expressions." Until now this imperial edict is still strictly obeyed by court



### 【原文】

并须直说，不得过为文饰。”至今阉门有此条，遇有合奏事人即预先告示。

### 【译文】

都必须直接了当地说，不得过于堆砌辞藻。”到现在阉门司仍有这一条令，遇到有应当向皇上报告事情的人就预先提醒他们。

## 472. 木图

### 【原文】

予奉使按边，始为木图写其山川道路。其初遍履山川，旋以面糊、木屑写其形势于木案上，未几寒冻，木屑不可为，又镕蜡为之，皆欲其轻，易赏故也。至官所则以木刻上之，上召辅臣同观，乃诏边州皆为木图，藏于内府。

### 【译文】

我奉命视察边防地区，创制了木地图来摹示那儿的山川道路。起初普遍踏勘山脉和河流，当即用面糊和木屑把它们形势摹塑在木板上，不久天寒地冻，木屑等物不能用了，又熔化了蜡来制作，这都是为了使它们轻便，因而容易携带。回到官署后便雕刻成木图献给皇上，皇上召集大臣们一起观看，便命令边境各州都制作木图，收藏在宫内。

## 473. 李顺案款

### 【原文】

蜀中剧贼李顺陷剑南两川，关右震动，朝廷以为忧。后上师破贼，梟李顺，收复两川，书功行赏，了无间言。至景祐中，有人告李顺尚在广州，

### 【译文】

四川大盗贼李顺攻陷剑南，关中地区受到影响，朝廷对此非常担忧。后来官兵打败盗贼，杀死了李顺，收复东、西川，朝廷予以记功行赏，没有一点流言蜚语。到了景祐年间，有人告发李顺还在广州，巡检使陈文琏



officials. When a military officer is to make a report to the emperor, they will remind him of this imperial edict and ask him to speak to the point.

### 472. The Wooden Map

When making an inspection tour of border regions, I created a wooden map to represent mountains, rivers and roads. At first I went deep into mountains and rivers, surveying their topographic features. Then I modeled them on a wooden board, using flour paste and scraps of wood. Later the weather was cold and the ground was frozen. Scraps of wood were no longer useful. Then I had to use the molten wax so as to make the models light and easy to carry. After returning to my official residence, I carved out a wooden map and presented it to the emperor, who then summoned top-ranking officials to watch the wooden map together. The emperor also gave orders that cities near border regions should all make their own wooden maps and present them to the court.

### 473. The Story of Li Shun

Li Shun was a famous rebel leader in Sichuan. His occupation of Jiannan region greatly shocked the neighboring districts such as Guanzhong region and also posed a serious threat to the imperial government. Later the royal troops defeated the insurrectionary army and killed Li. Both the eastern and western parts of Jiannan region were recovered. The emperor cited all the officers and soldiers for their meritorious service and no one raised any objection to it. However, during Jingyou period of the reign of Emperor Renzong, the royal court got the information that Li was still living in Guangzhou. Chen Wenlian,



### 【原文】

巡检使臣陈文珪捕得之，乃真李顺也，年已七十余，推验明白，囚赴阙覆按皆实。朝廷以平蜀将士功赏已行，不欲暴其事，但斩顺，赏文珪二官，仍阁门祇候。文珪，泉州人，康定中老归泉州，予尚识之。文珪家有李顺案款，本末甚详。顺本味江王小博之妻弟，始王小博反于蜀中，不能抚其徒众，乃共推顺为主。顺初起，悉召乡里富人大姓，令具其家所有财粟，据其生齿足用之外一切调发，大赈贫乏，录用材能，存抚良善，号令严明，所至一无所犯。时两蜀大饥，旬日之间归之者数万人，所向州县开门延纳，传檄所至无复完垒。及败，人尚怀之，故顺得脱去三十余年乃始就戮。

### 【译文】

抓到了他，乃是真正的李顺，年纪已七十多岁了，审问清楚后，囚解到京城复查也都认为是真的。朝廷认为平定蜀地将士的奖赏已经颁发过了，不打算张扬这件事，所以就只处死了李顺，给陈文珪升官晋级，让他当了阁门祇候。陈文珪是泉州人，康定年间告老回泉州，我还和他认识。陈文珪的家中藏有这一案件的有关文书，记叙事情经过很详细。李顺原是味江王小波的妻弟，起初王小波在四川造反，因为不能统驭自己的部下，于是大家共同推举李顺为首领。李顺开始起事时，把富人大姓统统召集起来，命令他们呈报自己家中所有的财物粮食，除按人口留下这些人够吃用的数量外一概征调，广泛地赈济贫民，任用有才能的人，保护善良的人，号令严明，所到之处秋毫无犯。当时两蜀发生大饥荒，十来天之内就有几万民众参加，他们所进攻的川县都开了城门迎接，号令所到之处没有能守住的城堡。失败后，百姓还怀念他们，所以李顺能逃脱达三十多年才刚刚被杀死。



the circuit inspector, arrested the suspect and found him to be the real Li Shun who was already in his seventies. Later the man was taken under escort to the capital city. After reviewing the case, the imperial government confirmed that the man was indeed the rebel leader Li. However, the government did not want to publicize this event for it thought that it had cited the related officers and soldiers for their meritorious service. They killed Li and promoted Chen to be a low-ranking court official. Being a native of Quanzhou, Chen retired from his post during Kangding period of the reign of Emperor Renzong. When he returned, I could still recognize him. He kept in his house related documents about Li Sun's uprising, which recorded the whole event in great detail. Li was originally the younger brother of the wife of Wang Xiaobo, who initially rose in rebellion in Sichuan. As Wang was not an ideal leader for his subordinates, Li was elected to be the leader. At the early stage of the uprising, Li usually gathered all the rich men in rural areas, ordering them to report to the insurrectionary army all the food and money they kept in their houses. After setting aside a certain amount of food and money for their daily use, he confiscated the rest and donated them to the needed. Employing the capable and protecting the kind, Li's troops were highly disciplined, who never encroached on the interests of the people wherever they went. In those days a famine broke forth in Sichuan region. Within ten days thousands of people joined Li's troops. Wherever they went, people all opened the city gates to welcome them in. No cities or fortresses were invincible under their attack. Later Li and his troops were suppressed, yet the local people still missed them. That was why he could successfully escape the death and live for another 30-odd years before he was finally beheaded.

## 474. 交趾叛服

### 【原文】

交趾乃汉、唐交州故地，五代离乱，吴文昌始据安南，稍侵交、广之地。其后文昌为丁璉所杀，复有其地。国朝开宝六年，璉初归附，授静海军节度使，八年封交趾郡王。景德元年，土人黎桓杀璉自立。三年，桓死，安南大乱，久无酋长，其后国人共立闽人李公蕴为王。天圣七年，公蕴死，子德政立。嘉祐六年，德政死，子日尊立。自公蕴据安南，始为边患，屡将兵入寇，至日尊乃僭称“法天应运崇仁至道庆成龙祥英武睿文尊德圣神皇帝”，尊公蕴为太祖神武皇帝，国号大越。熙宁元年，伪改元宝象，次年又改神武。日尊死，子乾德立，以宦人李尚吉与其母黎氏号燕鸾太妃同主国事。熙宁八年，举兵陷邕、钦、廉三州。九年，

### 【译文】

交趾是汉、唐的交州故地，五代战乱割据，吴文昌最先据有安南，并逐渐侵吞交州的辖地。后来，吴文昌被丁璉杀死，其地盘归丁氏所有。本朝开宝六年，丁璉首次前来归附，被授予静海军节度使，开宝八年又被册封为交趾郡王。景德元年，当地人黎桓杀丁璉自立为王。景德三年，黎桓去世，安南内部大乱，很久没有首领，后来当地人共同拥立福建人李公蕴为王。天圣七年，李公蕴去世，他的儿子李德政继位。嘉祐六年，李德政去世，他的儿子李日尊继位。自从李公蕴据有安南，开始成为边地的祸害，屡次带兵侵犯本朝，到了日尊时便僭称“法天应运崇仁至道庆成龙祥英武睿文尊德圣神皇帝”，尊李公蕴为太祖神武皇帝，以“大越”为国号。熙宁元年，非法改年号为宝象，次年又改为神武。李日尊去世后，他的儿子李乾德继位，由他的母亲燕鸾太妃黎氏和宦官李尚吉共同主持国政。



#### 474. Jiaozhi

Jiaozhi was originally a place under the jurisdiction of Jiaozhou in the Han and Tang Dynasties. However, during the Five Dynasties the country was in chaos because of the year-long wars and was carved up into a number of separate regimes by rival warlords. Wu Wenchang was the first rebel leader who encroached upon Annan and gradually occupied the area under the jurisdiction of Jiaozhou. Later Wu was killed by Ding Lian, who also took over the territory formerly under Wu's control. In the sixth year of Kaibao period of the reign of Emperor Taizu, Ding submitted to the imperial government and was given the title of the chief administrator and military commander of Jinghaijun. In the eighth year of Kaibao period, Ding was given the title of Duke of Jiaozhi. In the first year of Jingde period of the reign of Emperor Zhenzong, Li Huan, a native of Jiaozhi, killed Ding and declared himself the king. In the third year of Jingde period, Li Huan died and Annan region fell into frantic turmoil. For a long period there was no leader in the region. Later local people jointly supported Li Gongyun, a man from Fujian, to be the king. In the seventh year of Tiansheng period of the reign of Emperor Renzong, Li Gongyun died and Li Dezheng, his son, succeeded to the throne. In the sixth year of Jiayou period of the reign of Emperor Renzong, Li Dezheng died and Li Rizun, his son, was made the king. After Li Gongyun had taken the control of Annan region, he started to stir up trouble in the borders and repeatedly encroached on the territory of the present dynasty. When Li Rizun succeeded to the throne, he illegally declared himself "The Most Reverend and Divinely Favored King" and held Li Gongyun, his grandfather, in great veneration, addressing him respectfully as "The Most Courageous Leader." In addition, Great Yue became the name of his state. In the first year of Xining period of the reign of Emperor Shenzong, Li Rizun illegally changed the year designation into Baoxiang and in the next year he replaced it with Shenwu. After his death, Li Qiande, his son, succeeded to the throne. However, the state affairs were actually managed by his mother Yanluan, the concubine of the late king, and Li Shangji, a eunuch. In the eighth year of





### 【原文】

遣宣徽使郭仲通、天章阁待制赵公才讨之，拔广源州，擒首领刘纪，焚甲峒，破机郎、决里至富良江。尚吉遣王子洪真率众来拒，大败之，斩洪真，众死于江上，乾德乃降。是时乾德方十岁，事皆制于尚吉。

广源州者，本邕州羁縻。天圣七年，其领侬存福归附，补存福邕州卫职，转运使章频罢遣之，不受其地，存福乃与其子智高东掠笼州，有之七源。存福因其乱杀其兄，率土人刘川以七源州归存福。庆历八年，智高自领广源州，渐吞灭右江田州一路蛮峒。皇祐元年，邕州人殿中丞昌协奏乞招收智高，不报。广源州孤立无所归，交趾觊其隙，袭取存福以归。智高据州不肯下，反欲图交趾，不克，为交人所攻。智高出奔右江文村，

### 【译文】

熙宁八年，派兵攻陷本朝邕、钦、廉三州。熙宁九年，朝廷派宣徽使郭逵、天章阁待制赵离讨伐他们，占领广源州，俘虏了将领刘纪，烧毁甲峒，攻破了机郎、决里二县，到达了富良江。李尚吉派王子李洪真带兵抵御，被打得大败，洪真阵亡，其军队都被歼灭在富良江一带，李乾德只得投降。这时李乾德才十岁，国政都由李尚吉操纵。

广源州这个地方，本是邕州管辖的羁縻州。天圣七年，其首领侬存福归附本朝，被委任为州中的小官，转运使章频将他除名，不接受他的地盘，侬存福就和他的儿子侬智高向东掠占龙州，然后又进攻七源州。侬存福乘乱杀死了那儿的首领，当地人刘川就把七源州归附于侬存福。庆历八年，侬智高自任广源州首领，逐渐吞灭了右江田州一带的少数民族聚落。皇祐元年，邕州人殿中丞昌协上奏请求朝廷接纳侬智高，朝廷没有答复他。广源州孤立没有地方归属，交趾抓住了这个机会，袭击了侬存福把他抓了去。侬智高占据着广源州不肯投降，反而打算进攻交趾，事情没有成功，受到交趾人的进攻。智高撤退到右江文村，备好了金子



Xining period, they sent troops to attack our country and captured three cities, namely, Yongzhou, Qinzhou and Lianzhou. In the ninth year of Xining period, the imperial court sent Guo Kui, who was in charge of court affairs, and Zhao Xie, a fourth-rank official in the Tianzhang Royal Stack, to suppress them. The royal troops first seized Guangyuanzhou, captured Liu Ji, the commander of the enemy troops. Then they burnt Jiatong, broke through the enemy's defense lines along Jilang and Jueli, and directly reached the bank of the Fuliang River. Li Shangji sent Li Hongzhen, the prince, to put up resistance, yet they suffered disastrous defeat. Hongzhen was killed in battle and his troops were annihilated in areas along the Fuliang River. Finally Li Qiande had to surrender. At that time, he was only ten years old and his state was actually controlled by Li Shangji.

Originally called Jimizhou, Guangyuanzhou was a place under the jurisdiction of Yongzhou. In the seventh year of Tiansheng period, its leader Nong Cunfu submitted to Emperor Renzong and was given the title of a low-ranking official in the city. However, Governor Zhang Pin removed Nong from his post and refused to absorb his territory. To find a way out, Nong and his son Nong Zhigao launched an attack eastward and captured Longzhou. Then he attacked Qiyuanzhou and took advantage of disorderly chaos and killed the local leader. Liu Chuan, a native of Qiyuanzhou, yielded the city to Nong. In the eighth year of Qingli period of the reign of Emperor Renzong, Nong Zhigao declared himself the prefect of Guangyuanzhou and gradually annexed territories of the ethnic minorities living around Tianzhou along the bank of the Youjiang River. In the first year of Huangyou period of the reign of Emperor Renzong, Chang Xie, the court affairs officer, presented a memorial to Emperor Renzong, urging him to pacify Nong and enlist his service, however his suggestion was not taken into consideration. As the question of jurisdiction over Guangyuanzhou was not settled, the ethnic minorities in Jiaozhi suddenly attacked Nong Cunfu and captured him. Nong Zhigao, the son of Nong Cunfu was not willing to surrender. He occupied Guangyuanzhou and planned to attack Jiaozhi. However, his plan failed and he was attacked by the ethnic minorities in Jiaozhi. After



### 【原文】

具金函表投邕州乞归朝廷，邕州陈拱拒不纳。明年，智高与其匹卢豹、黎貌、黄仲卿、廖通等拔横山寨入寇，陷邕州，入二广。及智高败走，卢豹等收其余众，归刘纪，下广河。至熙宁二年，豹等归顺。未几，复叛从纪。至大军南征，郭帅遣别将燕达下广源，乃始得纪，以广源为顺州。

甲峒者，交趾大聚落，主者甲承贵，娶李公蕴之女，改姓甲氏。承贵之子绍泰又娶德政之女，其子景隆娶日尊之女，世为婚姻，最为边患。自天圣五年承贵破太平寨，杀寨主李绪，嘉祐五年绍泰又杀永平寨主李德用，屡侵边境。至熙宁大举乃讨平之，收隶机郎县。

### 【译文】

和文书送到邕州要求归附朝廷。知州陈拱拒绝不肯收纳。次年，侬智高和他的部下卢豹、黎貌、黄仲卿、廖通等攻下横山寨侵入邕州辖区，并占领邕州，进入两广地区。后来侬智高失败逃跑，卢豹等人把剩下的人组织起来，依附交趾将领刘纪，攻下了广源州。到了熙宁二年，卢豹等归附本朝。不久，又叛变依附于刘纪。直到大军南征交趾时，郭逵另派将领燕达攻下广源，才抓到刘纪，把广源改称为顺州。

甲峒，是交趾的大聚落，首领是甲承贵，他娶李公蕴的女儿为妻，就改姓为甲氏。甲承贵的儿子甲绍泰又娶了李德政的女儿，甲绍泰的儿子甲景隆娶了李日尊的女儿，甲氏世世与交趾联姻，是边界上很大的祸害。自从天圣五年甲承贵打破太平寨，杀死寨主李绪，嘉祐五年甲绍泰又杀了永平寨主李德用，多次侵犯边境。直到熙宁年间大举进攻交趾才平定了甲氏，并把甲峒收隶于机郎县。



retreating to a village called Wencun near the Youjiang River, Nong Zhigao sent a letter and a lot of gold to Yongzhou, expressing his intention to surrender to the imperial court. Chen Gong, the prefect, bluntly refused him. In the next year, Nong Zhigao and his subordinates including Lu Bao, Li Mao, Huang Zhongqing and Liao Tong broke through the Hengshan Fortress, encroached upon the area under the jurisdiction of Yongzhou and occupied the city. Soon they went into Liangguang region. Later Nong Zhigao and his men were defeated and ran away. Gathering the remainder of the troops, Lu Bao surrendered to Liu Ji, a general of the ethnic minorities in Jiaozhi and captured Guangyuanzhou. In the second year of Xining period of the reign of Emperor Shenzong, Lu Bao yielded to the imperial court. Later he plunged into a rebellion and surrendered to Liu Ji again. When the royal army attacked Jiaozhi, Guo Kui dispatched another general Yan Da to attack Guangyuan, who finally captured the city and seized Liu Ji. Since then Guangyuanzhou was re-named Shunzhou.

Jiatong was a big tribe in Jiaozhi. Jia Chenggui was the tribal leader who married the daughter of Li Gongyun and changed her surname into Jia. Jia Shaotai, the son of Jia Chenggui, married the daughter of Li Dezheng. Jia Jinglong, the son of Jia Shaotai, married the daughter of Li Rizun. As the Jia family formed a matrimonial alliance with the Li family, it became the root of trouble in the borders. In the fifth year of Tiansheng period, Jia Chenggui broke through Taiping Fortress and killed its leader Li Xu, while Jia Shaotai killed Li Deyong, the head of the Yongping Fortress in the fifth year of Jiayou period. Since then the Jia family attacked border regions for many times. It was until the royal troops attacked Jiaozhi during Xining period when the Jia Family was finally suppressed. Later Jiatong was under the jurisdiction of Jilang County.



## 475. 太祖治军

### 【原文】

太祖朝常戒禁兵之衣长不得过膝，买鱼肉及酒入营门者皆有罪。又制更戍之法，欲其习山川劳苦，远妻孥怀土之恋。兼外戍之日多，在营之日少，人人少子而衣食易足。又京师卫兵请粮者，营在城东者即令赴城西仓，在城西者令赴城东仓，仍不许僱车脚，皆须自负，尝亲登右掖门观之。盖使之劳力，制其骄惰，故士卒衣食无外慕，安辛苦而易使。

### 【译文】

太祖当政时曾约束禁兵的军服长度不得超过膝盖，凡买了鱼肉和酒进入军营者都要治罪。又制订了定期轮换防地的规定，想使士兵们适应跋山涉水的劳苦，淡薄对妻子儿女和家乡的依恋。加之在外守备的日子多，在军营里的日子少，每个士兵都少生孩子因而生活容易富足。此外，驻京城里的部队要领取军粮的，凡军营在城东的便让他们到城西仓库去领，军营在城西的让他们到城东仓库去领，还不许雇佣车马脚夫，都必须士兵自己背负，太祖皇帝曾亲自登上右掖门观看禁兵背粮。这些措施是要使士兵们劳动出力，抑制他们傲慢、懒惰的习气，因此士兵们除生活上的吃饭穿衣之外不再羡慕其他的东西，安于辛苦而容易指挥。

## 476. 唵厮啰

### 【原文】

青堂羌，本吐蕃别族。唐末，蕃将尚恐热作乱，率众归中国，境内离散。国初，有胡僧立遵者，乘乱挟其主箠逋之子唵厮啰，东据宗哥邈川城。唵厮啰，人号瑕萨，箠逋者胡言赞普也。唵厮，华言佛也；啰，华言男也。

### 【译文】

青堂羌，本是吐蕃的支族。唐代末年，吐蕃将领尚恐热作乱，带着部下归附中央政府，吐蕃内部分裂散乱。本朝初年，当地有个叫立遵的僧人，乘乱挟持了王族箠逋的后裔唵厮啰，向东占据了宗哥邈川城。唵厮啰，人们称他瑕萨，箠逋就是吐蕃所谓的赞普。唵厮，就是我们所说的佛；



### 475. How Emperor Taizu Directs the Army

When Emperor Taizu was in power, he issued an order that the length of the soldiers' uniforms should not surpass their knees and no one was allowed to take fish, meat and wine into the barracks. He also worked out the rules about the rotation of troops on a regular basis so as to enable them to endure the hardships of trekking across mountains and rivers and abate their longing for their wives, children and homeland. He also made the soldiers stay more in the open country and less in the barracks. In this way they would produce fewer children and live a better life. When the troops in the capital city were to draw military rations, the soldiers in the east part of the city were ordered to receive their food supplies in the warehouse in the west part of the city while those in the west part of the city were ordered to receive their food supplies in the warehouse in the east part of the city. And they must carry these military rations all by themselves. Carts and porters were not allowed to be used. Emperor Taizu even mounted the side gate of the Forbidden City to watch soldiers carrying army provisions. All these measures were aimed at making them work hard and restraining their arrogance and laziness. In doing so, soldiers would be satisfied with food and clothing given to them, not envious of other luxurious goods any more. And they would be content with a simple life and be willing to obey order.

### 476. Gusi Luo

People of the Qiang ethnic minority living in Qingtang were originally a subdivision of the Tubo ethnic minority. During the last years of the Tang Dynasty, Shang Kongre, a general of the Tubo ethnic minority, rebelled against the king of the Tubo kingdom and submitted to the central government of the Tang Dynasty together with his subordinates, which resulted in the disintegration of the Tubo kingdom. In the earlier years of our dynasty, a local monk called Li Zun attacked eastward, captured Zongge and Miaochuan and kidnapped Gusi Luo, a descendant of the royal family named "Jian Bu." Gusi Luo is also called "Xia Sa" while Jian Bu is the so-called "tsampo" (the king) in the Tibetan



### 【原文】

自称佛男，犹中国之称天子也。立遵姓李氏，唃廝囉立，立遵与邈川首领温殫、温逋相之，有汉陇西、南安、金城三郡之地，东西二千余里。宗哥邈川，即所谓三河间也。祥符九年，立遵与唃廝囉引众十万寇边，入古渭州，知秦州曹玮攻败之，立遵归乃死。唃廝囉妻李氏，立遵之女也，生二子，曰瞎毡、磨毡角。立遵死，唃廝囉更取乔氏，生子董毡，取契丹之女为妇。李氏失宠，去为尼，二子亦去其父，瞎毡居河州，磨毡角居邈川，唃廝囉往来居青堂城。赵元昊叛命，以兵遮唃廝囉，遂与中国绝。屯田员外郎刘涣献议通唃廝囉，乃使涣出古渭州，循末邦山至河州国门寺，绝河，逾廓州，至青堂，见唃廝囉，授以爵命，自此复通。磨毡角死，唃廝囉复取邈川城，收磨毡角妻子质于结罗城。唃廝囉死，子董毡立，朝廷复授以爵命。

### 【译文】

唃，就是我们所说的儿子。他自称佛的儿子，就好像我们中原称天子。立遵姓李，唃廝囉当了首领，立遵和邈川的头领温殫、温逋就成了他的国相，占有了汉朝的陇西、南安、金城三个郡的地盘，东西之间有二千多里。宗哥邈川，就是所谓的三河间。大中祥符九年，立遵和唃廝囉带着十万部众侵犯本朝疆界，打进了古渭州，秦州知州曹玮打败了他们，立遵回去后就死了。唃廝囉的妻子李氏是立遵的女儿，生了两个儿子，叫瞎毡、磨毡角。立遵死后，唃廝囉又娶了乔氏，生下了儿子董毡，娶了契丹的女子作媳妇。李氏失宠后，就去当了尼姑；两个儿子也离开了父亲，瞎毡占据了河州，磨毡角占据了邈川。唃廝囉则来往于这几个地方而据有青堂城。赵元昊割据称帝后，派兵隔断了通道，唃廝囉也就与朝廷断绝了联系。屯田员外郎刘涣提出与唃廝囉沟通联系，于是朝廷就派刘涣从古渭州出发，沿着末邦山来到河州国门寺，渡过黄河，经廓州到达青堂城，见到了唃廝囉，授予了朝廷任命的官职，从此他们与朝廷重新有了联系。磨毡角死后，唃廝囉再次夺取了邈川城，把磨毡角的妻子和孩子作为人质拘留在结罗城。唃廝囉死后，他的儿子董毡继位，



language. Gusi is what we call “Buddha” while Luo means “son.” Just as we living in the Central Plains called our emperor “the Son of Heaven,” Gusi Luo called himself “the Son of Buddha.” The monk Li Zun was surnamed Li. After Gusi Luo held the reigns of power, Li Zun and other two leaders of Miaochuan called “Wen Yin” and “Wen Bu” became his prime ministers. The Gusi Luo regime occupied Longxi, Nan’an and Jincheng which had belonged to the Han Dynasty and covered an area of over 2,000 *li* from the east to the west. The city of Zongge and Miaochuan were the so-called “Sanhejian.” In the ninth year of Dazhongxiangfu period of the reign of Emperor Zhenzong, Li Zun and Gusi Luo led a 100,000-strong army, encroached upon the borders and stormed into old Weizhou. Soon Cao Wei, prefect of Qinzhou, defeated them and Li Zun died immediately after he returned. The wife of Gusi Luo was the daughter of Li Zun and she had two sons: Xia Zhan and Mo Zhanjiao. After Li Zun’s death, Gusi Luo took Qiao as his second wife who gave birth to a son whose name was Dong Zhan. When Dong Zhan grew up, he married a girl of the Qidan ethnic minority. After falling out of favor with Gusi Luo, Li went to the nunnery and her two sons also left their father. Xia Zhan occupied Hezhou while Mo Zhanjiao seized Miaochuan. Gusi Luo of traveled among these places and held the city of Qingtang as his base. After Zhao Yuanhao declared himself the king of the state of West Xia, he sent troops to cut off the connection between Gusi Luo’s state and the Song Dynasty. Liu Huan, Vice Director of the Department of Farming, presented a memorial to the emperor, calling for reestablishing the contact with Gusi Luo. The emperor accepted his suggestion and sent him as his envoy. Departing from old Weizhou, Liu arrived at the Guomen Temple in Hezhou via the zigzagged path of Mount Mobang. Then he crossed the Yellow River, went through Kuozhou and finally reached the city of Qingtang. When meeting Gusi Luo, Liu conferred upon him the official post granted by the imperial court. Since then the relation between Gusi Luo and the Song Dynasty was reestablished. After Mo Zhanjiao’s death, Gusi Luo recaptured Miaochuan and held the wife and children of Mo Zhanjiao hostage in the city of Jieluo. After Gusi Luo’s death, his son Dong Zhan succeeded to the throne, who was also granted an official post and a title of





### 【原文】

瞎毡有子木征，木征者华言头龙也，以其唵厮啰嫡孙，昆弟行最长，故谓之龙头，羌人语倒，谓之头龙。瞎毡死，青堂首领瞎药鸡罗及胡僧鹿尊共立之，移居滔山。董毡之甥瞎征伏，羌蕃部李钺星之子也，与木征不协，其舅李笃毡挟瞎征居结古野反河，瞎征数与笃毡及沈千族首领常尹丹波合兵攻木征，木征去居安乡城。有巴欺温者，唵氏族子，先居结罗城，其后稍强。董毡河南之城遂三分：巴欺温、木征居洮河间，瞎征居结河，董毡独有河北之地。熙宁五年秋，王子醇引兵始出路骨山，拔香子城，平河州；又出马蔺州，擒木征母弟结吴叱，破洮州，木征之弟巴毡角降。尽得河南熙、河、洮、岷、叠、宕六州之地，自临江寨至安乡城，东西一千余里，降蕃户三十余万帐。明年，瞎木征降，置熙河路。

### 【译文】

朝廷再次授予他官职爵位。瞎毡有个儿子叫木征，木征就是我们所说的头龙，因为他是唵厮啰的嫡孙，在兄弟中排行最长，所以叫他龙头，羌人的语序正好与我们相反，就称之为头龙。瞎毡死后，青堂的头领瞎药鸡罗和当地僧人鹿尊共同立木征为王，移居洮州。董毡的外甥瞎征伏，是当地另一支部族中李钺星的儿子，他和木征不和，他的舅舅李笃毡就挟持他占据了结河，瞎征伏多次和李笃毡联合了沈千族首领常尹丹波进攻木征，木征移居到安乡城。有个叫巴欺温的，是唵厮啰一族的后裔，起先居于结罗城，后来逐渐强盛了起来。这样，董毡在黄河以南的地盘就分成了三块：巴欺温和木征占据了洮水和黄河之间，瞎征伏占据了结河，而董毡则独占了黄河以北的地盘。熙宁五年秋天，王韶带兵先从路骨山出击，攻下香子城，平定了河州；接着又进攻了马蔺州，俘虏了木征的舅舅结吴叱，攻破洮州，木征的弟弟巴毡角投降。这样，就完全占有了黄河以南的熙、河、洮、岷、叠、宕等六个州的地方，从临江寨到安乡城，东西之间有一千余里，这个地区被降伏的民众有三十多万帐。第二年，瞎木征投降，朝廷设置了熙河路。



nobility by the imperial court. Gusi Luo had another son Xia Zhan who had a son called “Mu Zheng.” Being the legitimate grandson of Gusi Luo and the eldest brother in his generation, Mu Zheng meant “Dragon Head” in our language. However the word order in the language of the Tubo ethnic minority was different from our language. Hence he was called “Head Dragon” by his own people. After the death of Xia Zhan, Xiayaojiluo, the leader of Qingtang, and Lu Zun, a local monk, jointly supported Mu Zheng to be the king and then they moved to Taozhou. Xia Zhengfu, the nephew of Dong Zhan, was the son of Li Yuexing who was a tribal leader. Xia Zhengfu was at odds with Mu Zheng, so his uncle Li Duzhan united with him and jointly occupied Jiehe. Allying with Changyindanbo, the leader of Shenqian clan, Xia Zhengfu and Li Duzhan attacked Mu Zheng for several times, and Mu Zheng was then forced to move to the city of Anxiang. Ba Qiwen, also a descendant of Gusi Luo, first lived in the city of Jieluo. When he became strong and powerful, he also established his sphere of influence. Therefore Dong Zhan’s territory in the south of the Yellow River was divided into three parts. Ba Qiwen and Mu Zheng occupied the areas between the Yellow River and the Taoshui River. Xia Zhengfu occupied Jiehe while Dong Zhan himself still controlled the areas in the north of the Yellow River. In the autumn of the fifth year of Xining period (1072), the royal army led by Wang Shao departed from Mount Lugu and captured the City of Xiangzi and Hezhou consecutively. Then they broke through Malinzhou, held captive Jie Wuchi, the uncle of Mu Zheng, and seized Taozhou. Ba Zhanjiao, the younger brother of Mu Zheng, also laid down his arms. Since then areas in the south of the Yellow River including Xizhou, Hezhou, Taozhou, Minzhou, Diezhou and Dangzhou fell completely into the hands of the Song Dynasty. This new territory covered a distance of about 1,000 *li* from the Linjiang Fortress in the east to the City of Anxiang in the west. The local ethnic minorities who surrendered to the Song Dynasty numbered over 300,000 households. In the next year Xia Muzheng also surrendered and Emperor Shenzong set up a new administrative district there, which was called “Xihe.”



## 477. 诸葛亮用人

### 【原文】

范文正言：史称诸葛亮能用度外人。用人者莫不欲尽天下之才，常患近己之好恶而不自知也，能用度外人，然后能周大事。

### 【译文】

范仲淹曾说：史书上说诸葛亮能起用与自己关系不密切的人。用人的人无不想罗致天下的贤才，但往往担心无法确知与自己关系密切者的好坏，能够起用与自己关系不密切的人，然后才能成就大事。

## 478. 倡姥骂退夏兵

### 【原文】

元丰中，夏戎之母梁氏遣将引兵卒至保安军顺宁寨，围之数重，时寨兵至少，人心危惧。有倡姥李氏得梁氏阴事甚详，乃掀衣登陴抗声骂之，尽发其私。虜人皆掩耳，并力射之莫能中，李氏言愈丑，虜人度李终不可得，恐且得罪，遂托以他事中夜解去。鸡鸣狗盗皆有所用，信有之。

### 【译文】

元丰年间，西夏国太后梁氏派将领率军进犯保安军顺宁寨，把寨城围了好几层，当时寨中的士兵很少，人人心中都感到危险害怕。有个当过娼妓的老妇人李氏知道许多梁氏的秘事，于是就提着衣襟爬上城头高声叫骂，把她的隐私都抖了出来。西夏人都捂着耳朵，一起用箭射她却没能射中，李氏越骂越难听，西夏人估计李氏肯定无法抓到，怕因此而得罪梁太后，就找了个借口在半夜里解围撤走了。不管什么卑微的技能都有它的用处，确实是有道理的。



#### **477. How Zhuge Liang Makes Use of Personnel**

Fan Zhongyan said, “History books recorded that Zhuge Liang employed people who did not have close connection with him.” Rulers all wanted to recruit talented people, but they were often uncertain about the virtues and vices of those people who were closely related to them. Only by employing people not closely related to them could they make great achievements.

#### **478. A Blow with Words Strikes Deeper than a Blow with Swords**

During Yuanfeng period of the reign of Emperor Shenzong, Liang, the Queen Mother of the state of West Xia, moved troops to attack the Shunning Fortress in Bao’anjun, encircling it ring upon ring to ensure that nobody could escape. As there were not enough soldiers in the fortress, everybody felt the imminent danger and was scared. At this critical moment, Li, an old prostitute who knew a lot of stories of Liang’s sinful life climbed onto the city wall, cursed at the enemy troops, telling them in a loud voice all the disgraceful affairs of their queen mother. The soldiers of the state of West Xia all stopped their ears and shot at her with arrows, but in vain. Then Li used even more vulgar words to humiliate Liang. Knowing that they could not catch the woman, the troops of the state of West Xia retreated in the midnight cooked up a pretext, for they were afraid of offending their queen mother. From this story we learn a truth that however insignificant a craft is, it can be of help.



## 479. 校书如扫尘

### 【原文】

宋宣献博学，喜藏异书，皆手自校讎，常谓“校书如扫尘，一面扫，一面生，故有一书每三、四校犹有脱谬”。

### 【译文】

宋绶学问广博，喜欢收藏珍奇的书籍，都亲自加以校勘，他常说“校书好比扫灰尘，一面扫去，一面产生，所以往往会有一部书经过三、四遍校勘还有漏字、错字”。

### 479. Proofreading as Dust-Sweeping

Song Shou was a man of immense and multifarious learning who liked collecting rare and precious books and always proofread them in person. He often said, “Proofreading is just like sweeping dust. Its removal is often accompanied by its reappearance. That is why after being proofread for three or four times, a book may still have loopholes and some words might be left out or misspelled.”



卷二十六·药议

480. 脏 腑

【原文】

古方言云母粗服则著人肝肺不可去，如枇杷、狗脊毛不可食，皆云射入肝肺。世俗似此之论甚多，皆谬说也。又言人有水喉、食喉、气喉者，亦谬说也。世传《欧希范真五脏图》亦画三喉，盖当时验之不审耳。水与食同咽，岂能就口中遂分入二喉？人但有咽有喉二者而已，咽则纳饮食，喉则通气，咽则下入胃脘、次入胃、又次入广肠、又次入大小肠，喉则下通五脏，为出入息，五脏之含气呼吸，正如冶家之鼓鞴。人之饮食药饵但自咽入肠胃，何尝能至五脏？凡人之肌骨、五脏、肠胃虽各别，其入肠之物，英精之气味皆能洞达，但滓秽即入二肠。凡人饮食及服药既入肠，为真气所蒸，英精之气味，以至金石之精者如细研硫黄、朱砂、乳石之类，

【译文】

古代医方说云母如未经加工直接吞服就会粘附在人的肝肺上无法去除，就像枇杷、狗脊的毛不能吃一样，都说会进入肝肺。世间类似这样的议论很多，都是错误的说法。又说人有水喉、食喉、气喉，也是错误的说法。现在流传的《欧希范真五脏图》也画有三个喉，那是当时观察得不仔细。水和食物一同吞咽，怎么能在口腔里就分开进入水喉、食喉呢？人只有咽、喉两个部分而已，咽接纳饮食，喉通达气体，咽以下就进入胃，接着进入胃的内腔，再接着进入直肠，再以下进入大小肠，喉以下通达五脏，是气息的出入口，五脏的含气呼吸就像冶炼金属的鼓风机。人的饮食药物只能从咽进入肠胃，怎么能到达五脏呢？大凡人的肌肉骨骼、五脏肠胃虽然各不相同，但进入肠内的食物，其精华的气味都能通达，只有渣滓秽物才进入大小肠。人的饮食和服下去的药物进入肠子后，被真气所蒸发，精华的气味，乃至金石药物中的精粹如研细的硫黄、朱砂、

## Section Twenty-Six Traditional Chinese Medicine

### 480. Internal Organs

According to ancient medical books, mica will stick to patients' livers and lungs and stay there for a long time if it is gulped down without being processed. People all say that the leaves of loquat trees and the hairs of cibotium barometz cannot be eaten without being processed, for they will enter into patients' livers and lungs. Actually many such remarks are wrong. For example, it is wrong to say that a man has three larynxes, one for water, and the rest two for food and air. In *The Picture of the Real Internal Organs of Ou Xifan*, we can see three larynxes, which is the result of careless observation on the part of the painter. We swallow food and water simultaneously. How can we say they enter into water larynx and food larynx separately? We only have pharynx and larynx. The former receives food while the latter lets in air. The food enters into pharynx and goes down to stomach. Then it enters into gastral cavity before reaching rectum and large and small intestines. Larynx connects to the internal organs below and is used to exhale the old and inhale the new. The breathing of the internal organs functions as the blast blower of an iron-melting furnace. The food and medicine taken by a man can only enter into his stomach and intestines via pharynx, how can they reach internal organs? Though people's muscles, bones and internal organs vary from each other, the essence of the food that has entered into intestines could reach them by circulation. Only the filthy sediment enters into large and small intestines. After food and medicine enter into our intestines, their essential flavor together with all that can volatilize and melt such as gems of the medicine of metal and stone, refined sulphur, cinnabar and stalactite





### 【原文】

凡能飞走融结者，皆随真气洞达肌骨，犹如天地之气贯穿金石土木，曾无留碍，自余顽石草木则但气味洞达耳，及其势尽则滓秽传入大肠、润湿渗入小肠，此皆败物，不复能变化，唯当退泄耳。凡所谓某物入肝、某物入肾之类，但气味到彼耳，凡质岂能至彼哉？此医不可不知也。

### 【译文】

乳石之类，凡是能挥发融化的，都随同真气通达肌肉骨骼，就好像天地之气贯穿世间万物一般，一点都没有阻碍，剩余的顽石草木只有气味能通达，等到精华散发完毕后，渣滓秽物就转入大肠，液质就渗入小肠，这些都是废物，不再能起变化，只应当排泄掉了。凡是所谓某物入肝、某物入肾之类的说法，只是指气味到达那里罢了，具体的物质怎么能到达那里呢？这一点医家是不能不明白的。

## 481. 鸡舌香

### 【原文】

予集《灵苑方》，论鸡舌香以为丁香母，盖出陈氏《拾遗》，今细考之尚未然。按《齐民要术》云：鸡舌香，“世以其似丁子，故一名丁子香”，即今丁香是也。《日华子》云鸡舌香“治口气”，所以三省故事，郎官口含鸡舌香，欲其奏事对答其气芬芳，此正谓丁香治口气，至今方书为然。又古方五香连翘汤用鸡舌香，《千金》五香连翘汤无鸡舌香却有丁香，

### 【译文】

我纂集《灵苑方》，曾论定鸡舌香应该是丁香母，这个说法出于陈藏器的《本草拾遗》，现在仔细考究起来尚未尽然。《齐民要术》说：鸡舌香，“世人因为它类似钉子，所以又称它为丁子香”，就是现在的丁香。《日华子》说鸡舌香能“治口气”，因此三省的成例，郎官口中含鸡舌香，让他们在陈奏事务应答时口气芬芳，这正是所谓的丁香能治口气，直到现在医方书上都是这样说。此外，古方中的五香连翘汤用鸡舌香，《千金方》中的

will reach our muscles and bones accompanied by vital energy. This is just like the essential air of Heaven and Earth permeating the whole world without being blocked in the slightest. As for the remaining rocks and grasses, only the flavor can reach them. After the essential flavor has been volatilized, the filthy sediment will go into large intestines and the liquid will go into small intestines. These wastes cannot be transformed into anything useful. Therefore they should be excreted. When we say that something has reached our liver or kidney, we merely mean that the flavor has reached a certain part of our body. How can we say that concrete material can reach there? A doctor must know this.

#### 481. *Jishexiang*

When I was compiling *Lingyuan Prescriptions*, I argued that *jishexiang* is *mudingxiang*, i.e. the pink-colored immature unopened fresh flower bud of *syzygium aromaticum*. Such a viewpoint was originated from *Supplementary Notes to Herbal Medicine*, a book written by Chen Cangqi. However, a careful study indicates that it is not exactly so. According to *Essential Techniques for the Peasantry*, *jishexiang* is today's *dingxiang*, i.e. the brown-colored dried flower buds of *syzygium aromaticum*. "People also call them nail-like *dingxiang*, for they resemble small nails." *Herbal Medicine of Rihuazi*, another medical book, says that *jishexiang* can "repress foul breath." Hence it has become a convention in the imperial court to let courtiers keep *jishexiang* in their mouths so as to smell good when making reports to the emperor. So people mistakenly believe that *jishexiang* are cloves, the dried flower buds of *syzygium aromaticum* which can repress foul breath. In today's medical books we can still find such a prescription. An ancient prescription called "five-spice forsythia decoction" uses *jishexiang* as part of its ingredients while in *Prescriptions Worth a Thousand Pieces of*



### 【原文】

此最为明验。《新补本草》又出丁香一条，盖不曾深考也。今世所用鸡舌香，乳香中得之，大如山茱萸，锉开中如柿核，略无气味，以治疾殊极乖谬。

### 【译文】

五香连翘汤没有鸡舌香却有丁香，这是最为明显的证据。《嘉祐本草》在鸡舌香之外又列出丁香一条，是没有深入查考。现在世上所用的鸡舌香，是从乳香中得到的，大小如同山茱萸一般，剖开来其中像柿核一样，一点气味都没有，用它来治病是极其错谬的。

## 482. 君臣佐使

### 【原文】

旧说用药有一君二臣三佐五使之说，其意以为药虽众，主病者专在一物，其他则节级相为用，大略相统制。如此为宜，不必尽然也。所谓君者，主此一方者，固无定物也。《药性论》乃以众药之和厚者定以为君，其次为臣为佐，有毒者多为使，此谬说也。设若欲攻坚积，如巴豆辈岂得不为君哉？

### 【译文】

过去有处方用一味君药、二味臣药、三味佐药、五味使药的说法，其用意是认为药虽然有多种，但主治病症的专在一种药物，其他的药物按主次发挥效用，大体上相互统属、制约。这样是恰当的，但不一定都是如此。所谓君药，是主导这一处方的药物，原本就没有固定的对象，《药性论》却把各种药物中气性平和淳厚者确定为君药，差一些的定为臣药、佐药，有毒的大多定为使药，这是错误的说法。假如要攻治顽固的食积阻滞，像巴豆之类的药物难道不能作为君药吗？



*Gold* only cloves are included. This is the most obvious proof that cloves can be used to repress foul breath. *Herbal Medicine Compiled in Jiayou Period* lists both *jishexiang* and cloves. This is the outcome of the author's negligence. Actually today's *jishexiang* is acquired from olibanum and is of the same size as *macrocarpium officinale*. After it is split open, its inside part is like the seed of persimmon and does not have any smell. So it is really absurd to use *jishexiang* as herbal medicine.

#### 482. Herbal Medicines in a Prescription

In the past, herbal medicines are said to be composed of four categories: primary, secondary, tertiary and auxiliary (i.e. efficacy-enhancer added to herbal medicines). It means that, although there are several herbal medicines in a prescription, only the primary plays the decisive role in curing the disease while others function in accordance with their order of place. Generally they are related to each other and each has its own role to play in the prescription. Such a job of division is reasonable, but not every prescription should conform to this rule. The so-called primary herbal medicine is the one that takes the dominating position in the prescription. Originally it can refer to any herbal medicine. However, in the book entitled *On the Property of Herbal Medicine*, the tender, cool and mild herbal medicines are taken as primary, the less tender, cool and mild ones are listed to be secondary or tertiary while the poisonous ones are mostly designated to be the efficacy-enhancers. This is indeed an erroneous statement. If a doctor wants to cure the stubborn disease such as indigestion and constipation, can't he use poisonous defatted croton seed powder as primary herbal medicine?



## 483. 金罌子

### 【原文】

金罌子止遺泄，取其溫且澀也。世之用金罌者，待其紅熟時取汁熬膏用之，大誤也。紅則味甘，熬膏則全斷澀味，都失本性。今當取半黃時采，干搗末用之。

### 【譯文】

金罌子能治療遺精、泄瀉，是取它溫且澀的藥性。一般用金罌子的人，等到它果實紅熟時榨汁熬成膏服用，是極其錯誤的。果實紅熟就味道甘甜，熬成膏就完全沒有了澀味，都失掉了藥性。應當在半黃時採摘，干後搗成末服用。

## 484. 湯散丸劑

### 【原文】

湯、散、丸各有所宜。古方用湯最多，用丸、散者殊少，煮散古方無用者，唯近世人之為。大體欲達五臟四肢者莫如湯，欲留膈胃中者莫如散，久而後散者莫如丸；又無毒者宜湯，小毒者宜散，大毒者須用丸；又欲速者用湯，稍緩者用散，甚緩者用丸，此其大概也。近世用湯者全少，

### 【譯文】

湯、散、丸劑各有所適宜的對象。古代醫方用湯劑最多，用丸劑、散劑的很少，煮散古代醫方是不用的，只有近來人們才這樣做。大體上說，要使藥力達到五臟四肢的比不上湯劑，要使藥力留在膈胃中的比不上散劑，藥效持久而後發散的比不上丸劑；再者，沒有毒性的藥物宜用湯劑，毒性小的藥物宜用散劑，毒性大的藥物就須用丸劑；此外，要生效快的用湯劑，稍緩的用散劑，相當緩慢的用丸劑，這是它們的大致情況。



### **483. The Fruit of Cherokee Rose**

The fruit of Cherokee rose can cure spermatorrhea and diarrhea and is mild in nature and astringent in taste. Many people believe that they have to wait for it to become red and ripe and then boil down the fruit juice into molasses-like substance before finally eating it. They are totally wrong. When the fruit of Cherokee rose becomes red and ripe, it tastes sweet. When being made into molasses-like substance, it will no longer taste astringent. Actually the fruit of Cherokee rose should be plucked when it is still yellow and unripe and be eaten after it is dried and pounded into powder.

### **484. Traditional Chinese Medicine in the Form of Decoction, Powder and Pellet**

Traditional Chinese medicine is often made into decoction, powder or pellet. And each has its own functions. In ancient times, traditional Chinese medicine was often prescribed in the form of decoction rather than in the form of powder or pellet. The medicine in the form of powder boiled in water was rare. Only recently doctors began to write out prescriptions of this kind. Generally, if we are to make the efficacy of the medicine reach the entire body of the patient, the decoction of Chinese medicinal herbs is most effective. If we are to make the potency of the medicine stay in the stomach, the powdered one is the best. And if we are to sustain the efficacy of the medicine before it shows its effect, the pellet is the best. What is more, the poisonless medicine should be made in the form of decoction. The medicine containing a few poisonous elements should be made in the form of powder. And the extremely poisonous medicine should be made in the form of pellet. The medicine in the form of decoction is the quickest to go into effect. The medicine in the form of powder goes into effect a bit slower while the medicine in the form of pellet is the slowest to go into effect. These are general cases in which the traditional Chinese medicine is used. Recently few doctors prescribe medicine in the form



### 【原文】

应汤者皆用煮散。大率汤剂气势完壮，力与丸、散倍蓰；煮散者一啜不过三、五钱极矣，比功较力，岂敌汤势？然汤既力大，则不宜有失消息，用之全在良工，难可以定论拘也。

### 【译文】

近来用汤剂的很少，应该用汤剂的都用煮散。大体上汤剂的气势完整壮实，药力是丸剂、散剂的好几倍；煮散每服药不过三、五钱就到顶了，比较功效和药力，怎么比得上汤剂的势头呢？不过汤剂既然药力大，就不应该在剂量上有差错，如何使用全在于高明的医术，很难用定论来框死。

## 485. 采药不可限以时月

### 【原文】

古法采草药多用二月、八月，此殊未当，但二月草已芽、八月苗未枯，采掇者易辨识耳，在药则未为良时。大率用根者，若有宿根，须取无茎叶时采，则津泽皆归其根，欲验之，但取芦菔、地黄辈观，无苗时采则实而沉，有苗时采则虚而浮；其无宿根者，即候苗成而未有花时采，则根生已足而又未衰，如今之紫草，未花时采则根色鲜泽，花过而采则根色黯恶，此其效也。用叶者取叶初长足时，用芽者自从本说，用花者

### 【译文】

古时候的做法，采草药大多在二月、八月，这很不妥当，只不过取二月草木已发芽、八月植株尚未枯萎，采摘者容易辨识罢了，对草药本身来说却不是好时候。大体上，用根的药物，如果有隔年老根的，必须在没有茎叶时采摘，这样精华都集中在根部，要验证这一点，只要取萝卜、地黄之类的看一下，没有植株时采摘就充实饱满，有植株时采摘就空虚轻浮；没有隔年老根的药物，要等到植株长成而尚未开花时采摘，这样根部已生长充足而且还没有衰老，例如现在的紫草，尚未开花时采摘则根部颜色鲜艳润泽，花开过后采摘则根部颜色灰暗干枯，这就是证明。用叶子的药物在叶子刚长足时采摘，用芽的药物自然依照原来二月时采的说法。



of decoction. And the medicine in the form of powder boiled in water has almost replaced the one in the form of decoction. Normally the medicine in the form of decoction is potent enough to produce tremendous effect, and its efficacy is several times stronger than that of the medicine in the form of powder and pellet. In contrast if the medicine made into the form of powder is boiled in water, the patient can only take three to five *qian* at a time. So in terms of medical efficacy, it can never match the medicine in the form of decoction. Now that the efficacy of the medicine in the form of decoction is potent enough, the total amount that a patient should take should not go wrong. To sum up, it all depends on a doctor's medical knowledge to choose the form of the medicine to be used for the patient. The stipulation of a fixed rule is not feasible.

#### **485. No Time Limit Should Be Set for Plucking Medicinal Herbs**

In ancient times medicinal herbs were usually plucked in February and August, which is indeed inappropriate. Though in February plants have already sprouted and in August vegetation has not withered, which will be easy for people to identify the herbs, these two months are not the best months for plucking them. Normally if the old roots of medicinal herbs are to be used as the medicine, it is best to dig them out when the herbs are still stemless or leafless, because at this time the roots are the essence. To verify this, all you need to do is take a look at radishes and glutinous rehmannia. If they are pulled up when they are still stemless or leafless, their roots will be heavy and plump. If they are pulled when they already have leaves and stems, their roots will be light and hollow. For those herbs which do not have old roots, the best time to pull them up is when their stems and leaves are already in good shape and are yet to bloom, because it is in this period their roots are fully grown without showing any signs of becoming old. For example, if Chinese gromwell is pulled up before it blooms, its roots will be fresh and moist. If it is pulled up after it has already bloomed, its roots will be dark and dry. If the leaves are to be used as medicine, they should be plucked when they have just grown up. If the sprouts are to be used as medicine, they should be plucked in February as mentioned





### 【原文】

取花初敷时，用实者成实时采，皆不可限以时月，缘土气有早晚、天时有愆伏。如平地三月花者，深山中则四月花，白乐天《游大林寺》诗云“人间四月芳菲尽，山寺桃花始盛开”，盖常理也，此地势高下之不同也；如筍竹笋有二月生者，有三四月生者，有五月方生者谓之晚筍，稻有七月熟者，有八九月熟者，有十月熟者谓之晚稻，一物同一畦之间自有早晚，此物性之不同也；岭峤微草凌冬不凋，并汾乔木望秋先陨，诸越则桃李冬实，朔漠则桃李夏荣，此地气之不同也；一亩之稼则粪溉者先芽，一丘之禾则后种者晚实，此人力之不同也，岂可一切拘以定月哉！

### 【译文】

用花的药物在花刚开时采摘，用果实的药物在果实长成时采摘，都不能用固定的时间来限制，因为地气有早晚、天时有变化。例如平地上三月开花的植物，在深山里就四月开花，白居易《游大林寺》诗说“人间四月芳菲尽，山寺桃花始盛开”，是普通的道理，这是因为地势高低的不同；筍竹的笋有二月萌生的，有三四月萌生的，也有五月才萌生的被称为晚筍，稻谷有七月成熟的，有八九月成熟的，也有十月才成熟的被称为晚稻，一种作物在同一畦中成熟也有早有晚，这是因为品性的不同；岭峤的小草隆冬不凋谢，并汾的乔木将近秋天开始落叶，两广的桃李冬天结果，朔漠的桃李夏季开花，这是因为地气的不同；同一块地里的庄稼水、肥充足的先萌发，同一丘地里的禾苗后种的晚结实，这是因为人力的不同，怎么能全都限制在固定的时间里呢！



above. Similarly if the flowers are to be used as medicine, they should be plucked when they have just bloomed. If the fruits are to be used as medicine, they should be plucked when they have just ripened into maturity. We cannot set the time limit for plucking these herbs, as the temperature and humidity of the soil vary in different places with the change of the weather. For instance, a plant may put forth flowers in March in a flat country, but in remote mountains its flower may come out in April. In the poem "Visiting the Temple in the Forest," the poet Bai Juyi wrote: "All flowers in late spring have fallen far and wide, / But peach blossoms are full-blown on the mountainside." This is due to topographical difference. The bamboo shoots of *guizhu* may germinate in February, March or April. Those germinate in May are called "late bamboo shoots." Rice also may ripen in July, August or September. And the one that ripens in October is called "late rice." Sometimes the maturation period of the same plant that grows in the same field may vary from each other owing to the differences in properties. The grass in Lingqiao will not wither in winter while the leaves of trees in Bingzhou and Fenzhou will fall in the early autumn. Peaches and plums in Liangguang region will bear fruit in winter while those in the north will blossom in summer. All these are due to the different temperature and humidity of the soil in different places. Sometimes on the same piece of farmland, the crops that have been adequately fertilized and irrigated will grow faster. Similarly the seedlings that are planted late may bear fruit late. All these are due to different human factors. Therefore, how can we set time limit for plucking medicinal herbs?



## 486. 橘柚皮不同

### 【原文】

《本草》注“橘皮味苦，柚皮味甘”，此误也，柚皮极苦，不可向口，皮甘者乃柑耳。

### 【译文】

《本草》注说“橘皮味苦，柚皮味甘”，这是错误的，柚子的皮极其苦，无法入口，皮性味甘的乃是柑子。

## 487. 麋茸与鹿茸

### 【原文】

按《月令》“冬至麋角解，夏至鹿角解”，阴阳相反如此，今人用麋、鹿茸作一种，殆疏也。又有刺麋、鹿血以代茸，云茸亦血耳，此大误也。窃详古人之意，凡含血之物，肉差易长，其次筋难长，最后骨难长，故人自胚胎至成人，二十年骨髓方坚。唯麋角自生至坚无两月之久，大者乃重二十余斤，其坚如石，计一昼夜须生数两，凡骨之顿成生长神速无甚于此，虽草木至易生者亦无能及之。此骨血之至强者，所以能补骨血，坚阴道，强精髓也。头者诸阳之会，众阳之聚上钟于角，岂可与凡血为比哉！

### 【译文】

《礼记·月令》说“冬至时麋角脱落，夏至时鹿角脱落”，两者的阴阳性质如此相反，现在人们把麋茸、鹿茸当做一种东西，恐怕是疏忽。又有刺取麋、鹿的血来代替茸，说茸也只是血而已，这是大错误。我揣测古人的意思，大凡含血的东西，肉比较容易长，其次是筋难长，骨头是最难长成的，所以人从胚胎到成年，经过二十年骨髓方才坚实。唯有麋角从萌生到坚实不过两个月左右，大的重达二十多斤，坚硬得如同石头一般，累计一昼夜要增生几两，凡是骨质一下子就长成并增生神速者没有比这更厉害的，即使草木极其容易生长的也远远及不上它。这是骨血中最强的，因此能补养骨血，壮实性功能，增强精髓。头是各个部分阳气汇合的地方，众多阳气聚合起来向上集中于角，怎么能和一般的血相提并论呢！



#### 486. Difference between the Skin of a Tangerine and that of a Shaddock

“The skin of a tangerine tastes bitter while that of a shaddock tastes sweet.” This is what notes to *The Newly-Compiled Herbal Medicine* tells us, yet this statement is wrong. The skin of a shaddock tastes sharply bitter and is uneatable while the skin of a mandarin orange tastes sweet.

#### 487. Horns of *Milu* and Deer

According to *The Book of Rites*, “The horns of *milu* come off on Winter Solstice while those of deer come off on Summer Solstice.” This shows that they are completely contradictory to each other as far as their property is concerned. However nowadays people are so careless that they mistake them as the same object. Some even extract the blood of *milu* and deer to replace their horns, saying that pilose antlers are merely transformed from blood. Such statement is totally wrong. I guess ancient people intended to tell us that among tissues that contain blood, the growth of flesh is easy, the growth of tendons is less easy while the growth of bones is most difficult. Hence for a man to grow from an embryo into an adult, it will take him twenty years to make his bones solid and strong. In contrast, the growth of the horns of *milu* is an exception. The whole process of growing from germination to maturation of the horns of *milu* takes merely two months. With the big ones weighing over 20 *jin*, the horns of *milu* are as hard as a rock. Altogether the horns will grow at a speed of several *liang* per night. No other bones can grow at such a fast speed. Even some fast-growing plants cannot catch up with the speedy growth of the horns of *milu*. Being the strongest among all the bones and blood, the horns of *milu* can enrich a man’s blood and strengthen his bones, boosting his sexual desire and building up his vital energy. Its head is the place where the masculine essences of different parts of body gather together,



### 【原文】

麋茸利补阳，鹿茸利补阴。凡用茸，无乐太嫩，世谓之“茄子茸”，但珍其难得耳，其实少力；坚者又太老，唯长数寸，破之肌如朽木，茸端如玛瑙、红玉者最善。又，北方戎狄中有麋、麀、麂，驼鹿极大而色苍，尻黄而无斑，亦鹿之类，角大而有文，坚莹如玉，其茸亦可用。

### 【译文】

麋茸利于补阳，鹿茸利于补阴。凡是用茸，不要以为嫩的好，世人所谓的“茄子茸”，只是贵重其难得而已，其实功效不大；坚硬的茸又太老，只有长约数寸，剖开来它的质地如同朽木，茸的顶端像玛瑙、红玉那样的最好。此外，北方戎狄地区有麋、麀、麂，驼鹿体型极大，毛色灰黄，臀部黄色而没有斑纹，也属于鹿类，角大而有花纹，坚硬光亮如同玉石，它的茸也能用。

## 488. 枸杞

### 【原文】

枸杞，陕西极边生者高丈余，大可作柱，叶长数寸，无刺，根皮如厚朴，甘美异于他处者，《千金翼》云“甘州者为真，叶厚大”者是。大体出河西诸郡，其次江池间圩埂上者，实圆如樱桃，全少核，暴干如饼，极膏润有味。

### 【译文】

枸杞，生长在陕西最边缘地区的高一丈多，大的能做柱子，叶有几寸长，没有刺，根皮像厚朴一样，性味甘美而与其他地方所产的不同，就是《千金翼方》上所说“甘州者为真，叶厚大”的品种。大体以河西地区所出产的为上品，稍次一点的长在江河湖泊间的堤坝和田埂上，果实浑圆如樱桃，基本上没有核，晒干后像饼一样，极其肥厚润泽且有滋味。

so the masculine essences all concentrate on the horns. How can we compare them with the ordinary blood? The pilose antlers of *milu* are suitable to tonify *yang* while those of a stag are suitable to nourish *yin*. When using antlers as tonics, do not take the tender ones as the best. People think highly of antlers shaped like purple eggplants simply because they are hard to acquire. Actually they are not effective. As the hard ones are usually too old, the best antlers are those that are only several inches long. When being cut open, their textures look like rotten wood. And their top parts resemble blood agate or red jade. In the northern regions where the ethnic minorities live, there are *milu*, *jing*, *zhu*, and moose. A moose is large in body with pale yellow hair. Its buttocks are yellow and stripeless. It has enormous horns with patterns which are hard and bright as jade. And its antlers can also be used as medicine.

#### 488. Chinese Wolfberry

The Chinese wolfberry that grows in the most remote area of Shaanxi region is over three meters tall, so its big tree trunk can even be used as a pillar. Its leaves are about several inches long without any thorns. Resembling the bark of magnolia, the skin of its root tastes sweet and is different from Chinese wolfberry in other places. It is exactly the kind of Chinese wolfberry mentioned in *Prescriptions Worth a Thousand Pieces of Gold* below: "Chinese wolfberry produced in Ganzhou is of high quality, as its leaves are large and thick." Generally those produced in the west of the Yellow River are of best quality and those planted on the dykes of rivers and lakes as well as the ridges between fields are of good quality. Its fruit is as round as cherry and is almost seedless. After being dried in the sunshine, it is shaped like a cake and is fleshy, moist and tasty.





## 489. 淡 竹

### 【原文】

淡竹对苦竹为文，除苦竹外悉谓之淡竹，不应别有一品谓之淡竹。后人不晓，于《本草》内别疏淡竹为一物。今南人食笋，有苦笋、淡笋两色，淡笋即淡竹也。

### 【译文】

淡竹是相对苦竹而言的，除苦竹之外都称为淡竹，不应该另有一个品种叫做淡竹。后人不了解，在《本草》中另外区分淡竹为一个种类。现在南方人吃笋，有苦笋、淡笋两种，淡笋就是淡竹。

## 490. 细 辛

### 【原文】

东方、南方所用细辛皆杜衡也，又谓之马蹄香，色黄白，拳局而脆，干则作团，非细辛也。细辛出华山，极细而直，深紫色，味极辛，嚼之习习如生椒，其辛更甚于椒。故《本草》云细辛“水渍令直”，是以杜衡伪为之也。襄汉间又有一种细辛，极细而直，色黄白，乃是鬼督邮，亦非细辛也。

### 【译文】

东方、南方所用的细辛都是杜衡，又叫做马蹄香，颜色黄白，卷曲而质脆，干后呈团状，不是细辛。细辛出产在华山，极其细而且直，呈深紫色，味道很辛辣，嚼起来那阵阵辛味如同生花椒一般，而且辛辣程度更甚于花椒。因此《本草》所说的细辛“用水浸渍能使之伸直”，是用杜衡冒充的假货。襄汉地区又有一种细辛，极其细而且直，颜色黄白，乃是鬼督邮，也不是细辛。



#### 489. Bland Bamboo

Bland bamboo is the opposite of bitter bamboo. All the bamboos except bitter bamboo are called “bland bamboo.” Therefore we should not give this name to a new variety. As people of later generation do not know it, bland bamboo is listed separately as a new variety in *Herbal Medicine*. Today people living in the south still divide bamboo shoots into bitter or bland ones. In their eyes, bland bamboo shoots simply refer to bland bamboo.

#### 490. Chinese Wild Ginger

Chinese wild ginger which is commonly used in the east and the south is called “Forbes wild ginger,” or “*Asarum maximum*.” Yellowish white in color, Forbes wild ginger is curly and crisp. After being dried, it is shaped like a knot. Grown in Mount Huashan, Chinese wild ginger is very slim and straight. Looking purple, it tastes spicy. When being chewed, its spicy taste resembles that of Chinese prickly ash. Sometimes it tastes even spicier. According to *Herbal Medicine*, Chinese wild ginger which “is straightened by steeping it in water” is actually Forbes wild ginger. In Xiangnan region there is also a variety of so-called Chinese wild ginger, which is extremely slim, straight and yellowish white. It is actually the root of Doubleteeth Pubescent Angelica, not Chinese wild ginger.





## 491. 藟非甘草

### 【原文】

《本草》注引《尔雅》云“藟，大苦”，注：“甘草也。蔓延生，叶似荷，青黄，茎青赤。”此乃黄药也，其味极苦，故谓之大苦，非甘草也。甘草枝叶悉如槐，高五六尺，但叶端微尖而糙涩，似有白毛，实作角生如相思角，四五角作一本生，熟则角坼，子如小扁豆，极坚，齿啮不破。

### 【译文】

《嘉祐本草》注引《尔雅》说“藟，大苦”，郭璞注说：“甘草也。蔓延生，叶似荷，青黄，茎青赤。”这乃是黄药，其味道极苦，所以叫做大苦，不是甘草。甘草的枝叶都像槐一样，高五六尺，只是叶端稍尖而且粗糙不光滑，像长有白毛一样，果实呈荚形如同相思豆，四五个果实长在一根枝头上，果实成熟了就绽裂，籽实像小的扁豆，极其坚硬，牙齿都咬不动。

## 492. 胡麻

### 【原文】

胡麻直是今油麻，更无他说，予已于《灵苑方》论之，其角有六棱者、有八棱者；中国之麻今谓之大麻是也，有实为苴麻，无实为臬麻，又曰牡麻。张騫始自大宛得油麻之种亦谓之麻，故以胡麻别之，谓汉麻为大麻也。

### 【译文】

胡麻就是现在的油麻，再没有其他的说法，我已经在《灵苑方》中谈论过，它的荚果有六条棱的、有八条棱的；中原地区的麻就是现在所说的大麻，能结实的是苴，不能结实的是臬，又叫做牡麻。张騫首次从大宛所得的油麻品种也叫做麻，所以称胡麻来区别，把汉地的麻叫做大麻。



#### 491. Tuckahoe is not Licorice

In the notes to *Herbal Medicine Compiled in Jiayou Period*, we find a direct quotation from *The Erya*, which says, “Tuckahoe, extremely bitter.” In his notes to *The Erya*, Guo Pu says, “Licorice overruns the field. Its leaves are as large as those of lotus and are green and yellow in color. Its stems are red.” Actually this is airpotato yam rhizome which has a very bitter taste. Hence it is not licorice. The branches and leaves of licorice are about two meters tall and are all shaped like those of a Chinese scholar tree, but the end of its leaves is a bit sharp and coarse and it looks as if it has white hair on it. Its fruits are shaped like pods, resembling jequirity beans. Usually four or five fruits grow on the same branch, which will burst open when they are ripe. Its seeds are like haricot beans, which are so hard for a man to bite.

#### 492. The Sesame

*Huma* is today’s sesame and there is no other name for it. As I have described in my *Lingyuan Prescriptions*, its pod has six or eight ridges. *Dama* is actually hemp grown in Central Plains. Those that can bear fruit are called “*ju*” while those that cannot bear fruit are called “*xi*” or male hemp. The sesame first taken back by Zhang Qian from Dawan, formerly a remote state in the west, is also called “*ma*.” Later sesame is called “*huma*” while hemp is called “*dama*.”



## 493. 赤 箭

### 【原文】

赤箭即今之天麻也，后人既误出天麻一条，遂指赤箭别为一物，既无此物，不得已又取天麻苗为之，滋为不然，《本草》明称“采根暴干”，安得以苗为之？草药上品除五芝之外，赤箭为第一，此神仙补理养生上药，世人惑于天麻之说，遂止用之治风，良可惜哉！或以谓其茎如箭，既言赤箭，疑当用茎，此尤不然，至如鸢尾、牛膝之类，皆谓茎叶有所似，用则用根耳，何足疑哉！

### 【译文】

赤箭就是现在的天麻，后人既然错误地把天麻列为一条，于是就说赤箭是另外一种东西，但又不存在，不得已仍用天麻的植株来充当，就更加不对了，《本草》明明说“采根暴干”，怎么能用植株来充当呢？草部药物的上品中除五芝以外，赤箭是第一等的，这是神仙调理养生的上等药，世人被它就是天麻的说法所迷惑，只用它来治风症，实在可惜！有人说它的茎像箭，既然称它赤箭，怀疑应当用茎部入药，此尤其不对，像鸢尾、牛膝之类的药物，都是因茎、叶有所类似而命名的，入药却是用根部，有什么可怀疑的呢？

## 494. 地 菘

### 【原文】

地菘即天名精也，世人既不识天名精，又妄认地菘为火菘，《本草》又出鹤虱一条，都成纷乱。今按，地菘即天名精，盖其叶似菘又似蔓菁，蔓菁即蔓精也。故有二名，鹤虱即其实也。世间有单服火菘法，乃是服地菘耳，不当用火菘。火菘，《本草》名豨莶，即是猪膏莓，后人不识，亦重复出之。

### 【译文】

地菘就是天名精，世人不仅不认识天名精，又错误地把地菘认作火菘，《唐本草》又把鹤虱列为一条，全都把真相搅乱了。据我考察，地菘就是天名精，因为它的叶子类似菘菜又像蔓菁。蔓菁就是蔓精。所以有两个名称，鹤虱就是它的果实。世人有单独服用火菘的方法，乃是服用地菘，不应当用火菘。火菘，《唐本草》称为豨莶，就是猪膏莓，后人不认识，也重复立条了。



### 493. Chijian

*Chijian* (the red arrow) is today's gastrodia tuber. As people of later generation mistakenly put gastrodia tuber into another category, the red arrow was regarded as a different medicinal herb. However, as there was no such a kind of herb, they had to use the stems and leaves of gastrodia tuber as its makeshift, which is an even more serious mistake. *A Collection of Classical Writings of Herbal Medicine* clearly says, "Digging out its roots and drying them up in the sunshine." How can the stems and leaves of gastrodia tuber be used as the makeshift? Actually among herbal medicines of superior quality, the red arrow is next to best besides glossy ganoderma with five different colors. Even celestial beings make use of it to build their health. Many people are confused by its other name of gastrodia tuber and only use it to treat diseases such as stroke. What a pity it is! Seeing that its stem is shaped like an arrow and it is called "the red arrow," some people believe that the stem should be used as medicine. This is again a grave mistake. A lot of herbal medicines such as irises and roots of bidentate achyranthes own their names because of their special shapes of stems or leaves, but their roots are used as medicine. The same is true with the red arrow.

### 494. Disong

*Disong* is *Carpesium* by name. Not knowing what it is, people mistake *disong* for *huolian* (*Herba Siegesbeckiae*). In addition, *The Newly-Compiled Herbal Medicine* puts *heshi* (the fruit of *Carpesium*) under a new category. All these have made people more confused than ever before. After a careful investigation, I come to know that *disong* is actually *Carpesium*. As its leaves are shaped like those of Chinese cabbages and turnips, *disong* has two names. *Heshi* is its fruit. We are told that there is a method for people to gulp down *huolian*. Actually that only refers to *disong*. In *The Newly-Compiled Herbal Medicine*, *huolian* is called "xixian" or "zhugaomei." (Not knowing that they refer to the same herbal medicine, people of later generations put them under a different category.)



## 495. 南烛草木

### 【原文】

南烛草木，记传、《本草》所说多端，今少有识者，为其作青精饭色黑，乃误用乌柏为之，全非也。此木类也，又似草类，故谓之南烛草木，今人谓之南天烛者是也。南人多植于庭槛之间，茎如蒟藳，有节，高三四尺，庐山有盈丈者，叶微似楝而小，至秋则实赤如丹，南方至多。

### 【译文】

南烛草木，文献记载和《本草》上的说法各种各样。现在很少有人认识，因为它制作出来的青精饭呈黑色，所以误用乌柏来充当，是完全不对的。它属木类，又类似草类，所以叫做南烛草木，就是现在人称为南天烛的植物。南方人大多将它种在庭园中，它的茎像蒟藳，有节，高三四尺，庐山有高达一丈的，叶子有点像楝但形状小，到了秋天它的果实红得像丹砂一样，南方极其多。

## 496. 太阴玄精

### 【原文】

太阴玄精生解州盐泽大卤中，沟渠土内得之。大者如杏叶，小者如鱼鳞，悉皆六角，端正如刻，正如龟甲。其裙襴小堕，其前则下刻，其后则上刻，正如穿山甲，相掩之处全是龟甲，更无异也。色绿而莹彻，叩之则直理而折，莹明如鉴，折处亦六角如柳叶。火烧过则悉解折，薄如

### 【译文】

太阴玄精生成于解州盐池的卤水中，能在沟渠的土壤中找到它。大的像杏叶，小的像鱼鳞，全都呈六角形，端正得如同刻出来一般，与龟甲一模一样。它四周的裙边稍许低下，正面向下倾斜，反面向上倾斜，就像穿山甲那样，重叠的地方全都是甲片，没有变异。颜色绿而透明，叩击它就会沿纹理折裂，断面像镜子那样光亮，折断的地方也呈六角形，



### 495. Oriental Blueberry

In historical records and *Herbal Medicine* there are many different descriptions about oriental blueberry. Nowadays few people are able to recognize it. *The qingjing* rice is cooked with the oriental blueberry. As a result, it looks black. Many people use Chinese tallow tree as a makeshift for oriental blueberry. They are totally wrong. Oriental blueberry is a low plant like a small tree, but it also resembles grass. Hence it is also called "Vaccinium bracteatum Thunb." Usually people living in areas south of the Yangtze River plant it in their gardens. With its stem looking like that of *Sambucus chinensis*, it has nodes and it is usually about one meter tall. In Mount Lushan one variety of *Vaccinium bracteatum* Thunb is about three meters tall. Its leaves resemble those of a chinaberry, but are smaller. In autumn it bears fruit which is as red as cinnabar. There are many oriental blueberries in areas south of the Yangtze River.

### 496. Gypsum Crystal

Being generated in the brine of the salt lake in Xiezhou, gypsum crystal can be found in the soils of irrigation ditches. The big one is like the leaf of an apricot tree and the small one resembles a fish scale. All are shaped in hexagons and their outer appearances look as if they are carved out and are in the shape of a tortoiseshell. With its edges being slightly lowered, the obverse side bends downward while the reverse side moves upward. Similar to pangolin scales, the tortoiseshell-shaped crystal overlaps each other. Green and transparent, it is easy to be broken when being knocked. Its surface is bright as a mirror and the broken part looks like a hexagon and a leaf of a willow. Being heated, it will split



### 【原文】

柳叶，片片相离，白如霜雪，平洁可爱。此乃稟积阴之气凝结，故皆六角。今天下所用玄精乃绛州山中所出绛石耳，非玄精也。楚州盐城古盐仓下土中又有一物，六棱如马牙硝，清莹如水晶，润泽可爱，彼方亦名太阴玄精，然喜暴润如盐碱之类，唯解州所出者为正。

### 【译文】

如同柳叶。用火加热后就全部散裂，薄得像柳叶，片片分离，白如霜雪，平滑洁净，很可爱。它是稟受了深重的阴气而凝聚成的，所以都呈六角形。如今世人所用的玄精石乃是绛州山中出产的绛石，不是真正的玄精。楚州盐城旧盐仓的土壤里还有一种东西，六棱状如同马牙硝，清彻透明如同水晶，润泽可爱，那里的人也称它为太阴玄精，然而它像盐碱之类的东西那样容易吸水潮解，只有解州所出产的才是真正的太阴玄精。

## 497. 稯 糜

### 【原文】

稯乃今之稯也，齐晋之人谓即、积皆曰祭，乃其土音，无他义也。《本草》注云又名糜子，糜子乃黍属，《大雅》：“维秬维秠，维糜维芑。”秬、秠、糜、芑皆黍属，以色为别，丹黍谓之糜，糜音门。今河西人用糜字而音糜。

### 【译文】

稯就是现在的稯，齐、晋一带的人称即、积都说祭，乃是当地的土音，没有其他的涵义。《唐本草》注说稯又名糜子，糜子属于黍类，《诗·大雅·生民》云：“维秬维秠、维糜维芑。”秬、秠、糜、芑部属于黍类，以颜色相区别，红色外壳的黍称为糜音门，现在河西一带的人用糜字但读作糜。



into pieces. Every piece is as thin as a willow leaf and as white as frost or snow and is smooth, clean and cute. Gypsum crystal is transformed from rich feminine essence of the universe, so it is shaped in a hexagon. The gypsum crystal commonly in use today is actually *jiangshi* (a kind of crystalline salt) produced in Jiangzhou, and is not the real gypsum crystal. There is a similar object found in the soils in the salt warehouse in Yancheng County of Chuzhou, which is shaped like a hexagonal prism. It resembles crystalline mirabilite and is clear, transparent, moist and cute. Local people call it gypsum crystal. However it is like saline-alkali and can easily absorb water and dissolve gradually in water absorbed from air. Only the product manufactured in Xiezhou is the real gypsum crystal.

#### 497. Millet

Millet is pronounced as *ji*, but is written differently as 稷 or 稌 in Chinese. Due to the influence of their local accent, people living in Shandong and Shanxi speak 即 (*ji* in the level tone) and 积 (*ji* in the rising tone) as 祭 (*ji* in the falling tone), and that is all there is to it. Notes to *The Newly-Compiled Herbal Medicine* tell us that 稷 (*ji*) is also called 糜子 (*meizi*) which belongs to broomcorn millet. We find more descriptions of millet in “Major Odes” of *The Book of Songs*: “There were black millet and double-kernelled millet. There were red-crusted millet and white-crusted millet.” They all belong to broomcorn millet and they differ from each other in color. The red one is called 糜 (*mei*), pronounced as *men*. Now people living in the west of the Yellow River use another character 糜 to replace 糜, but both are pronounced as *men*.





## 498. 苦 耽

### 【原文】

苦耽即《本草》酸浆也，新集《本草》又重出苦耽一条，河西番界中酸浆有盈丈者。

### 【译文】

苦耽就是《神农本草》中的酸浆，新编修的《本草图经》又重复将苦耽列为一条，河西西夏境内中的酸浆有高达一丈的。

## 499. 苏 合 香

### 【原文】

今之苏合香如坚木，赤色。又有苏合油，如糯胶，今多用此为苏合香。按刘梦得《传信方》用苏合香云：“皮薄，子如金色，按之即小，放之即起，良久不定如虫动，气烈者佳也”。如此则全非今所用者，更当精考之。

### 【译文】

现在的苏合香如同坚硬的木头，红色。又有苏合油，像糯胶一样，现在多用它来作为苏合香。刘禹锡的《传信方》采用苏合香，说：“皮薄，颜色像黄金，手按上去就缩小，放开就弹起，长久摇荡不定像虫子在爬动一样，气味辛烈者优良。”按其所说完全不是现在所用的东西，还应当进一步考究。



#### 498. Winter Cherry

Winter cherry is another name for *physalis alkekengi* recorded in *Herbal Medicine Tasted by Shennong*. However, the newly compiled *Paintings of Herbal Medicine* puts winter cherry under a separate list. In the state of West Xia which is located to the west of the Yellow River winter cherry can grow more than three meters tall.

#### 499. Storax

Today's storax is red in color and is as hard as wood. The oil refined from its resin looks like sticky glue, which is often used as storax. In his *Compilation of Prescriptions*, Liu Yuxi describes storax as follows: "Its skin is thin and its color is like that of gold. If you press it, it will shrink, but when you let go of your hand, it will soon bounce up. It often shakes as if a worm is wriggling. The one that has a pungent odor is of better quality." According to this description, it is absolutely not the storax used today. Hence further research needs to be conducted so as to know more about storax.



## 500. 薰 陆

### 【原文】

薰陆即乳香也，本名薰陆，以其滴下如乳头者谓之乳头香，镕塌在地上者谓之塌香，如腊茶之有滴乳、白乳之品，岂可各是一物？

### 【译文】

薰陆就是乳香，本名叫薰陆，将其滴下来如同乳头的叫做乳头香，融化平摊在地上的叫做塌香，就好比建茶有滴乳、白乳的品种一样，难道能是不同的东西吗？

## 501. 山 豆 根

### 【原文】

山豆根味极苦，《本草》言味甘者，大误也。

### 【译文】

山豆根的性味极苦，《开宝本草》说它性味甘是很大的错误。

## 502. 青 蒿

### 【原文】

蒿之类至多，如青蒿一类自有两种，有黄色者，有青色者，《本草》谓之青蒿，亦恐有别也。陕西绥、银之间有青蒿，在蒿丛之间时有一两株迥然青色，土人谓之香蒿，茎叶与常蒿悉同，但常蒿色绿而此蒿色青翠一如松桧之色，至深秋，余蒿并黄，此蒿独青，气稍芬芳，恐古人所用以此为胜。

### 【译文】

蒿的品种极多，例如青蒿这一类就有两个品种，一种是黄色，一种是青色，《神农本草》称之为青蒿，也恐怕有另外的品种。陕西绥、银一带有青蒿，在蒿丛中经常有一二株呈完全不同的青色，当地人称为香蒿，茎叶与一般的蒿都相同，只是一般的蒿呈绿色而这种蒿的颜色青翠完全像松桧的叶色，到了深秋，其他的蒿都变黄了，唯独这种蒿仍是青色，气味稍有芬芳，恐怕古人所用的青蒿以这种品种为好。



### 500. Olibanum

Olibanum is called “*xunlu*” in Chinese. And it has other two names. People call olibanums that drip down on the ground “*rutouxiang*” (the tree juice of olibanum that solidifies into shape of a nipple) or “*taxiang*” (the tree juice of olibanum that is melted). Similarly Jianxi Tea has two varieties such as *diru* (dripping milk) and *bairu* (white milk). Can we say that each name represents a different object?

### 501. Radix Sophorae Tonkinensis

Radix Sophorae Tonkinensis tastes very bitter, but *Herbal Medicine Compiled in Kaibao Period* describes that it tastes sweet, which is a blunder.

### 502. Sweet Wormwood

There are many different kinds of wormwood. For example, the sweet wormwood alone can be divided into two kinds: the yellow one and the dark blue one. The plant which is referred to as the sweet wormwood in *Herbal Medicine Tasted by Shennong* probably has new varieties. Sweet wormwood grows in Suide and Yinzhou, Shaanxi region. Among bunches of wormwood there are usually one or two plants assuming the color of dark blue, which is a completely different color. Local people call it “fragrant wormwood,” whose stems and leaves are just the same as those of green-colored ordinary wormwood. The color of fragrant wormwood resembles that of pine trees and Chinese junipers. In the late autumn all the wormwood will turn yellow except fragrant wormwood which remains green. As it smells sweet, probably it is the best one among different kinds of sweet wormwood used by ancient people.



## 503. 海 蛤

### 【原文】

按，文蛤即吴人所食花蛤也，魁蛤即车螯也。海蛤今不识其生时，但海岸泥沙中得之，大者如棋子，细者如油麻粒，黄、白或赤相杂，盖非一类，乃诸蛤之房为海水磨砺光莹，都非旧质。蛤之属，其类至多，房之坚久莹洁者皆可用，不适指一物，故通谓之海蛤耳。

### 【译文】

文蛤就是江浙一带人们所吃的花蛤，魁蛤就是车螯。海蛤现在不了解它活的情况，只是在海滩泥沙中找到它，大的如同棋子，小的像芝麻粒，或黄、白色或黄、红色相互夹杂，恐怕不是一类，而是各种蛤的壳被海水冲刷磨砺得光滑晶莹，已经不是原来的样子了。蛤这种东西，种类极多，外壳坚硬、历时久、光洁的都能药用，不专指一种，所以就通称为海蛤了。

## 504. 漏 芦

### 【原文】

今方家所用漏芦乃飞廉也，飞廉一名漏芦，苗似苦苣，根如牛蒡，绵头者是也，采时用根。今闽中所用漏芦，茎如油麻，高六七寸，秋深枯黑如漆，采时用苗，《本草》自有条，正谓之漏芦。

### 【译文】

现在医家所用的漏芦乃是飞廉，飞廉又名漏芦，其植株类似苦苣，根如同牛蒡而长有白色绵毛者即是，采摘时用根。现在福建一带所用的漏芦，茎如同芝麻，高六七寸，到了深秋就枯萎而黑得像漆，采摘时用植株，《本草》中另外列有条目，正叫做漏芦。



### 503. Sea Clams

Clams are the sea creatures. People living in Jiangzhe region often eat them and call them “*wenge*” or “*huage*” in Chinese. Arcidae are new variety of clams which are called “*kuige*” or “*che’ao*” in Chinese. I do not know much about the living condition of clams. They can only be found in the mud and sand on the beach. The bigger one is like a chess piece while a smaller one is like a sesame seed. Some are yellow and white while others are mingled with yellow and red colors. Probably they do not belong to the same sort. Shells of different kinds of clams are washed bright and clean by the seawater and are no longer what they were. Clams can be divided into many different kinds. Those that have hard, long-lasting, bright and clean shells can all be used as medicine. Since the name of clams is not exclusively used, they are all called “sea clams.”

### 504. Radix Rhapontici

Radix Rhapontici which is commonly used by doctors nowadays is called “*loulou*” or “*feilian*.” Its stems and leaves are shaped like those of *kuyao*. And its roots are shaped like those of great burdocks covered with white hair. After it is plucked out from the ground, its roots are used as medicine. The Radix Rhapontici used in Fujian region has a stem like that of sesame, which is about six or seven *cun* tall. In the late autumn it withers and becomes as black as paint. Its stems and leaves are used as medicine. There is one entry recorded in *Herbal Medicine of Rihuazi*, which is called “*loulou*.”



## 505. 赭 魁

### 【原文】

《本草》所论赭魁皆未详审，今赭魁南中极多，肤黑肌赤似何首乌，切破，其中赤自理如槟榔，有汁赤如赭，南人以染皮制靴。闽、岭人谓之余粮，《本草》禹余粮注中所引乃此物也。

### 【译文】

《本草》所记述的赭魁都不详细确实，赭魁现在在南中地区很多，根皮紫黑色类似何首乌，切开来里面有红白色的肌理如同槟榔，有红得如赭色一样的汁液，南方人用它来染皮革制靴。福建及五岭一带称之为余粮，《本草》禹余粮的注中所提到的就是这种植物。

## 506. 石 龙 芮

### 【原文】

石龙芮今有两种，水生者叶光而末圆，陆生者叶毛而末锐，入药用水生者。陆生亦谓之天灸，取少叶揉系臂上，一夜作大泡如火烧者是也。

### 【译文】

石龙芮现在有两种，长在水边的叶片光滑而末端浑圆，长在陆上的叶片有毛而末端尖锐，入药用长在水边的。长在陆上的也叫做天灸，拿少许叶子揉烂敷在臂上，一个晚上就灼出大水泡像遭火灼烧那样的就是它。



### 505. Dye Yams

The description about dye yams in *Herbal Medicine* is not so detailed and exact. Nowadays large quantities of dye yams are produced in Nanzhong region. The skin of its root is purple black, like that of tuber of multiflower knotweed. When it is cut open, the red and white texture inside is like that of areca. Its juice is red, which is used by people living in the south to dye leather and make boots. It is also called “*yuliang*” in Fujian and Wuling regions. Dye yams are mentioned in the annotation to the entry *yuyuliang* in *Herbal Medicine*.

### 506. Poisonous Buttercup Herbs

Now there are two kinds of poisonous buttercup herbs. One grows by water, whose leaves are smooth and have a round end, and the other grows on land, whose leaves have hairs and a sharp end. Only the one that grows by water can be used as medicine. The one that grows on land is also called “Japanese buttercup herb.” If a few of its leaves are kneaded and applied onto a man’s arm, big blisters will appear overnight and the wound will look like being burned by fire.



## 507. 炮制麻子

### 【原文】

麻子，海东来者最胜，大如莲实，出毛罗岛，其次上郡、北地所出，大如大豆，亦善，其余皆下材。用时去壳，其法取麻子帛包之，沸汤中浸，候汤冷乃取悬井中一夜，勿令著水，明日日中暴干，就新瓦上轻掇，其壳悉解，簸扬取肉，粒粒皆完。

### 【译文】

胡麻子，东部沿海的舶来品最好，像莲子那样大，出产于毛罗岛，其次是上郡、北地所出产的，像黄豆那样大，也很好，其他品种皆较差。药用时要去掉壳，方法是把麻子用帛包起来，浸在沸水中，等水冷却后取出悬挂在井里一个晚上，不要让它碰到井水，次日放在太阳下晒干，放在新制成的瓦片上轻轻搓揉，它们的壳全都会绽开脱落，扬去壳所留下的籽实，粒粒都完好无损。



## 507. The Sesame to be Used as Medicine

The best sesame is the foreign one from the coastal areas in the east which is as big as a lotus seed and is produced from the Tuoluo Island. The second best is from Shangjun and Beidi in the north which is as big as a soybean and is of good quality. Other kinds of sesame are less desirable. When the sesame is used as medicine, its shell must be removed according to the method that follows. First, wrap the sesame with silk and soak it in boiling water. Second, after the water turns cold, hang it in a well for one night, but do not let it touch the water in the well. Third, dry it up in the sunshine next day and rub it lightly on newly made tiles. In this way the shell will crack open and the sesame seeds inside will all come off safe and sound.





## 补笔谈·卷一·故事

## 508. 常参放班

## 【原文】

故事，不御前殿则宰相一员押常参官再拜而出。神宗初即位，宰相奏事多至日晏。韩忠献当国，遇奏事退晚即依旧例一面放班，未有著令。王乐道为御史中丞，弹奏语过当，坐谪陈州。自此令宰臣奏事至辰时未退，即一面放班，遂为定制。

## 【译文】

相沿的成例，皇上如不在文德殿上朝就由一名宰相带领上朝的官员在殿庭行礼后退出。神宗即位之初，宰相奏事大多要到上午。韩琦担任宰相时，遇上奏事晚出就按过去的成例让其他官员自行退朝，但没有定为正式法令。王陶担任御史中丞后，因以此事弹劾韩琦太过分，被贬官到陈州。皇上因此下令，如遇宰相奏事到辰时还没有结束，其他官员便可自行退朝，此事就被定为制度。

## 509. 宰相致仁不以荫迁官

## 【原文】

故事，升朝官有父致仕，遇大礼则推恩迁一官，不增俸。熙宁中，张丞相杲卿以太子太师致仕，用子荫当迁仆射。廷议以为执政官非可以子荫迁授，

## 【译文】

相沿的成例，升朝官如有父亲退休，遇到郊祀大典便可受恩惠晋升一级官阶，但不增加俸禄。熙宁年间，宰相张昇以太子太师的官位退休，他的儿子受荫庇应当升尚书仆射。官员们讨论时认为，执政官不能由荫庇



## Supplement to *Brush Talks from Dream Brook*

### Section One Stories

#### 508. Dismissal of the Daily Court Session

According to the past convention, if the emperor cancels the daily court session to be held in the Wende Hall, the prime minister should lead officials to greet each other before they leave. In the early years after Emperor Shenzong succeeded to the throne, the prime minister often presented memorials to the emperor in the morning. After Han Qi took the post of the prime minister, he abided by the convention and allowed other officials to leave if he came out late when presenting memorials to the emperor. However this conventional practice was not made as an official regulation. Having taken the office of the chief discipline inspector, Wang Tao impeached Han for his unauthorized dismissal of court officials. Because Wang went too far in his impeachment, he was demoted and became a low-ranking official in Chenzhou. After this, the emperor issued a decree that other officials may leave if the prime minister did not come back until 9 o'clock in the morning. Hence an official regulation regarding court officials' withdrawal from the daily court session was made.

#### 509. The Abolishment of an Unfair Convention

According to the past convention, if the father of a court official retires, his son can be promoted to one level higher when the emperor is hosting sacrificial ceremonies, though his emoluments will not be increased accordingly. During Xining period of the reign of Emperor Shenzong, Prime Minister Zhang Bian retired as the master of the crown prince. His son should be promoted to be Vice Chairman of Shangshu according to the conventions. When court officials



### 【原文】

罢之。前两府致仕，不以荫迁官，自此始。

### 【译文】

子孙升官来担任，就没有批准此事。中书、枢密两府长官退休，不因此荫庇亲属升官就是从这件事开始的。

## 510. 赐金紫

### 【原文】

故事，初授从官、给谏未衣紫者告谢日面赐金紫。何圣从在陕西就任除待制，仍旧衣绯，后因朝阙值大宴，殿上独圣从衣绯，仁宗问所以，中筵起，乃赐金紫，遂服以就坐。近岁许冲元除知制诰犹著绿，告谢日面赐银绯，后数日别因对方赐金紫。

### 【译文】

相沿的成例，首次被授予中书门下的属官、给事中、谏议大夫之职而还没有穿上紫色公服者在告谢时当面赐金紫章服。何郯在陕西地方官的任上授待制，还像过去那样穿绯色公服，后来因为进京朝见遇上庆典大宴，殿上只有他一个人穿绯色公服，仁宗皇帝问他其中的原因，就在宴会中间赐给他穿金紫章服，当场改换了衣服就坐。近年许将被授予知制诰时仍穿绿色公服，告谢时当面赐银绯章服，几天之后另外因奏对才赐金紫章服。

discussed this, they reached a consensus that such a post should not be given to a man simply because his father had retired. Hence the promotion of Zhang's son was not approved. Since then a regulation was made that the son of the Chairman of Shangshu or the Chairman of Shumiyuan should not be promoted upon the father's retirement.

### 510. Purple Official Costume with Gold Fish Emblem

According to the past convention, at the ceremony to express their thanks to the emperor, officials who are appointed for the first time as subordinate officers, supervisors, or court admonishers in Zhongshu and Menxia will be given purple official costumes with gold fish emblems. He Tan was given a fourth-rank royal post when he was still a local official in Shaanxi, but he wore the red official costume as usual. When he was presented at court, he attended a grand banquet and was the only official wearing the red costume. Having inquired about the cause, Emperor Renzong immediately gave him the purple official costume with gold fish emblem, who then put it on and took his seat. In recent years Xu Jiang still wore his green costume after he was appointed as one of the chief secretaries. When he went to the court to express his thanks to the emperor, he was given the red uniform with silver fish emblem. Several days later when he made a report to the emperor, he was finally bestowed purple costume with gold fish emblem.





## 511. 过 正 衙

### 【原文】

自国初以来未尝御正衙视朝，百官辞、见必先过正衙，正衙既不御，但望殿两拜而出，别日却赴内朝。熙宁中草视朝仪，独不立见辞谢班。正御殿日却谓之无正衙，须候次日依前望殿虚拜谓之过正衙，盖阙文也。

### 【译文】

从建国初年以来，皇上从没有到过正衙视朝，但百官辞、见必须先赴正衙，皇上既然不在正衙，他们就对着正衙大殿磕两个头退出，另外找个日子到垂拱殿参见。熙宁年间起草朝会礼仪，唯独不规定召见辞谢官员的礼仪。皇上在垂拱殿上朝的日子却称为无正衙，要等到第二天再照过去那样到正衙对着大殿虚拜称为过正衙，这是礼仪上的缺略。

## 512. 王 禹 玉 召 对

### 【原文】

熙宁三年，召对翰林学士承旨王禹玉于内东门小殿。夜深，赐银台烛双引归院。

### 【译文】

熙宁三年，皇上在内东门小殿召见翰林学士承旨王珪谈话。直到夜深，派两名内官打着银烛台的蜡烛灯送他回学士院。

### 511. The Front Hall and Its Story

Ever since the founding of the Song Dynasty, no emperor has hosted the daily court session in the front hall. However, an official must go to this hall first, if he is summoned by the emperor after he receives a new post, or if he is going to visit other countries as the emperor's envoy. Though the emperor is not in the hall, the official is to kowtow twice before he leaves. Then he should wait for another day to go to the Chuigong Hall to see the emperor. In Xining period of the reign of Emperor Shenzong, the protocol for court sessions was drafted. However, the protocol for the emperor to meet the above-mentioned officials was not stipulated. The days when the emperor hosted the court sessions in the Chuigong Hall were called "closing days of the Front Hall." And "passing the Front Hall" referred to officials' kowtow in the front hall the next day, which is actually a deficiency in the royal protocol.

### 512. Wang Gui Called in by the Emperor

In the third year of Xining period of the reign of Emperor Shenzong, the emperor called in Wang Gui, the imperial scholar and had a talk with him in the small hall inside the inner east gate of the royal palace. The talk lasted till midnight. In the small hours, two eunuchs, holding candles with silver candlesticks, escorted Wang back to the Imperial Academy.







## 513. 虚室待尊官

### 【原文】

夏郑公为忠武军节度使，自河中府徙知蔡州，道经许昌，时李献臣为守，乃徙居他室空使宅以待之，时以为知体。庆历中张邓公还乡，过南阳，范文正公亦虚室以待之，盖以其国爵也。遂守为故事。

### 【译文】

夏竦曾担任过忠武军节度使，他从河中府调任蔡州知州时途经许昌，当时李淑担任许州知州，于是就移住到别的房间而腾出官署来接待夏竦，当时人们认为他的做法得体。庆历年间张士逊还乡，经过南阳，范仲淹也腾出房间来接待他，那是因为他有“国公”封爵的缘故。于是，这种做法便被人们遵守而沿为成例。

## 514. 亲王佩鱼

### 【原文】

国朝仪制，亲王玉带不佩鱼。元丰中，上特制玉鱼袋，赐扬王、荆王施于玉带之上。

### 【译文】

本朝的礼仪制度，亲王用玉带而不佩鱼。元丰年间，皇上特地制作了玉鱼袋，赐给扬王、荆王佩带在玉带上。

## 515. 除检讨不试

### 【原文】

旧制，馆职自校勘以上，非特除者皆先试，唯检讨不试。初置检讨官只作差遣，未比馆职故也。后来检讨给职钱并同带职，在校勘之上，亦承例不试。

### 【译文】

过去的制度，凡校勘以上的馆职，如不是特别任命者都要先经考试，唯独检讨不试。开始设置检讨官只是作为实际的职务，不像其他馆职作为虚衔兼带的缘故。后来检讨也像官阶那样领取俸禄与兼任的馆职没有区别，其级别在校勘之上，仍旧承袭原先的成例不考试。



### 513. Official Residence Vacated for Senior Officials

Xia Song had been a chief administrator and military commander and later he was appointed as the Prefect of Caizhou. On his way from Hezhong to Caizhou, he passed by Xuchang, prefectural capital of Xuzhou. At that time Li Shu was the prefect of Xuzhou. He vacated his official residence for Xia to show his respect for him and this was widely deemed as a proper behavior. During Qingli period of the reign of Emperor Renzong, Zhang Shixun passed by Nanyang on his way to his hometown. Fan Zhongyan also vacated his official residence to welcome him as Zhang had been given the title of the Duke. Since then, other officials followed suit and such a practice became a convention.

### 514. Princes Bearing Fish Emblems

According to the protocol of the Song Dynasty, princes must wear jade belts while other officials must bear fish emblems. However, during Yuanfeng period of the reign of Emperor Shenzong, the emperor made jade fish emblems on purpose and bestowed them upon Prince Yang and Prince Jing. They carried them on their jade belts accordingly.

### 515. Editing Officer not Tested

According to the past convention, one needs to pass an examination before he is awarded an official post ranking above the proofreading officer in imperial libraries unless if he is specially appointed by the emperor. However the editing officer is an exception. At first, this post was a real one while other official posts in imperial libraries were honorary titles concurrently held by other officials. Later an editing officer could also receive emoluments just as officials who concurrently held those honorary titles did and was still ranking above the proofreading officer. What is more, he does not need to take an examination.



## 516. 馆职腰金

### 【原文】

旧制，侍从官学士以上方腰金。元丰初，授陈子雍以馆职使高丽，还除集贤殿修撰，赐金带。馆职腰金出特恩，非故事也。

### 【译文】

过去的制度，侍从官中学士以上者才可用金带。元丰初年，陈睦被授予馆职出使高丽，回来后除授集贤殿修撰，赐给金带。馆职用金带出于特别的恩典，不是成例。

## 517. 门 状

### 【原文】

今之门状称“牒件状如前，谨牒”，此唐人都堂见宰相之礼。唐人都堂见宰相，或参辞谢口事；皆先具事因，申取处分。有非一事，故称“件状如前”。宰相状后判“引”，方许见。后人渐施于执政私第，小说记施于私第自李德裕始，近世谄敬者无高下一例用之，谓之大状。予曾见白乐天诗稿，乃是新除寿州刺史李忘其名门状，其前序住京因宜及改易差遣数十言，其末乃言“谨祇候辞，某官”。至如稽首之礼唯施于人君，

### 【译文】

现在的门状称“牒件状如前，谨牒”，这是唐代官员在都堂拜见宰相的礼仪。唐代官员在都堂拜见宰相，若有陈述辞别、致谢之类的事情，都要先写明缘由，要求听取宰相的安排。有时不止一件事，所以称“件状如前”。宰相在状后批示“引”，方才允许进见。后来人们逐渐把它用于宰相的家中，据笔记杂著记载，用于家中见客是从李德裕开始的，近年谄媚者不论官位高低一律用这种样式，称为大状。我曾见到过白居易的诗稿，其背面是新任寿州刺史李名字忘记了的门状，前面写了住在京城中的原因以及调任官职等几十字，末尾称“谨祇候辞，某官”。至于像稽首



## 516. An Official Working in Imperial Libraries Awarded Gold Belt

According to the past convention, only those officials above the rank of the imperial scholar could be awarded gold belts. In the first year of Yuanfeng period of the reign of Emperor Shenzong, Chen Mu was given an official post in imperial libraries before he went to visit Korea as the emperor's special envoy. After returning from Korea, he was appointed as the history compiler in the Jixian Imperial Library and was bestowed the gold belt. This is a special favor that the emperor bestowed upon an official working in imperial libraries.

## 517. Self-Introductory Letter

Today's self-introductory letters all contain the following sentences in the end: "The format of this letter is in keeping with the past convention. Thank you for your attention." Here the past convention refers to the protocol that officials in the Tang Dynasty had to observe when they went to meet the prime minister in the office hall. Before meeting the prime minister, they must write him a letter, indicating why they wanted to see him and showing their willingness to wait for the prime minister's further instruction. Sometimes more than several things need to be tackled. So they wrote down the sentence "The format of this letter is in keeping with the past convention" to draw the prime minister's attention. Only after the prime minister read his letter and agreed to see them could the officials be allowed to see him. Later such a letter was in use when the prime minister met the guests in his house. According to the records of different books, it was Li Deyu who started to meet guests in his house. In recent years bootlickers all wrote this self-introductory letter regardless of their ranks and titles. Such a behavior was called "polite behavior." I once read the manuscript of a poem written by Bai Juyi. On its reverse side was the self-introductory letter written by Li (I have forgot his first name), the Prefect of Shouzhou. In the end of the letter the following sentence was written: "I am humbly waiting for your further instruction as to when I will be allowed to come to bid you goodbye."



### 【原文】

大夫家臣不稽首，避人君也，今则虽交游皆稽首。此皆生于谄事上官者始为流传，至今不可复革。

### 【译文】

之类的礼节只用于臣子见皇上，卿大夫的家臣不行稽首礼，是避免使用对君主的礼节，现在即使朋友之间都用稽首礼。这都源于以谄媚侍奉上级的人而开始流传起来的，到现在再也无法革除了。

The protocol such as kowtow was set aside for meeting the emperor. The servants in officials' houses did not have to kowtow to their masters. However, such a protocol was popular among friends now. It is because bootlickers intended to please their superiors and such a phenomenon cannot be eradicated any more.

■ Brush Talks from Dream Brook  
*Supplement to Brush Talks from Dream Brook*

LIBRARY OF CHINESE  
CLASSICS



863



补笔谈·卷一·辩证

## 518. 庑序之辨

### 【原文】

今人多谓廊屋为庑，按《广韵》“堂下曰庑”，盖堂下屋檐所覆处，故曰立于庑下。凡屋基皆谓之堂，廊檐之下亦得谓之庑，但庑非廊耳。至如今人谓两廊为东、西序，亦非也。序乃堂上东、西壁，在室之外者，序之外谓之荣。荣，屋翼也。今之两徘徊又谓之两厦，四注屋则谓之东、西溜，今谓之金厢道者是也。

### 【译文】

现在的人多把廊屋称为庑，据《广韵》“堂下曰庑”的说法，庑是指堂之下被屋檐所遮蔽的地方，所以说立于庑下。凡房屋、基台都称为堂，走廊、屋檐之下也就得以称为庑，但庑不是廊。至于人们把两侧的走廊称为东、西序，也是不对的。序是堂屋的东、西墙或堂室之外的厢室，序的外侧则为荣。荣就是墙上与屋檐挑角结合的部位。现在又把两侧的回廊称为两厦，在四角攒尖顶房屋称为东、西溜，即现在所谓的金厢道。

## 519. 梓榆

### 【原文】

梓榆，南人谓之朴，齐鲁间人谓之驳马。驳马即梓榆也，南人谓之朴，

### 【译文】

梓榆，南方人叫做朴，齐鲁一带的人叫做驳马。驳马就是梓榆，南方人



## Philological Criticism

### 518. The Difference between *Wu* and *Xu*

Nowadays people often call corridors “*wu*.” According to *Common Rhymes*, “The place adjacent to *tang* is called “*wu*,” so *wu* refers to the place under the eaves. That is why people say “standing under *wu*.” Houses and foundation stones are all called “*tang*” while the places under corridors or eaves are called “*wu*.” However, *wu* is not a corridor. It is wrong to call the corridors on the two sides of a hall “the east and west ‘*xu*.’ ” *Xu* refers to the east and west wall of a hall or a wing-room of a hall. The outer part of *xu* is called “*rong*,” which actually refers to the connecting parts between a wall and the upward-facing eaves. Currently the winding corridors on the two sides of a hall are named “*liangxia*.” If the hall’s eaves have four upward-facing sharp ends, their wing-rooms are called “the east and west wing-rooms,” or “golden wing-rooms.”

### 519. Chinese Hackberry

Chinese hackberry is called “*pu*” by people living in the south, or “*bo*” (parti-colored horse) by people in *Qi* and *Lu* regions. So parti-colored horse is exactly Chinese hackberry, or “*pu*” called by people living in the south. *Pu* is *bo* and the only difference between them is the pronunciation. An example can be





### 【原文】

朴亦言驳也，但声之讹耳，《诗》“隰有六驳”是也。陆玑《毛诗疏》：“檀木，皮似系迷，又似驳马，人云‘斫檀不谛得系迷，系迷尚可得‘驳马’”，盖三木相似也。今梓榆皮甚似檀，以其斑驳似马之驳者，今解《诗》用《尔雅》之说以为兽，“倨牙，食虎豹”，恐非也。兽，动物，岂常止于隰者，又与苞栎、苞棗、树檉非类，直是当时梓榆耳。

### 【译文】

叫做朴，朴也就是驳，只是读音上的不同罢了，即《诗·秦风·晨风》所说的“隰有六驳”。陆玑《毛诗草木鸟兽虫鱼疏》说：“檀木的皮类似系迷又类似驳马，俗话说‘砍檀树不仔细砍了系迷，系迷不加关注会错砍驳马’”，就因为这三种树木相似。梓榆的皮很像檀木，因为它色彩斑驳类似于花斑马，现在解说《诗》的人采用《尔雅》的说法认为驳马是一种兽，“倨牙，食虎豹”，恐怕不对。兽是动物，怎么会长久停留在低湿的地方呢，又与《诗》中提到的苞栎、苞棗、树檉不是同类，只能是指当时的梓榆。

## 520. 襄王未梦神女

### 【原文】

自古言楚襄王梦与神女遇，以楚辞考之似未然。《高唐赋》序云：

“昔者先王尝游高唐，怠而昼寝，梦见一妇人，曰：‘妾巫山之女也，为高唐之客，朝为行云，暮为行雨’。故立庙，号为朝云。”其曰“先王尝游高唐”，则梦神女者怀王也，非襄王也。又《神女赋》序曰：

### 【译文】

向来都说楚襄王在梦中与神女相会，根据楚辞来看好像不是这么回事。《高唐赋》的序说：“过去先王曾到高唐游览，感到疲倦而白天睡觉，梦见一位女子，对他说：‘我是巫山的神女，到高唐来做客，清晨化为流动的云彩，傍晚变作飘洒的雨水。’楚王因此为她建庙，命名为朝云。”文中说“先王曾到高唐游览”，那么梦见神女的是楚怀王，而不是楚襄王。此外，《神女赋》的序说：



found in the following line from *The Book of Songs*: “There are many Chinese hackberries in low and humid ground.” According to Lu Ji’s *Study on Grasses, Trees, Birds, Animals, Bugs and Fish*, “The bark of sandalwood resembles that of a Chinese hackberry and also a tree called ‘*jimi*.’ As an old saying goes, ‘If a man is careless, he will mistakenly cut *jimi* as sandalwood and cut Chinese hackberry as *jimi*.’” These three kinds of trees do look alike. The bark of Chinese hackberry resembles that of sandalwood for it is colorful and like a parti-colored horse. Nowadays the annotators of *The Book of Songs* adopt the viewpoint of *The Erya* and consider the parti-colored horse to be a kind of animal which “has sharp teeth and eats tigers and leopards.” Such a viewpoint is wrong. As an animal, how can it stay for a long period in low and humid ground? It is different from bushy oaks, bushy sparrow-plums and wild pear trees which are all mentioned in *The Book of Songs*. Hence it can only refer to Chinese hackberry.

## 520. Did King Xiang of Chu Meet the Fairy Maid in His Dream?

People used to believe that King Xiang of Chu met the fairy maid in his dream, but according to *The Verse of Chu* this was not true. For instance, the preface to “Ode to Gaotang” goes as follows: “In the past the late king visited Gaotang. Feeling tired, he went to bed in the daytime and dreamt of a girl, who said to him, ‘I am the fairy maid in Mount Wushan and I come here for a visit. In the morning I am the floating cloud and in the evening I am the drizzling rain.’ The king built a temple for her and named it *Zhaoyun* which means ‘morning cloud.’” The article also says: “The late king paid a visit to Gaotang.” Hence the man who dreamt of the fairy maid should be King Huai of Chu, not King Xiang of Chu. The preface to “Ode to the Fairy Maid” goes as follows:



## 【原文】

楚襄王与宋玉游于云梦之浦，使玉赋高唐之事。其夜王寝，梦与神女遇。王异之，明日以白玉，玉曰：“其梦若何？”对曰：“晡夕之后，精神恍惚，若有所意，见一妇人，状甚奇异。”玉曰：“状如何也？”王曰：“茂矣美矣，诸好备矣；盛矣丽矣，难测究矣；瑰姿玮态，不可胜赞。”王曰：“若此盛矣，试为寡人赋之。”

以文考之，所云“茂矣”至“不可胜赞”云云皆王之言也，宋玉称叹之可也，不当却云“王曰‘若此盛矣，试为寡人赋之’”。又曰“明日以白玉”，人君与其臣语，不当称白。又其赋曰：“他人莫睹，玉览其状，望余帷而延视兮，若流波之将澜。”若宋玉代王赋之若王之自言者，则不当自云：“他人莫睹，玉览其状”，既称“玉览其状”，即是宋玉之言也，又不知称余者谁也。以此考之，则“其夜王寝，梦与神女遇”者，“王”字乃“玉”字耳；“明日以白玉”者，“以白王”也，“王”与“玉”字误书之耳。前日梦神女者，怀王也；其夜梦神女者，宋玉也。襄王无预焉，从来枉受其名耳。

## 【译文】

楚襄王与宋玉游于云梦之浦，使玉赋高唐之事。其夜王寝，梦与神女遇。王异之，明日以白玉，玉曰：“其梦若何？”对曰：“晡夕之后，精神恍惚，若有所意，见一妇人，状甚奇异。”玉曰：“状如何也？”王曰：“茂矣美矣，诸好备矣；盛矣丽矣，难测究矣；瑰姿玮态，不可胜赞。”王曰：“若此盛矣，试为寡人赋之。”

根据行文来看，其中的“茂矣”到“不可胜赞”这一段都是楚王的话，宋玉应该对此表示赞叹，不该又是“王曰：‘若此盛矣，试为寡人赋之’。”文中还说楚王“明日以白玉”，君王对他的臣属说话，不应当称“白”。赋中说：“他人莫睹，玉览其状，望余帷而延视兮，若流波之将澜。”假如是宋玉代楚王作赋模仿楚王自己的口气来说这件事的话，那么就不应该说“他人莫睹，玉览其状”，既然称“玉览其状”，那就是宋玉的话了，这样又不明白其中所谓的“余”是指谁了。据此推考，“其夜王寝，梦与神女遇”中的“王”字应该是“玉”字；所谓“明日以白玉”，乃是“以白王”，“王”和“玉”相互误写了。这样，过去梦见神女的是楚怀王；那天晚上梦见神女的是宋玉。楚襄王与此毫不相干，一直错担了这个名声。



King Xiang of Chu and Song Yu visited the marshes of Yun and Meng. Yu was asked to write about Gaotang. On that night the king slept and dreamt of a fairy maid. Feeling strange, he told Yu his dream the next day. Yu said, “What is your dream about?” The king answered: “After the evening I was in a trance. With a happy feeling, I saw a marvelous girl.” Yu then asked, “Is she a beauty?” The king said, “She is beautiful and pretty, and splendidly dressed. I cannot find a suitable word to describe her beauty.” The king said, “If she is so beautiful, please write a poem about her for me.”

When the king said, “She is beautiful and pretty, and splendidly dressed. I cannot find a suitable word to describe her beauty,” Song Yu should respond to it. And this should not be followed by “The king said, ‘If she is so beautiful, please write a poem about her for me.’” In addition, the article says that the king “told Yu his dream the next day.” The word “tell” is not suitable when describing a king talking to his subordinates. The article also says, “Other people did not see the fairy maid except Yu. She looked at me lying in bed and did not want to leave, my heart pounding like surging waves.” If Song Yu writes the poem on behalf of King Xiang of Chu, he should imitate the tone of the king. Hence there should never be such a sentence as “Other people did not see the fairy maid except Yu.” Since the article claims that Yu has seen the fairy maid, this sentence must be written by Song Yu. However, we are still kept in the dark of the identity of the man lying in bed. By speculation, the word “king” (王) in the sentence “On that night the king slept and dreamt of a fairy maid” should be Yu (玉). The so-called “The king told Yu his dream the next day” should be “Yu told the king his dream the next day.” Obviously the two words “king” and “Yu” are mistakenly used. Hence in the past the man who met the fairy maid in his dream should be King Huai of Chu. On that night the man who dreamt of a fairy maid should be Song Yu. The story of dreaming of a fairy maid has always been attributed to King Xiang of Chu, which is indeed a mistake.



## 521. 《唐书》记王才人事谬误

### 【原文】

《唐书》载武宗宠王才人，尝欲以为皇后。帝寝疾，才人侍左右，熟视曰：“吾气奄奄，顾与汝辞，奈何！”对曰：“陛下万岁后，妾得一殉。”及大渐，悉取所常贮散遗宫中，审帝已崩，即自经于幄下。宣宗即位，嘉其节，赠贤妃。按李卫公《文武两朝献替记》云：“自上临御，王妃有专房之宠，以嫉妒忤旨，日夕而殒，群情无不惊惧，以谓上成功之后喜怒不测。”与《唐书》所载全别。《献替记》乃德裕手自记录，不当差谬，其书王妃之死固已不同，据《献替记》所言则王氏为妃久矣，亦非宣宗即位乃始追赠。按张祜集有《孟才人叹》一篇，其序曰：“武宗皇帝疾笃，迁便殿，孟才人以歌笙获宠者密侍其右。上目之曰：‘吾当不讳，尔何为哉？’指笙囊泣曰：‘请以此就缢。’上悯然。复曰：‘妾尝艺歌，愿对上歌一曲以泄其愤。’上以其恳，许之。乃歌一声《何满子》，气亟立殒。”

### 【译文】

《唐书》记载说唐武宗宠爱王才人，曾经打算立为皇后。武宗卧病，王才人在身边服侍，武宗注视着她说：“我气息微弱，不久就要和你分手，怎么办啊！”王才人回答说：“陛下归天之后，我将以身相殉。”到武宗病危时，王才人把自己平常所收藏的物品都拿出来送给宫中的人，确知武宗逝世后，就在宫中自尽而死。宣宗继位，为了表彰她的操守，追封她为贤妃。按李德裕《文武两朝献替记》说：“自从武宗皇帝亲政，王妃专有皇上的宠爱，因傲慢嫉忌而违背旨意，在一天晚上死了，大臣们无不感到惊恐，觉到皇上继位之后其喜怒都预料不到了。”与《唐书》的记载完全不同。《献替记》乃是李德裕亲手所记，不该出错。他记载王妃早就去世固然已是不一样，而根据《献替记》所说王氏早就是妃子了，也不是宣宗继位后才给她追封的。张祜文集中有一篇《孟才人叹》，它的序说：“武宗皇帝病势沉重，移住到别殿，因吹笙而得到宠爱的孟才人跟在身边服侍。武宗看着她说：‘我就要不行了，你怎么办啊？’才人指着装笙的袋子流着眼泪说：‘就让我用它来自尽吧。’武宗露出哀怜的神色。才人又说：‘我曾经学过唱歌，愿对着皇上唱一曲来抒发心中的不平’。武宗看她很恳切，就同意了。才人刚唱了一句《何满子》歌，



## 521. Mistakes Found in *The Book of Tang*

According to *The Book of Tang*, Emperor Wuzong loved a concubine named Wang very much and he even planned to make her the queen. Later the emperor was seriously ill and lay in bed for many days. The concubine served him faithfully. One day Emperor Wuzong said to her, “I am dying and will leave you soon. What can I do?” The concubine said, “If your majesty should pass away, I will kill myself and be buried together with you.” When the emperor was critically ill, she gave all her belongings to people in the palace. At the news of the emperor’s death, she committed suicide. When Emperor Xuanzong succeeded to the throne, he bestowed upon her the title of Virtuous Lady. However, according to *The Record of Court Sessions* written by Li Deyu, “After Emperor Wuzong took over the power, a concubine named Wang won his favor. However, one night she suddenly died because of her defiance of the emperor’s authority and her arrogance and jealousy. This made high-ranking officials all scared, for they felt that they could no longer predict the emperor’s mood after he had succeeded to the throne.” This story is completely different from the one recorded in *The Book of Tang*. *The Record of Court Sessions* was written by Li Deyu himself, so the stories he wrote should be true. In this book Wang, being already an imperial concubine, was not given such a title after Emperor Xuanzong had succeeded to the throne. There is an article called “Meng, the Concubine” in *The Collected Works of Zhang Hu*. Its preface goes as follows: “Being critically ill, Emperor Wuzong was moved to another palace and was taken care of by a concubine named Meng, who won the emperor’s favor for her marvelous skill in playing the musical instrument *sheng*. Looking at her, Emperor Wuzong said, ‘I am dying. I can’t help you any more.’ Meng cried bitterly. Pointing to the bag which contained the musical instrument, she said, ‘Please allow me to die with it.’ Emperor Wuzong felt pity for her while the concubine implored, ‘Please allow me to sing a song for your majesty to express the sorrow in my heart.’ Emperor Wuzong was deeply moved and nodded his head. Just after finishing singing the first sentence of a song called



### 【原文】

上令医候之，曰：‘脉尚温而肠已绝。’”详此，则《唐书》所载者又疑其孟才人也。

### 【译文】

就回不上气来倒在地上。皇上叫来医师诊视，医师说：‘脉搏还有温热，但肠已断裂’。”据此看来，那么又怀疑《唐书》所记载的是孟才人了。

## 522. 北苑茶

### 【原文】

建茶之美者号“北苑茶”。今建州凤凰山，土人相传谓之北苑，言江南尝置官领之，谓之北苑使。予因读《李后主文集》有《北苑诗》及《北苑纪》，知北苑乃江南禁苑，在金陵，非建安也。江南北苑使，正如今之内园使。李氏时有北苑使善制茶，人竞贵之，谓之北苑茶，如今茶器中有学士瓿之类，皆因人得名，非地名也。丁晋公为《北苑茶录》云：“北苑，地名也，今曰龙焙。”又云：“苑者，天子园囿之名。此在列郡之东隅，缘何却名北苑？”丁亦自疑之。盖不知北苑茶本非地名，始因误传，自晋公实之于书，至今遂谓之北苑。

### 【译文】

建茶中最好的号称“北苑茶”。现在建州的凤凰山，当地人相传称为北苑，说南唐曾设置官员掌管，称为北苑使。我因为读到《李后主文集》中有《北苑诗》与《北苑纪》，才知道北苑是南唐的宫廷园苑，在金陵，不是建安。南唐的北苑使，正好像现在的内园使。李后主在位时有位北苑使善于制茶，人们竞相尊贵，称之为北苑茶，就好像现在茶具中有学士瓿之类，都是由于人而得名，不是地名。丁谓所作的《北苑茶录》中说：“北苑是地名，现在称龙焙。”又说：“苑是皇帝园囿的名称，北苑在州治的东面，为什么要叫做北苑呢？”可见丁谓本身也有怀疑。人们不知道北苑茶原本就不是地名，开始是出于误传，自从丁谓把它写入书中，到现在就把那儿称为北苑了。



‘Hemanzi,’ Meng fell down to the ground, gasping for breath. A doctor was immediately sent for. After examining Meng lying on the ground, he said, ‘Her pulse was still warm, but her intestines are already broken.’” Judging by what is quoted above, I suspect that Meng is the concubine recorded in *The Book of Tang*.

## 522. Northern Garden Tea

The best kind of the Jianxi Tea is called “Northern Garden Tea.” Today’s Phoenix Hill in Jianzhou was formerly called “Northern Garden.” In the Southern Tang Dynasty, an official was appointed as the Head of Northern Garden. I did not know that Northern Garden was the royal garden of the Southern Tang Dynasty and it was located in Jinling and not in Jian’an until I read the “Poems on Northern Garden” and “Notes on Northern Garden” in *The Collected Works of King Li Yu of the Southern Tang Dynasty*. The Head of Northern Garden is equal to today’s head of the Inner Garden. During the reign of King Li Yu, the Head of Northern Garden was good at manufacturing tea. People all liked his tea very much and called it “Northern Garden Tea.” From this we know that just as we have a tea pot called “Scholar’s Teapot,” “Northern Garden Tea” got its name from a person, not from a place. Ding Wei said in *The Record of Northern Garden Tea*: “Northern Garden is the name of a place, which is called ‘The Imperial Tea Manufacturing Base.’” And he went on to say, “The word garden usually refers to a royal garden. Northern Garden is located to the east of the city proper. Why is it called so?” This shows that Ding himself had some doubts. Ordinary people did not know that Northern Garden Tea did not refer to the tea from any specific place. At the beginning it was due to the spread of misleading information. After Ding wrote it in his book, the place has been called “Northern Garden.”





## 523. 短后衣

### 【原文】

唐以来，士人文章好用古人语而不考其意。凡说武人，多云“衣短后衣”，不知短后衣作何形制。短后衣出《庄子·说剑》篇，盖古之士人衣皆曳后，故时有衣短后之衣者，近世士庶人衣皆短后，岂复更有短后之衣？

### 【译文】

唐代以来，文人写文章喜欢用古人的语词而不考查它的涵义。凡说到武人，多称“衣短后衣”，却不知道短后衣是怎样的式样。短后衣出于《庄子》中的《说剑》篇，古代士人的衣服都拖有后摆，所以经常有穿缩短后摆之衣的人，近世士人、平民的衣服都缩短了后摆，怎么会另外还有短后衣呢？

## 524. 班固讥迁不谦

### 【原文】

班固论司马迁为《史记》，“是非颇谬于圣人，论大道则先黄老而后六经，序游侠则退处士而进奸雄，述货殖则崇势利而羞贫贱，此其蔽也”。予按，后汉王允曰“武帝不杀司马迁，使作谤书流于后世”，班固所论乃所谓谤也，此正是迁之微意。凡《史记》次序、说论皆有所指，不徒为之，班固乃讥迁“是非颇谬于圣贤”，论甚不谦。

### 【译文】

班固谈论司马迁写作《史记》，说“是非的标准不同于圣人，谈论大道则颂扬黄老而把儒家放在后面，叙说游侠则贬低隐居的高人而突出奸诈之徒，记述货殖则推崇势利而羞辱贫贱，这是他见事不明之处”。我认为东汉的王允说“汉武帝不杀司马迁，使得他能写出诽谤的书来流传于后世”，班固所说的就是所谓的诽谤，而这正是司马迁的微妙用意。《史记》中的篇目次序、叙述评论都有针对性，不是随便这样做的，班固居然嘲讽司马迁“是非的标准不同于圣人”，这个结论是很不能令人满意的。



### 523. Short Combat Clothes

Ever since the Tang Dynasty scholars have cultivated the habit of using archaisms without probing into their specific meanings. For example, when talking about a warrior, they would describe him as “wearing short combat clothes.” However, they never had a clear picture of it in their minds. Actually this phrase comes from “Persuasion with Swordplay” in *Zhuangzi*. Ancient people often wore robes with skirt pieces attached to them and many of them wore short combat clothes. In recent years the clothes worn by scholar officials and ordinary people have already shortened their skirt pieces. How can they still wear short combat clothes?

### 524. Ban Gu Holds Sima Qian up to Mockery

When talking about Sima Qian and his *Records of the Grand Historian*, Ban Gu said, “His standard of right and wrong differed from that of the saints. When talking about the grand theories, he put top priority on Taoism rather than on Confucianism. When talking about wandering swordsmen, he degraded hermits and praised crafty men. When telling the stories of wealthy men, he admired people who are snobbish and humiliate those who are poor. All these were the demerits of the book.” Wang Yun, who lived in the Eastern Han Dynasty, said, “Emperor Wudi of the Han Dynasty did not kill Sima Qian. This enabled him to write a book which is full of mockeries and is still popular today.” In my opinion, Sima Qian’s mockeries indeed revealed his subtle points. The overall arrangement of the chapters and the comments and reviews in *The Records of the Grand Historian* are all well made. So they are not made in a casual way. Ban Gu criticized Sima Qian by saying that “his standard of right and wrong differed from that of the saints.” His criticism is not convincing at all.



## 525. 不音否之谬

### 【原文】

人语言中有“不”字，可否世间事未尝离口也，而字书中须读作否音也。若谓古今言音不同，如云“不可”岂可谓之“否可”，“不然”岂可谓之“否然”，古人曰“否，不然也”岂可曰“否，否然也”？古人言音决非如此，止是字书谬误耳。若读《庄子》“不可乎不可”须云“否可”，读《诗》须云“曷否肃雍”、“胡否攸焉”，如此全不近人情。

### 【译文】

我们口头言语中有个“不”字，在认可或否定世上事物时是不可缺少的，而在字书中这个字应读作“否”。假如说这是古今语音的不同，那么我们现在所说的“不可”难道就可以读作“否可”，“不然”难道就可以读作“否然”，古书上的“否，不然也”难道可以说是“否，否然也”吗？古人的语音绝不是如此，那仅仅是字书的谬误。假如读《庄子》中的“不可乎不可”必须作“否可乎否可”，而《诗》则必须读成“曷否肃雍”、“胡否攸焉”，这样就全然不合乎一般的语言习惯了。

## 526. 章句与义理

### 【原文】

古人谓章句之学，谓分章摘句，则今之疏义是也。昔人有鄙章句之学者以其不主于义理耳，今人或谬以诗赋声律为章句之学，误矣。然章句不明亦所以害义理。如《易》云“终日乾乾”，两“乾”字当为两句，

### 【译文】

古人所谓的章句之学，是指用分章析句的方法来解释经籍，也就是现在的义疏。过去有人鄙薄章句之学认为它的着眼点不在于阐发义理，现在有人随便把诗赋声律作为章句之学，是错误的。但不把章句弄明白也会因此而妨碍对义理的理解。例如《易》云“终日乾乾”，两个“乾”字应该断为两句，



## 525. *Bu* Is Not Related to *Fou* in Pronunciation

In our spoken language, the word “不” (*bu*) is indispensable when it is used to deny things. However in the written language this word is read as “否” (*fou*). If this is brought about by the different pronunciation between modern language and ancient language, can the phrase “*buke*” (not allowed) be pronounced as “*fouke*” and “*buran*” (not so) be pronounced as “*fouran*”? Can the phrase in the ancient book “*fou* meaning *not so*” be read as “*fou* meaning *fou so*”? Ancient people never pronounced these two words in this way. This must be the mistake of the ancient dictionaries. If the phrase “*buke, buke*” (not allowed, not allowed) in *Zhuangzi* is read as “*fouke, fouke*,” and if the lines “曷不肃雍” (*he bu su yong*) and “胡不饮焉” (*hu bu ci yan*) in *The Book of Songs* is read as “*he fou su yong*” and “*hu fou ci yan*,” this is certainly against the language rule.

## 526. Syntactic Analysis of Ancient Texts

Ancient scholars’ syntactic analysis is equal to today’s explanation of a text word by word and sentence by sentence. In the past some scholars looked down upon this method, thinking that its focus of attention did not lie in expounding the meaning embodied in the classics. Nowadays some people mistake prosody for the syntactic study of ancient texts. However, without a proper understanding of the syntax we can hardly have a good understanding of the meaning of the classical texts. For example, *The Book of Change* says: “*Zhong ri qian qian*” (终日乾乾), meaning (the gentleman) strives hard all day long. The two characters “*qian qian*” (乾乾) should be understood as two different words. The first “*qian*” (乾) means “If one knows to what extent the thing can develop, he should make unremitting efforts to make it come true.”



## 【原文】

上乾“知至至之”，下乾“知终终之”也。“王臣蹇蹇”，两“蹇”字为王与臣也，九五、六二王与臣皆处蹇中，王任蹇者也，臣或为冥鸿可也，六二所以不去者以应乎五故也，则六二之蹇“匪躬之故”也。后人又改“蹇蹇”字为“蹇蹇”，以蹇蹇比谔谔，尤为讹谬。“君子夬夬”，夬夬，二义也，以义决其外，胜己之私于内也。凡卦名而重言之皆兼上下卦，如“来之坎坎”是也，先儒多以为连语，如兢兢、哑哑之类读之，此误分其句也。又“履虎尾啞人凶”当为句，君子则夬夬矣，何咎之有，况于凶乎！“自天祐之吉”当为句，非吉而利，则非所当祐也。《书》曰“成汤既没，太甲元年”，孔安国谓：“汤没至太甲方称元年。”按《孟子》，

## 【译文】

前者即所谓“知至至之”，后者即所谓“知终终之”。《蹇》卦的“王臣蹇蹇”，这两个“蹇”字分别指王与臣，在该卦的“九五”、“六二”之爻中王与臣都处于险难之中，王是险难的承担者，臣是有可能逃避的，他之所以不避开是要与王一起渡过难关，这就是“六二”爻辞中所说的“匪躬之故”。后来有人把“蹇蹇”改为“蹇蹇”，将它说成是忠贞直言，更为荒谬。《夬》卦的“君子夬夬”，夬夬包含两重意思，对外要以义作为处理事务的准则，对内要以义来战胜自己的私念。凡是卦名在爻辞中重叠而言的都兼指上下卦，如《坎》卦的“来之坎坎”之类，过去的学者大多把它们作为一般的连绵词，像兢兢、哑哑那样来断句，这就错分了句读。又如《履》卦中的“履虎尾啞人凶”应断为一句，君子夬夬，会有什么灾祸，更何况凶险呢！《大有》卦的“自天祐之吉”应断为一句，不吉而得利，就不是天所应当保佑的。《书》云“成汤既没，太甲元年”，孔安国解释说，成汤去世后一直到太甲才称元年。据《孟子》，成汤之后当王的还有外丙、仲壬，



The second “*qian*” (乾) means “If one knows to what extent the thing will finish, he should make unremitting efforts to make it come true.” Also in “The *Jian* Hexagram” of *The Book of Change*, we read an explanation which says: “*Wang chen jian jian*” (王臣蹇蹇), meaning the king’s subjects are working against adversity upon adversity. The two characters “*jian jian*” (蹇蹇) refer to the king and his subjects respectively. Two lines of the hexagram represented by “nine five” and “six two” both foretell that the king and his subjects are in danger. The king will have to brave the danger while his subjects can run away from it. The reason why they do not run away is that they choose to tide over the difficulties together with the king. This is the so-called “not for their own sake” in the “*jian*” hexagram represented by “six two.” Later some people replaced “*jian*(蹇) *jian*(蹇)” with “*jian*(審) *jian*(審)” and regarded them as loyalty and candid opinion. This is even more ridiculous. The *Guai* Hexagram says: “*Jun zi guai guai*” (君子夬夬), meaning the gentleman is firmly resolved. “*Guai guai*” (夬夬) contain double meanings, namely, the gentleman should be righteous in handling external affairs and overcoming his selfish ideas. When the name of the hexagram appears in pairs in the explanation, it refers to both the upper part\* and the lower part\* of the hexagram. For example, the *Kan* Hexagram says, “*Lai zhi kan kan*” (来之坎坎), meaning there are dangers forward and backward. In the past many scholars regarded “*kan kan*” (坎坎) as mere repetition and treated them in the same way as “*xi xi*” and “*ya ya*”\* in “The *Zhen* Hexagram” of *The Book of Change*. Of course, they are wrong. Here is one more example. “*Lü hu wei die ren xiong*”\* in “The *Lü* Hexagram” should be punctuated as one sentence. The gentleman is firmly resolved, so there will be no misfortune or danger waiting for him. Also “*Zi tian you zhi ji*”\* in “The *Dayou* Hexagram” should be punctuated as one sentence. If an unlucky man gains benefits, this is not what heaven should bless. *The Book of History* says, “After Emperor Chengtang passed away, the first year of the reign of Emperor Taijia was fixed.” Kong Anguo explained that after the death of Emperor Chengtang, the first year of a new era was not made until Taijia became the emperor. According to *Mencius*, after the death of Chengtang, Waibing and Zhongren



### 【原文】

成汤之后尚有外丙、仲壬，而《尚书疏》非之；又或谓古书缺落，文有不具。以予考之，《汤誓》《仲虺之诰》《汤诰》皆成汤时诰命，汤没，至太甲元年始复有《伊训》著于《书》，自是孔安国离其文于“太甲元年”下注之，遂若可疑，若通下文读之曰“成汤既没，太甲元年伊尹作《伊训》”，则文自足，亦非缺落。尧之终也，百姓如服考妣之丧三年。百姓，有命者也；为君斩衰，礼也。邦人无服，三年四海无作乐者，况畿内乎！《论语》曰“先行”当为句，“其言”自当后也。似此之类极多，皆义理所系，则章句亦不可不谨。

### 【译文】

《尚书疏》却不予承认；也有人认为这是由于古书的文字脱漏所致，所以没有提及外丙、仲壬。据我看来，《汤誓》《仲虺之诰》《汤诰》这些都是成汤时的文书，成汤去世之后，直到太甲元年才有《伊训》为《书》所收录，自从孔安国在这段话中间的“太甲元年”下面加了注文，所以好像有疑问，假如把下文连起来读成“成汤既没，太甲元年伊尹作《伊训》”，文义自然完备，也就没有缺失了。《书》中说，尧去世时，百姓好像死了父母那样服丧三年。百姓，是有爵位的贵族，为国君服斩衰三年，乃是礼制，一般平民虽然没有穿丧服的规定，但三年之中连边远的少数民族都不奏乐，更何况是君王自己统辖的子民！《论语·为政》中的“先行”应断为一句，“其言”自然应后于行为。经书中像这样的例子极多，都和义理有关，可见章句也不可不注意。



succeeded to the throne before Taijia. However they were not mentioned in the *Annotations to the Book of History*. Some people thought that it was due to the fact that some words were missing in ancient books. In my opinion, “Tangshi,” “Zhonghuizhigao” and “Tanggao” in *The Book of History* were all written during the reign of Emperor Chengtang. It was not until the first year of the reign of Emperor Taijia when “Yinxun” was included in *The Book of History*. After Kong wrote his annotations to the sentence, people were a bit doubtful of its validity. If we link this sentence with the next one, we can have a complete sentence in which nothing is missing. “After Emperor Chengtang passed away, in the first year of the reign of Emperor Taijia, Yinyi wrote ‘Yinxun.’” *The Book of History* says that when Emperor Yao passed away, *baixing* mourned for three years as if their own parents had died. *Baixing* refers to aristocrats with noble titles. According to the norm of etiquette laid by the state, they should mourn for the late emperor for three years. Though ordinary civilians were not requested to wear mourning garments, they would stop playing music for three years as the ethnic minorities living in remote areas would also stop playing music for three years. In *The Analects of Confucius*, “first act” should be regarded as one sentence and “then speak” should follow the action. There are many such examples, which are all related to the meaning embodied in the classics. So we cannot ignore the importance of the syntactic study of ancient texts.

Translator’s notes:

- \* The upper part of the hexagram is made up of three whole and broken linear symbols.
- \* The lower part of the hexagram is made up of another three whole and broken linear

symbols.

\* “*xi xi*” and “*ya ya*” refer to “*Zheng lai xi xi hou xiao yan ya ya*” (震来虩虩后笑言哑哑), meaning the roaring thunder is appalling, yet the gentleman laughs heartily.

\* “*Lü hu wei die ren xiong*” (履虎尾啞人凶)= If he treads on the tail of a tiger, the tiger will bite him, which is a sign of ill omen.

\* “*Zi tian you zhi ji*” (自天祐之吉)=As you are blessed by heaven, you will have good fortune.





## 527. 断章

### 【原文】

古人引《诗》，多举诗之断章，断音段，读如断截之断，谓如一诗之中只断取一章或一两句取义，不取全篇之义，故谓之断章。今之人多读断章，断音锻，谓诗之断句，殊误也。诗之末句古人只谓之卒章，近世方谓断句。

### 【译文】

古人引用《诗经》，多节取诗篇的断章，断的读音为段，即断截之断，意思是说在一篇诗中只截取某一章或一两句的涵义，不取全篇的涵义，所以称为断章。现在的人多把断章的断读作锻，用来指称诗的结句，把意思完全搞错了。诗的结句古人只称为卒章，近世才称为断句。

## 528. 玄纁五两

### 【原文】

古人谓币言玄纁五两者，一玄一纁为一两。玄，赤黑，象天之色；纁，黄赤，象地之色。故天子六服皆玄衣纁裳，以朱渍丹秫染之。《尔雅》曰“一染谓之纁”，纁，今之茜也，色小赤；“再染谓之窳”，窳，赭也；“三染谓之纁”，盖黄赤色也。玄、纁二物也，今之用币以皂帛为玄纁，非也。古之言束帛者以五匹屈而束之，今用十匹者非也。《易》曰“束帛戔戔”，戔戔者寡也，谓之盛者非也。

### 【译文】

古人提到币时所谓的玄纁五两，是以一玄一纁为一两。玄是红黑色，象征天的色彩；纁是黄红色，象征地的色彩。所以天子的六种吉服都是玄衣纁裳，用朱砂浸渍的丹秫来染色。《尔雅》说“一染谓之纁”，纁就是现在的茜色，色泽淡红；“再染谓之窳”，窳是浅红色；“三染谓之纁”，那就是黄红色了。玄、纁是两种东西，现在用币把黑色的帛作为玄纁，是不对的。古代所谓的束帛是用五个相向而卷的布卷束在一起，现在用十个单独的布卷是不对的。《易》说“束帛戔戔”，戔戔是少的意思，把它释为众多是不对的。



## 527. Selecting Part for the Whole

When quoting a poem from *The Book of Songs*, ancient people usually selected a small part of it. This kind of selecting part for the whole is called “*duan zhang*” (断章) in Chinese. *Duan* (断) bears the same pronunciation with *duan* (段) and it means “to intercept one stanza or one or two lines rather than the whole poem.” Nowadays most people pronounce *duan* (断) in “*duan zhang*” as another *duan* (锻) and mistake it for the last line of an poem. They are completely confused with the meaning of the word. Ancient people called the last line of the poem “*zu zhang*” (卒章). Only in recent days it is called “*duan ju*” (断句).

## 528. Five Rolls of Silk

When ancient people mentioned gifts to be presented to the guests, they often used the phrase “five rolls of silk.” One bolt of silk of “*xuan*” (玄) and one bolt of silk of “*xun*” (纁) make up one roll of silk. *Xuan* is reddish black, which looks like the color of heaven. *Xun* is yellowish red, which looks like the color of earth. The six ceremonial garments of the emperor are either of reddish black color or of yellowish red color, and are dyed with cinnabar and red-crusted millet. *The Erya* says: “After the first dying, the color is called ‘*quan*’ (纁).” “*Quan*” is today’s color of “*qian*” (茜), which is alizarin red. “After the second dying, the color is called ‘*cheng*’ (赭).” *Cheng* is of light red color. “After the third dying, the color is called ‘*xun*.’” *Xun* is of yellowish red color. *Xuan* and *xun* belong to two different entities. Now when people present gifts, they wrongly regard black silk as *xuan* and *xun*. In ancient times, the so-called “five rolls of silk” were a bunch of silk consisting of five rolls rolled together from opposite directions. Now people take it for ten separate rolls of silk. They are obviously wrong. *The Book of Change* says, “The roll of silk is ‘*jian jian*’ (戔戔).” Here “*jian jian*” means “meager.” It is wrong to regard it as “abundant.”



## 529. 释文杂用南北音

### 【原文】

《经典释文》如熊安生辈，本河朔人，反切多用北人音；陆德明，吴人，多从吴音；郑康成，齐人，多从东音。如璧有肉好，肉音揉者，北人音也；“金作赎刑”，赎音树者，亦北人音也，至今河朔人谓肉为揉、谓赎为树。如打字音丁梗反，罢字音部买反，皆吴音也；如疡医“祝药副杀之齐”，祝音咒，郑康成改为“注”，此齐鲁人音也，至今齐谓注为咒；官名中尚书本秦官，尚音上，谓之尚书者秦人音也，至今秦人谓尚为常。

### 【译文】

《经典释文》所收各家音切中，熊安生是河北人，标音多用北方的语音；陆德明是吴人，标音多用吴地语音；郑玄是齐人，标音多用山东地方的语音。例如“璧有肉好”的“肉”读作揉，就是北方的语音；“金作赎刑”的“赎”读作树，也是北方的语音，至今河北地区的人仍把“肉”读作揉，把“赎”读作树。例如“打”字读作丁梗反，“罢”字读作部买反，都是吴地的语音；又如《周礼·疡医》中的“祝药副杀之齐”，“祝”字读作咒，郑玄把“祝”字改为“注”，这是山东人的语音，至今山东人仍把“注”读作咒；官职中的尚书原是秦朝所设的官，“尚”的读音是上，尚书之“尚”的读音是秦人的语音，至今西北一带仍把“尚”读作常。



## 529. Local Accents Used in Annotations to Classics

In *Annotations to Classics*, various phonetic transcriptions were recorded. Xiong Ansheng's phonetic transcription is based on the pronunciation of northern dialect, for he is a native of Hebei region. Lu Deming's is based on the pronunciation of Wu dialect, for he is a native of Wu region. Zheng Xuan's is based on the pronunciation of Shandong dialect, for he is a native of Shandong region. For example, "bi" (璧) is a round flat piece of jade with a hole in the center. Its outer part is called "rou" (肉) while the hole is called "hao" (好). If "rou" (肉, in falling tone) is pronounced as "rou" (揉 in rising tone), it is actually the northern accent. In the sentence "jin zuo shu xing" (金作赎刑), which means that gold can be used to redeem punishment, the character "shu" (赎 in rising tone) is pronounced as "shu" (树, in falling tone), this is also the northern accent. Today people living in Hebei region still read "rou" (肉) as "rou" (揉), and "shu" (赎) as "shu" (树). The following are some more examples of the accents of Wu dialect. The initial consonant of the character "ding" (丁) and the tail vowel of the character "geng" (梗) are combined to make up the pronunciation of "da" (打). The initial consonant of the character "bu" (部) and the tail vowel of the character "mai" (买) are combined to make up the pronunciation of "ba" (罢). In "Medicine for External Use" of *The Rites of Zhou* we read a phrase: "Zhu yao gua sha zhi qi" (祝药刮杀之齐), which means that the external medicine is the medicament for healing external wound. The character "zhu" (祝) should be pronounced as "zhou" (咒). Zheng Xuan altered its pronunciation into "zhu" (注), which was the accent of Shandong dialect. People living in Shandong region still read "zhu" (注) as "zhou" (咒). The official position of a minister, pronounced as "shang shu" (尚书), was originally set in the Qin Dynasty. "Shang" (尚) should be pronounced as "shang" (上). The character "shang" (尚) in "shang shu" was read as "shang" by people of the Qin Dynasty. People living in the northwest regions still read "shang" (尚) as "chang" (常).

补笔谈·卷一·乐律



## 530. 义海琴艺

### 【原文】

兴国中，琴待诏朱文济鼓琴为天下第一。京师僧慧日大师夷中尽得其法，以授越僧义海。海尽夷中之艺，乃入越州法华山习之，谢绝过从，积十年不下山，昼夜手不释弦，遂穷其妙。天下从海学琴者辐辏，无有臻其奥，海今老矣，指法于此遂绝。海读书能为文，士大夫多与之游，然独以能琴知名。海之艺不在于声，其意韵萧然得于声外，此众人所不及也。

### 【译文】

太平兴国年间，琴待诏朱文济的琴技是天下独一无二的。京城的僧人慧日大师夷中全部学到了他的技艺，把它传授给越地的僧人义海。义海全部学到了夷中的技艺，于是到越州法华山中去练习，谢绝了与他人的交往。连续十年没有下山，日夜手不离弦，终于掌握了演奏的奥妙。天下之人像车辐向心那样跟随义海学琴，却没有一个达到他的水平，义海现在已经老了，他的演奏技艺恐怕要就此失传了。义海博学能文，士大夫大多与他有交往，然而他独以擅长琴技而知名。义海的琴艺不在于音声，其意韵潇洒深远而来自于音声之外，这是人们所不及的。



## Musical Temperament

### 530. Yihai

In Taipingxingguo period of the reign of Emperor Taizong, there was a court musician Zhu Wenji, who was famous for his superb skill in playing *qin*. And there was a monk called Yizhong or “Master Huiji” in the capital city who, after mastering Zhu’s skill, imparted it to Yihai, a monk in Yue region. Having thoroughly learned the skill to play *qin* from Yizhong, Yihai went to Fahua Hill in Yuezhou to further enhance his proficiency in playing *qin*. He stayed there for ten years, isolating himself from the outside world, practising *qin* day and night and finally became a master performer of *qin*. Many people took him as their teacher and learned from him conscientiously, but nobody could reach his level. Now he is old and probably his performing skill will be lost to the world. Yihai is a man of wide learning. Most scholar officials have contact with him, but he is particularly famous for his wonderful skill in playing *qin*. The charm of his performance lies not only in its melodious sound, but also in the profound and meaningful significance outside the music, which is unique and unparalleled.



## 531. 燕乐二十八调

### 【原文】

十二律，每律名用各别，正宫、大石调、般涉调七声，宫、羽、商、角、徵、变宫、变徵也。今燕乐二十八调用声各别，正宫、大石调、般涉调皆用九声，高五、高凡、高工、尺、上、高一、高四、六、合；大石角同此，加下五，共十声。中吕宫、双调、中吕调皆用九声，紧五、下凡、高工、尺、上、下一、四、六、合；双角同此，加高一，共十声。高宫、高大石调、高般涉皆用九声，下五、下凡、工、尺、上、下一、下四、六、合；高大石角同此，加高四，共十声。道调宫、小石调、正平调皆用九声，高五、高凡、高工、尺、上、高一、高四、六、合；小石角加勾字，共十声。南吕宫、歇指调、南吕调皆用七声，下五、高凡、高工、尺、高一、高四、勾；歇指角加下工，共八声。仙吕宫、林钟商、仙吕调皆用九声，紧五、下凡、工、尺、上、下一、高四、六、合；林钟角加高工，共十声。黄钟宫、越调、黄钟羽皆用九声，高五、下凡、

### 【译文】

十二音律在不同调上的名称、用法都不一样，正宫、大石调、般涉调为七声，即宫、羽、商、角、徵、变宫、变徵。现在的燕乐二十八调所用音声各不相同，正宫、大石调、般涉调都用九声，高五、高凡、高工、尺、上、高一、高四、六、合；大石角与此相同，另增下五，共十声。中吕宫、双调、中吕调都用九声，紧五、下凡、高工、尺、上、下一、四、六、合；双角与此相同，另增高一，共十声。高宫、高大石调、高般涉调都用九声，下五、下凡、工、尺、上、下一、下四、六、合；高大石角与此相同，另增高四，共十声。道调宫、小石调、正平调都用九声，高五、高凡、高工、尺、上、高一、高四、六、合；小石角另增勾字，共十声。南吕宫、歇指调、南吕调都用七声，下五、高凡、高工、尺、高一、高四、勾；歇指角另增下工，共八声。仙吕宫、林钟商、仙吕调都用九声，紧五、下凡、工、尺、上、下一、高四、六、合；林钟角另增高工，共十声。黄钟宫、越调、黄钟羽都用九声，高五、下凡、高工、尺、上、



### 531. The Twenty-Eight Modes of Banquet Music

The twelve equally spaced tones in a musical temperament have different names and usages in different modes. The *zhenggong* mode, *dashi* mode and *banshe* mode have seven pitches, namely, *gong*, *yu*, *shang*, *jue*, *zhi*, *variant gong* and *variant zhi*. The twenty-eight modes in today's banquet music all use different pitches and tones. The *zhenggong* mode, *dashi* mode and *banshe* mode have nine pitches, which are represented by the musical notes of *gaowu*, *gaofan*, *gaogong*, *chi*, *shang*, *gaoyi*, *gaosi*, *liu* and *he*. The *dashijue* mode uses the same nine pitches plus the musical note *xiawu*, so it totally uses ten pitches. Similarly the *zhonglügong* mode, *shuang* mode and *zhonglü* mode have nine pitches, which are represented by the musical notes of *jinwu*, *xiafan*, *gaogong*, *chi*, *shang*, *xiayi*, *si*, *liu* and *he*. The *shuangjue* mode uses the same nine pitches plus the musical note *gaoyi*, so it totally uses ten pitches. The *gaogong* mode, *gaodashi* mode and *gaobanshe* mode have nine pitches, which are represented by the musical notes of *xiawu*, *xiafan*, *gong*, *chi*, *shang*, *xiayi*, *xiasi*, *liu* and *he*. The *gaodashijue* mode uses the same nine pitches plus one more that is represented by the musical note *gaosi*, so it totally uses ten pitches. The *daodiaogong* mode, *xiaoshi* mode and *zhengping* mode have nine pitches, which are represented by the musical notes of *gaowu*, *gaofan*, *gaogong*, *chi*, *shang*, *gaoyi*, *gaosi*, *liu* and *he*. The *xiaoshijue* mode uses one more pitch that is represented by the musical note *gou*, so it totally uses ten pitches. And the *nanlügong* mode, *xiezhi* mode and *nanlü* mode have seven pitches, which are represented by the musical notes of *xiawu*, *gaofan*, *gaogong*, *chi*, *gaoyi*, *gaosi*, and *gou*. The *xiezhijue* mode uses one more musical note *xiagong*, so it totally uses eight pitches. The *xianlügong* mode, *linzhongshang* mode and *xianlü* mode have nine pitches, which are represented by the musical notes of *jinwu*, *xiafan*, *gong*, *chi*, *shang*, *xiayi*, *gaosi*, *liu* and *he*. The *linzhongjue* mode uses one more musical note *gaogong*, so it totally uses ten pitches. The *huangzhonggong* mode, *yue* mode and *huangzhongyu* mode have nine pitches, which are represented by the musical notes of *gaowu*, *xiafan*, *gaogong*, *chi*, *shang*, *gaoyi*, *gaosi*, *liu* and





### 【原文】

高工、尺、上、高一、高四、六、合；越角加高凡，共十声。外则为犯。

燕乐七宫，正宫、高宫、中吕宫、道调宫、南吕宫、仙吕宫、黄钟宫；七商，越调、大石调、高大石调、双调、小石调、歇指调、林钟商；七角，越角、大石角、高大石角、双角、小石角、歇指角、林钟角；七羽，中吕调、南吕调又名高平调、仙吕调、黄钟羽又名大石调、般涉调、高般涉、正平调。

### 【译文】

高一、高四、六、合；越角另增高凡，共十声。超出这个范围用音便是犯调。

燕乐有七个宫调，正宫、高宫、中吕宫、道调宫、南吕宫、仙吕宫、黄钟宫；七个商调，越调、大石调、高大石调、双调、小石调、歇指调、林钟商；七个角调，越角、大石角、高大石角、双角、小石角、歇指角、林钟角；七个羽调，中吕调、南吕调又名高平调、仙吕调、黄钟羽又名大石调、般涉调、高般涉调、正平调。

## 532. 燕乐声律

### 【原文】

十二律并清宫当有十六声，今之燕乐止有十五声，盖今乐高于古乐二律以下，故无正黄钟声。今燕乐只以合字配黄钟，下四字配大吕，高四字配太簇，下一字配夹钟，高一字配姑洗，上字配中吕，勾字配蕤宾，尺字配林钟，下工字配夷则，高工字配南吕，下凡字配无射，高凡字配应钟，六字配黄钟清，下五字配大吕清，高五字配太簇清，紧五字配夹钟清。虽如此，然诸调杀声亦不能尽归本律，故有祖调、正犯、偏犯、

### 【译文】

十二律连同清音应该有十六声，现在的燕乐只有十五声，因为现在的乐律高于古乐二律不到一点，所以没有准确的黄钟音声。现在的燕乐只是把“合”字配黄钟，“下四”字配大吕，“高四”字配太簇，“下一”字配夹钟，“高一”字配姑洗，“上”字配中吕，“勾”字配蕤宾，“尺”字配林钟，“下工”字配夷则，“高工”字配南吕，“下凡”字配无射，“高凡”字配应钟，“六”字配黄钟清音，“下五”字配大吕清音，“高五”字配太簇清音，“紧五”字配夹钟清音。虽然如此，但各调的结束音仍不能



*he*. The *yuejue* mode uses one more pitch that is represented by the musical note *gaofan*, so it totally uses ten pitches. If a pitch or tone surpasses the above-mentioned range, it is called “*fandiao*.”

Banquet music contains seven *gong* modes which are the *zhenggong* mode, the *gaogong* mode, the *zhonglügong* mode, the *daodiaogong* mode, the *nanlügong* mode, the *xianlügong* mode and the *huangzhonggong* mode, seven *shang* modes which are the *yue* mode, the *dashi* mode, the *gaodashi* mode, the *shuang* mode, the *xiaoshi* mode, the *xiezhi* mode and the *linzhongshang* mode, seven *jue* modes which are the *yuejue* mode, the *dashijue* mode, the *gaodashijue* mode, the *shuangjue* mode, the *xiaoshijue* mode, the *xiezhijue* mode, and the *linzhongjue* mode, and seven *yu* modes which are the *zhonglü* mode, the *nanlü* mode (also called *gaoping* mode), the *xianlü* mode, the *huangzhongyu* mode (also called *dashi* mode), the *banshe* mode, the *gaobanshe* mode and the *zhengping* mode.

### 532. The Musical Temperament of Banquet Music

There should be sixteen tones in a musical temperament, which are the twelve equally spaced tones and four higher octaves. However the banquet music of today only contains fifteen tones. As today’s music is no more than two scales higher than the music performed by people in ancient times, there is no exact *huangzhong*. Today’s banquet music uses the musical note “*he*” to match *huangzhong*, “*xiasi*” to match *dalü*, “*gaosi*” to match *taicu*, “*xiayi*” to match *jiazhong*, “*gaoyi*” to match *guxi*, “*shang*” to match *zhonglü*, “*gou*” to match *ruibing*, “*chi*” to match *linzhong*, “*xiagong*” to match *yize*, “*gaogong*” to match *nanlü*, “*xiafan*” to match *wuyi*, “*gaofan*” to match *yingzhong*, “*liu*” to match the higher octave of *huangzhong*, “*xiawu*” to match the higher octave of *dalü*, “*gaowu*” to match the higher octave of *taicu*, and “*jinwu*” to match the higher octave of *jiazhong*. Though these musical tones are also represented by different notes, the final tone of a musical mode in today’s music cannot return to its original scale. Therefore techniques such as *zudiao* (the original tone),



### 【原文】

傍犯，又有寄杀、侧杀、递杀、顺杀。凡此之类皆后世声律渎乱，各务新奇，律法流散。然就其间亦自有伦理，善工皆能言之，此不备纪。

### 【译文】

都回到本调所属的音上来，所以有祖调和正犯、偏犯、傍犯，又有寄杀、侧杀、递杀、顺杀等。这些都由于后世音律遭到淆乱，各自追求新奇，因而乐律制度流散不全。但这其中也自有次序条理，通晓音律的乐工都能讲说，这里就不一一记载了。

## 533. 中声与正声

### 【原文】

乐有中声、有正声，所谓中声者，声之高至于无穷，声之下亦无穷，而各具十二律，作乐者必求其高下最中之声，不如是不足以致大和之音、应天地之节；所谓正声者，如弦之有十三泛韵，此十二律自然之节也。盈丈之弦其节亦十三，盈尺之弦其节亦十三，故琴以为十三徽。不独弦如此，金石亦然。《考工》为磬之法，“已上则磨其旁，已下则磨其耑”。磨之至于击而有韵处即与徽应，过之则复无韵；又磨之至于有韵处，

### 【译文】

乐音有中声、有正声，音声可以高到无穷，其低下也没有穷尽，然而都各具备十二音律，制定乐律者必须从中找出高低最适中的音声，这就是所谓的中声，不这样就不足以表达阴阳和谐之声、应和自然的节律；所谓正声，就好比琴弦有十三个泛音，这是十二律固有的韵节。一丈长的弦其韵节也只是十三个，一尺长的弦其韵节也具有十三个，所以琴上把它们作为十三个徽位。不仅琴弦如此，金石也是这样。《考工记》上的制磬之法，“音声太高就挫磨其两侧，音声太低就挫磨两头”。磨到击奏有乐音的程度就会与徽音相应和，过此就又没有乐音了；再磨到有乐音的程度，



*zhengfan*, *pianfan*, *pangfan*, *jisha*, *cesha*, *disha* and *shunsha* are employed. These new techniques emerge because people of later generations misuse the ancient musical rules. As they all pursue novel and special forms of music, the strict rule of the ancient musical temperament is no longer available. However they still follow their own sequential order. Musicians can all describe them in detail, so I do not have to bother to record them here.

### 533. The Middle Tone and the Standard Tone

Of various tones in music there are a middle tone and a standard tone. A tone of music can endlessly rise to a high pitch or descend to a low pitch, and can possess the twelve equally spaced tones. Musicians who set the keynote of a piece of music must find a tone with most suitable pitch and this is called “the middle tone.” Otherwise, the music cannot express the harmonious sound between *yin* and *yang* and accord with the rhythm of nature. Just like the strings of *qin* which have thirteen *hui* positions that can naturally produce sounds, the standard tone refers to the inherent rhythm of the twelve equally spaced tones. For example, there are only thirteen positions in a three-meter-long string that can produce sounds. The same is true with a 0.3-meter-long string. That is why there are thirteen *hui* positions in a *qin*. The strings of *qin* are marked like this, so are the bronze and stone musical instruments. According to the method of manufacturing the chime stone in “The Artificer’s Record” of *The Rites of Zhou*: “(When the craftsman was making a chime stone, ) he would rasp its two sides if the sound was too high. If the sound was too low, he would then rasp its two ends.” When the chime stone is rasped to the degree of being able to produce a musical sound when being struck, it will match with a tone in the *hui* position. After this, the musical sound disappears. When the chime stone is rasped to the degree of being able to produce another musical sound when being

### 【原文】

复应以一徽。石无大小，有韵处亦不过十三，犹弦之有十三泛声也，此天地至理，人不能以毫厘损益其间，近世金石之工盖未尝及此。不得正声，不足为器；不得中声，不得为乐。

### 【译文】

又会与另一个徽音相应和。石料不论大小，能有乐音的机会也只是十三次，就好比琴弦有十三个泛音一样，这是自然的规律，人是不能在这上面增减分毫的，现在制作金石乐器的人还没有认识到这一点。得不到正声就不具备制作乐器的条件，得不到中声就无法制定乐律。

## 534. 十 六 声

### 【原文】

律有四清宫，合十二律为十六，故钟磬以十六为一堵。清宫所以为止于四者，自黄钟而降，至林钟宫、商、角三律皆用正律，不失尊卑之序；至夷则即以黄钟为角，南吕以大吕为角，则民声皆过于君声，须当折而用黄钟、大吕之清宫；无射以黄钟为商、太簇为角，应钟以大吕为商、夹钟为角，钟不可不用清宫，此清宫所以有四也。其余徵、羽，自是事物用变声，过于君声无嫌，自当用正律，此清宫所以止于四而不止于五也。

### 【译文】

音律中有四个清音，加上十二律共十六音，所以钟磬以十六个编为一组。清音之所以只设置四个的原因是，从黄钟宫以下到林钟宫，其宫、商、角三个音级都在正律范围之内，没有失去尊卑高低的次序；到了夷则宫应以黄钟为角，南吕宫应以大吕为角，这样角音都高于宫音，必须转而用黄钟、大吕的清音；无射宫应以黄钟为商、太簇为角，应钟宫应以大吕为商、夹钟为角，这些不能不用清音，这就是清音之所以有四个的道理。至于徵、羽，由于与事、物相配属于变声，所以超过宫音没有关系，自然取用应与它相配的正律，这就是清音之所以限于四个而不设五个的缘故。



struck, it will match with another tone in the *hui* position. Whether it is big or small, the chime stone can only produce the musical sound for thirteen times, just as the strings of *qin* contain thirteen tone positions. This is the law of nature. No one can alter it. Nowadays craftsmen who manufacture bronze or stone musical instruments still do not know this. If the standard tone cannot be acquired, no musical instrument can be made. If the middle tone cannot be acquired, no musical temperament can be made.

### 534. The Sixteen Tones

There are four higher octaves and twelve equally spaced tones in the tuning system. Altogether there are sixteen tones. Hence sixteen chime bells or chime stones form a group. The reason why there are only four higher octaves goes as follows. From the *huangzhonggong* mode to the *linzhonggong* mode, the musical scale of *gong*, *shang* and *jue* is within the sphere of the standard musical temperament and the hierarchical order is strictly followed. When it comes to the *yizhong* mode, *huangzhong* should be used as the keynote of the scale of *jue*. When it comes to the *nanlügong* mode, *dalü* should be used as the keynote of the scale of *jue*. In this way, the scale of *jue* is higher than that of *gong*. Thus the higher octaves of *huangzhong* and *dalü* must be used. When it comes to the *wuyigong* mode, *huangzhong* should be used as the keynote of the *shang* scale and *taicu* should be used as the keynote of the scale of *jue*. When it comes to the *yingzhonggong* mode, *dalü* should be used as the keynote of the *shang* scale and *jiazhong* should be used as the keynote of the scale of *jue*. Here the higher octaves of *taicu* and *jiazhong* must be used. That is why there are four higher octaves. As for two other pitches of *zhi* and *yu*, they are the sounds that match with the ordinary event and object and they are allowed to be higher than *gong*. And they naturally take the standard musical temperament that can match with them. This is why there are only four, not five or more, higher octaves. The



### 【原文】

君臣民用从声，事物用变声，非但义理次序如此，声必如此然后和，亦非人力所能强也。

### 【译文】

以从声与君、臣、民相配，以变声与事、物相配，不但道理、次序如此，音律也必定如此才能和谐，也不是人力所能任意改变的。

## 535. 声律差舛

### 【原文】

本朝燕部乐经五代离乱，声律差舛，传闻国初比唐乐高五律，近世乐声渐下，尚高两律。予尝以问教坊老乐工，云：“乐声岁久势当渐下，一事验之可见，教坊管色，岁月浸深则声渐差，辄复一易，祖父所用管色今多不可用，唯方响皆是古器。铁性易缩，时加磨莹，铁愈薄而声愈下。乐器须以金石为准，若准方响则声自当渐变。”古人制器用石与铜，取其不为风雨燥湿所移，未尝用铁者，盖有深意焉。律法既亡，金石又不足恃，则声不得不流亦自然之理也。

### 【译文】

本朝的燕乐经过五代的割据动乱，音律参差错乱，据说本朝初年的乐律比唐代高五律，近年乐声逐渐低下，仍高于唐代两律。我曾就此问过教坊的老乐工，他说：“乐声时间久了势必逐渐低下，有一件事可以验证说明它，教坊的乐管，年岁用得久了其音色就会逐渐变化，经常要重新更换，祖辈父辈所用的乐管现在大都不能用了，只有方响都是先前的旧乐器。铁性容易生锈，经常加以磨砺，铁片越薄则音声越低。乐器以金石之音为准，如以方响为标准则音声自然会逐渐变化。”古人制作乐器用石和铜，取其音声不受风雨燥湿的影响而起变化，从未用铁来制作，其中是有深意的。乐律的标准既已不存，金石乐器又不足为据，因此音声必然会产生差讹也是很自然的道理。



three sounds that follow should match with *gong*, *shang* and *jue* while the two sounds that vary should match with *zhi* and *yu*. Such an arrangement accords with the law of nature and the hierarchical order. Only by sticking to it can the music be harmoniously produced. Nobody can change it at will.

### 535. The Inaccuracy of the Tuning System

After the war and turmoil in the Five Dynasties, the tuning system of today's banquet music was in disorder. It is said that in the early years of the Song Dynasty the banquet music was five tones higher than the music in the Tang Dynasty. In recent years the banquet music gradually becomes lower, yet it is still two tones higher than the music in the Tang Dynasty. I once asked an old musician in the Royal Music Department about it. He answered, "The pitch of the sound produced by the same musical instrument will certainly fall low as time goes by. Here I have an example. If the musical instruments in the Royal Music Department have been used for a long time, the sound they produce will undergo changes. Therefore, they should be replaced by new musical instruments. Most of the musical instruments used by our ancestors have already been abandoned. Only *fangxiang*, which is a kind of percussion instrument made of sixteen rectangle iron plates, is still used. Iron is easy to become rusty, so musical instruments made of iron have to be rubbed frequently. As a result, the iron plates will become thinner and the pitches they produce will become lower. The sound produced from musical instruments made of copper and stone should be taken as the standard. If the sound produced by *fangxiang* is taken as the standard, it will undergo changes as time goes by." Ancient people all used copper and stone to make musical instruments, as the sound of such instruments would not be affected with the change of weather. They never used iron to make musical instruments. This shows that they were very far-sighted. Today the standard of the tuning system is no longer adhered to, and the copper and stone musical instruments are not trusted. No wonder that the tuning system is in disorder.





## 536. 扁钟与圆钟

### 【原文】

古乐钟皆扁如合瓦。盖钟圆则声长，扁则声短，声短则节，声长则曲，节短处声皆相乱，不成音律。后人不知此意，悉为扁钟，急叩之多晃晃尔，清浊不复可辨。

### 【译文】

古代乐钟都扁得像对合起来的瓦。圆钟的音声延续时间长，扁钟的音声延续时间短，声短就有节奏，声长就会走音，在节拍短的情况下音声就会混杂在一起，不成音调。后人不了解其中的用意，都做成扁钟，急促击奏时多发出晃晃的声响，音声的高低都不再能分辨了。

## 537. 琴瑟应声

### 【原文】

琴瑟弦皆有应声，宫弦则应少宫，商弦即应少商，其余皆隔四相应，今曲中有声者须依此用之。欲知其应者，先调诸弦令声和，乃剪纸人加弦上，鼓其应弦则纸人跃，他弦即不动。声律高下苟同，虽在他琴鼓之，应弦亦震，此之谓正声。

### 【译文】

琴瑟的乐弦都有应声，宫弦与少宫弦相应、商弦与少商弦相应，其余的弦都与相隔四弦的乐弦相应，现在乐曲中要有应声的必须按这个规律来运用。要想知道乐弦的应弦，先调节各弦使之音声和谐，然后剪纸人放在弦上，当弹奏到能与相应的乐弦时纸人就会振动，弹奏其他弦时则不动。如果音律高低相同，即使在别的琴上弹奏，这张琴上的应弦也会振动，这就是所谓的正声。



### 536. Oblate Bell and Round Bell

Ancient musical bells were all oblate and shaped like a pair of tiles combined together. The musical sound produced by a round bell can last for a long time while the sound produced by an oblate bell can only last a short while. A musical sound that is short is rhythmic while a long sound will easily get out of tune. When the musical beats are quick, sounds produced by an oblate bell will be mixed with each other and cannot form a piece of music. People of later generations do not know the reason, so they make all the bells into oblate ones. When being struck quickly, they produce noisy sounds and the pitches of different tones can no longer be differentiated.

### 537. Resonance in *Qin* and *Se*

Strings of *qin* and *se* are all resonant. The string of *gong* will echo with that of junior *gong* and the string of *shang* will echo with that of the junior *shang*. Other strings are all resonant with the ones that are four strings adjacent to them. If today's music wants to have resonant sound, it must follow the rule. If a man wants to know the resonant strings of a stringed instrument, he should regulate all the strings to make the musical sounds harmonious. Then he should cut a paper man from a piece of paper, and put it on a string. When plucking the string that echoes with it, the paper man on the corresponding string will tremble. When plucking other strings, it will not tremble. Providing that the pitch is the same, the resonant string will echo even if the music is played on a string in another *qin*. This is the so-called "standard tone."



## 538. 敦掣住折

### 【原文】

乐中有敦、掣、住三声，一敦、一住各当一字，一大字住当二字，一掣减一字，如此迟速方应节，琴瑟亦然。更有折声，唯合字无，折一分、折二分至于折七八分者皆是。举指有浅深，用气有轻重，如笙箫则全在用气，弦声只在抑按，如中吕宫一字、仙吕宫工字，皆比他调低半格方应本调。唯禁伶能知，外方常工多不喻也。

### 【译文】

乐谱中有敦、掣、住三种音声符号，一敦、一住各相当于一个音，一大字住相当于两个音，一掣是缩短一个音，这样，快慢才和节奏相应，演奏琴瑟也是如此。此外还有折声，只有“合”字没有，折一分、折二分乃至折七八分的都属此类。指头按奏有深浅、发声用气有轻重，像吹奏笙箫全在于用气，而弹奏弦乐只在于按指，如中吕宫的“一”字、仙吕宫的“工”字，都应比在其他调中降低半音才与本调相和。这只有宫廷乐工能知道，民间的普通乐工大多不明白。

## 539. 一弦稽琴格

### 【原文】

熙宁中宫宴，教坊伶人徐衍奏稽琴，方进酒而一弦绝，衍更不易琴，只用一弦终其曲，自此始为一弦稽琴格。

### 【译文】

熙宁年间宫廷举行宴会，由教坊乐工徐衍演奏稽琴，刚开始进酒就断了一根弦，可徐衍不再换琴，只靠一根弦奏完了那支曲子，由此方始形成了一弦稽琴格。



### 538. Musical Notation

Among musical notes, *dun*, *che* and *zhu* are three special symbols. *Dun* represents one note, so does *zhu*. *Dazizhu* is equal to two notes while *che* indicates that one note is taken away. In this way, the speed of performance can match with the rhythm of the music. The same is true with the performance of *qin* and *se*. In addition, there is another symbol called “*zhesheng*,” which is a musical note that is flattened. Only the musical note “*he*” does not have *zhesheng*. Musical notes that are lowered by 10%, 20%, 70% or 80% all belong to *zhesheng*. When we play musical instruments, we either pluck them with our fingers or blow them with our mouths. And this requires techniques. For example, the know-how of blowing *sheng* or *xiao* lies in the taking in and sending out of our breath. Similarly the know-how of producing string music lies in the strength of our fingers. The musical note of “*yi*” (一) in the *zhonglügong* mode and the note of “*gong*” (工) in the *xianlügong* mode should be all lowered by a half step in the other modes so as to be harmonious with their own modes. The meanings of these musical notes are only known by court musicians. Folk musicians are often unaware of them.

### 539. *Jiqin* Played with One String

During Xining period of the reign of Emperor Shenzong, a banquet was held in the royal palace. Xu Yan, a musician working in the royal musical department, gave a performance of *jiqin*, a kind of two-stringed musical instrument. However, hardly had the toast been started when one of its strings was broken. Xu finished the performance by pulling only one string. Since then *jiqin* being played with one string became a fixed style of musical performance.



## 540. 正声与变声

### 【原文】

律吕宫、商、角声各相间一律，至徵声顿间二律，所谓变声也。琴中宫、商、角皆用缠弦，至徵则改用平弦，隔一弦鼓之皆与九徽应，独徵声与十徽应，此皆隔两律法也。古法唯有五音，琴虽增少宫、少商，然其用丝各半本律，乃律吕清倍法也，故鼓之六与一应、七与二应皆不失本律之声。后世有变宫、变徵者，盖自羽声隔八相生再起宫，而宫生徵，虽谓之宫、徵而实非宫、徵声也。变宫在宫、羽之间，变徵在角、徵之间，皆非正声，故其声庞杂破碎，不入本均，流以为郑、卫，但爱其清焦而不复古人纯正之音。惟琴独为正声者，以其无间声以杂之也。世俗之乐惟务清新，岂复有法度，乌足道哉。

### 【译文】

在十二音律中，宫、商、角声之间各相隔一律，到徵声则一下子相隔两律，即所谓的变声。琴上的宫、商、角音都用缠弦，到了徵音就改用平弦，这些琴弦若隔一弦弹奏都和第九个徽位的泛音相应，只有徵音弦与第十个徽位的泛音相应，这都是因为角、徵间隔两律的缘故。古代乐律只有五音，琴上虽然增加了少宫、少商两音，但其乐弦用丝只有宫、商弦的一半，这是音律清半浊倍的法度，所以弹奏中第六弦少宫与第一弦宫相应、第七弦少商与第二弦商相应而都不失本律的音声。后来所出现的变宫、变徵，是从羽生角之后再进行损益产生变宫，由变宫而产生变徵，虽然也称之为宫、徵而其实不是宫、徵的音声。变宫之音在宫、羽之间，变徵之音在角、徵之间，都不是标准的音声，所以它们的音声浊杂散碎，不被列为音阶中的正音，于是就发展演变为郑卫之音，人们只喜欢它音声高昂急促而不再用古人纯正的乐音。琴唯独还是正声，是因为没有变宫、变徵那样的间声掺杂的缘故。世俗的音乐只追求新奇动听，哪还有法度，有什么值得称道的呢？



## 540. The Standard Tones and Variant Sounds

In the musical temperament that consists of the twelve equally spaced tones, pitches of *gong*, *shang* and *jue* are separated by one musical note. When it comes to the pitch of *zhi*, they are separated by two musical notes which are called variant sounds. Strings of *qin* designated for pitches of *gong*, *shang* and *jue* are all entwined with silk. When it comes to the pitch of *zhi*, the string is no longer entwined with silk. When these strings are pulled every other two strings, they will all echo the overtone produced in the ninth position of *hui*. Only the string for *zhi* echoes the overtone produced in the tenth position of *hui*, because *jue* and *zhi* are separated by two musical notes. There were only five musical tones in ancient tuning system, so in those days *qin* consisted of only five strings. Later, junior *gong* and junior *shang* were added, but the silk used as the strings was halved. This is the rule for regulating the musical modes. Therefore, the sixth string for junior *gong* corresponds to the first string for *gong* and the seventh string for junior *shang* corresponds to the second string for *shang*. Later another two pitches called “variant *gong*” and “variant *zhi*” start to be used, which are produced by multiplying two thirds of the pitch of *jue* after its birth from *yu*. Variant *zhi* is produced from variant *gong*. Though their names consist of *gong* and *zhi*, they are not of the same pitches. The pitch of variant *gong* is between those of *gong* and *yu* while the pitch of variant *zhi* is between those of *jue* and *zhi*. They do not belong to the standard ancient musical tones. As their sounds are dumb and broken, they are not listed as standard tones in musical scales. Later they develop into the vulgar music similar to the one used in the regions of Zheng and Wei in the Spring and Autumn Period (770-476BC). Ordinary people like high-pitched and fast music instead of pure ancient music. *Qin* is still using the standard tones because it does not allow variant *gong* and variant *zhi* to be added to its strings. Music popular among ordinary people only pursues novelty. As such music does not follow any strict rule, it is not praiseworthy.



## 541. 燕乐杀声

### 【原文】

十二律配燕乐二十八调，除无徵音外，凡杀声，黄钟宫今为正宫，用六字；黄钟商今为越调，用六字；黄钟角今为林钟角，用尺字；黄钟羽今为中吕调，用六字；大吕宫今为高宫，用四字；大吕商、大吕角、大吕羽、太簇宫，今燕乐皆无；太簇商今为大石调，用四字；太簇角今为越角，用工字；太簇羽今为正平调，用四字；夹钟宫今为中吕宫，用一字；夹钟商今为高大石调，用一字；夹钟角、夹钟羽、姑洗宫、商，今燕乐皆无；姑洗角今为大石角，用凡字；姑洗羽今为高平调，用一字；中吕宫今为道调宫，用上字；中吕商今为双调，用上字；中吕角今为高大石角，

### 【译文】

十二律的调式与燕乐二十八调相对照，除没有徵调外，黄钟宫在现在的燕乐中是正宫，杀声用“六”字；黄钟商在现在的燕乐中是越调，杀声用“六”字；黄钟角在现在的燕乐中是林钟角，杀声用“尺”字；黄钟羽在现在的燕乐中是中吕调，杀声用“六”字；大吕宫在现在的燕乐中是高宫，杀声用“四”字；大吕商、大吕角、大吕羽、太簇宫，现在的燕乐中都没有；太簇商在现在的燕乐中是大石调，杀声用“四”字；太簇角在现在的燕乐中是越角，杀声用“工”字；太簇羽在现在的燕乐中是正平调，杀声用“四”字；夹钟宫在现在的燕乐中是中吕宫，杀声用“一”字；夹钟商在现在的燕乐中是高大石调，杀声用“一”字；夹钟角、夹钟羽、姑洗宫、姑洗商，现在的燕乐中都没有；姑洗角在现在的燕乐中是大石角，杀声用“凡”字；姑洗羽在现在的燕乐中是高平调，杀声用“一”字；中吕宫在现在的燕乐中是道调宫，杀声用“上”字；中吕商在现在的燕乐中是双调，杀声用“上”字；中吕角在现在的燕乐中是高大石角，杀声用“六”字；中吕羽在现在的燕乐中是仙吕调，



## 541. The Final Tones in Banquet Music

When comparing the modes of the twelve equally spaced tones in ancient music with the twenty-eight modes in banquet music, we can find that the latter does not have the *zhi* mode. In addition, the *huangzhonggong* mode is the *zhenggong* mode in today's banquet music and its final tone is marked by "liu" (六). And the *huangzhongshang* mode is the *yue* mode in today's banquet music and its final tone is also marked by "liu." Moreover, the *huangzhongjue* mode is the *linzhongjue* mode in today's banquet music and its final tone is marked by "chi" (尺) while the *huangzhongyu* mode is the *zhonglü* mode in today's banquet music and its final tone is marked by "liu." And the *dalü* mode is the *gaogong* mode in today's banquet music and its final tone is marked by "si" (四), though the *dalüshang* mode, the *dalüjue* mode, the *dalüyü* mode and the *taicugong* mode do not exist in today's banquet music. The *taicushang* mode is the *dashi* mode in today's banquet music and its final tone is marked by "si." And the *taicujue* mode is the *yuejue* mode in today's banquet music and its final tone is marked by "gong" (工) while the *taicuyu* mode is the *zhengping* mode in today's banquet music and its final tone is marked by "si." Furthermore, the *jiazhonggong* mode is the *zhonglü* mode in today's banquet music and its final tone is marked by "yi" (一). And the *jiazhongshang* mode is the *gaodashi* mode in today's banquet music and its final tone is marked by "yi," though the *jiazhongjue* mode, the *jiazhongyu* mode, the *guxigong* mode and the *guxishang* mode do not exist in today's banquet music. The *guxijue* mode is the *dashijue* mode in today's banquet music and its final tone is marked by "fan" (凡). And the *guxiyü* mode is the *gaoping* mode in today's banquet music and its final tone is marked "yi" while the *zhonglügong* mode is the *daodiaogong* mode in today's banquet music and its final tone is marked by "shang" (上). The *zhonglüshang* mode is the *shuang* mode in today's banquet music and its final tone is also marked by "shang." Then the *zhonglüjue* mode is the *gaodashijue* mode in today's banquet music and its final tone is marked by "liu." And the *zhonglüyü*





### 【原文】

用六字；中吕羽今为仙吕调，用上字，蕤宾宫、商、羽、角，今燕乐皆无；林钟宫今为南吕宫，用尺字；林钟商今为小石调，用尺字；林钟角今为双角，用四字；林钟羽今为黄钟调，用尺字；夷则宫今为仙吕宫，用工字，夷则商、角、羽、南吕宫，今燕乐皆无；南吕商今为歇指调，用工字；南吕角今为小石角，用一字；南吕羽今为般涉调，用工字；无射宫今为黄钟宫，用凡字；无射商今为林钟商，用凡字；无射角，今燕乐无；无射羽今为高般涉调，用凡字；应钟宫、应钟商，今燕乐皆无；应钟角今为歇指角，用尺字；应钟羽，今燕乐无。

### 【译文】

杀声用“上”字；蕤宾的宫、商、羽、角，现在的燕乐中都没有；林钟宫在现在的燕乐中是南吕宫，杀声用“尺”字；林钟角在现在的燕乐中是双角，杀声用“四”字；林钟羽在现在的燕乐中是黄钟调，杀声用“尺”字；夷则宫在现在的燕乐中是仙吕宫，杀声用“工”字；夷则商、角、羽和南吕宫，现在的燕乐中都没有；南吕商在现在的燕乐中是歇指调，杀声用“工”字；南吕角在现在的燕乐中是小石角，杀声用“一”字；南吕羽在现在的燕乐中是般涉调，杀声用“工”字；无射宫在现在的燕乐中是黄钟宫，杀声用“凡”字；无射商在现在的燕乐中是林钟商，杀声用“凡”字；无射角，现在的燕乐中没有；无射羽在现在的燕乐中是高般涉调，杀声用“凡”字；应钟宫、应钟商，现在的燕乐中都没有；应钟角在现在的燕乐中是歇指角，杀声用“尺”字；应钟羽，现在的燕乐中没有。



mode is the *xianlü* mode in today's banquet music and its final tone is marked by "shang," though the *ruibingong* mode, the *ruibinshang* mode, the *ruibinjue* mode and the *ruibinyu* mode do not exist in today's banquet music. And the *linzhonggong* mode is the *nanlügong* mode in today's banquet music and its final tone is marked by "chi" while the *linzhongjue* mode is the *shuangjue* mode in today's banquet music and its final tone is marked by "si." Moreover, the *linzhongyu* mode is the *huangzhong* mode in today's banquet music and its final tone is marked by "chi." The *yizegong* mode is the *xianlügong* mode in today's banquet music and its final tone is marked by "gong," though the *yizeshang* mode, the *yizejue* mode, the *yizeyu* mode and the *nanlügong* mode do not exist in today's banquet music. The *nanlüshang* mode is the *xiezhi* mode in today's banquet music and its final tone is marked by "gong." The *nanlüjue* mode is the *xiaoshijue* mode in today's banquet music and its final tone is marked by a music note called "yi." And the *nanlüyu* mode is the *banshe* mode in today's banquet music and its final tone is marked by "gong" while the *wuyigong* mode is the *huangzhonggong* mode in today's banquet music and its final tone is marked "fan." Moreover, the *wuyishang* mode is the *linzhongshang* mode in today's banquet music and its final tone is marked by "fan" though the *wuyijue* mode does not exist in today's banquet music. The *wuyiyu* mode is the *gaobanshe* mode in today's banquet music and its final tone is marked by "fan" while the *yingzhonggong* mode and *yingzhongshang* mode do not exist in today's banquet music. And the *yingzhongjue* mode is the *xiezhijue* mode in today's banquet music and its final tone is marked by "chi," though the *yingzhongyu* mode does not exist in today's banquet music.



补笔谈·卷二·象数

## 542. 纳音新说

### 【原文】

又一说，子、午属庚，此纳甲之法。震初爻纳庚子、庚午也。丑、未属辛，巽初爻纳辛丑、辛未也。寅、申属戊，坎初爻纳戊寅、戊申也。卯、酉属己，离初爻纳己卯、己酉也。辰戌属丙，艮初爻纳丙辰、丙戌也。巳、亥属丁，兑初爻纳丁巳、丁亥也。一言而得之者，宫与土也；假令庚子、庚午，一言便得庚；辛丑、辛未，一言便得辛；戊寅、戊申，一言便得戊；己卯、己酉，一言便得己，故皆属土。余皆仿此。三言而得之者，徵与火也；假令戊子、戊午，皆三言而得庚；己丑、己未，皆三言而得辛；丙寅、丙申，皆三言而得戊；丁卯、丁酉，皆三言而得己，故皆属火。五言而得之者，羽与水也；假令丙子、丙午，皆五言而得庚；丁丑、丁未，皆五言而得辛；甲寅、甲申，皆五言而得戊；乙卯、乙丑，皆五言而得己，故皆属水。七言而得之者，商与金也；假令甲子、

### 【译文】

纳音还有一种说法，子、午属庚，这是纳甲的方法。震的初爻纳庚子、庚午。丑、未属辛，巽的初爻纳辛丑、辛未。寅、申属戊，坎的初爻纳戊寅、戊申。卯、酉属己，离的初爻纳己卯、己酉。辰、戌属丙，艮的初爻纳丙辰、丙戌。巳、亥属丁。兑的初爻纳丁巳、丁亥。当位就能得到的，是宫和土；例如庚子、庚午，当位就得到了庚；辛丑、辛未，当位就得到了辛；戊寅、戊申，当位就得到了戊；己卯、己酉，当位就得到了己，所以都属土。其他都与此类似。下推三位才得到的，是徵和火；例如戊子、戊午，都是下推三位才得到庚，己丑、己未，都是下推三位才得到辛；丙寅、丙申，都是下推三位才得到戊；丁卯、丁酉，都是下推三位才得到己，所以都属火。下推五位才得到的，是羽和水；例如丙子、丙午，都是下推五位才得到庚；丁丑、丁未，都是下推五位才得到辛；甲寅、甲申，都是下推五位才得到戊；乙卯、乙丑，都是下推五位才得到己，所以都属水。下推七位才得到的，是商和金；例如甲子、甲午，都是下推七位才得到庚；乙丑、乙未，



## Section Two Chinese Numerology

### 542. New Ways of Explaining the Method to Form Musical Mode

The following are new ways of explaining the method to form musical mode. *Zi* and *wu* correspond to *geng*, (which is actually used in the method to match the Eight Trigrams with the Ten Heavenly Stems. The bottom one of *zhen*'s three lines matches with *gengzi* and *gengwu*.) *Chou* and *wei* correspond to *xin*. (The bottom one of *xun*'s three lines matches with *xinchou* and *xinwei*.) *Yin* and *shen* correspond to *wu*. (The bottom one of *kan*'s three lines matches with *wuyin* and *wushen*.) *Mao* and *you* correspond to *ji*. (The bottom one of *li*'s three lines matches with *jimao* and *jiyou*.) *Chen* and *xu* correspond to *bing*. (The bottom one of *gen*'s three lines matches with *bingchen* and *bingxu*.) *Si* and *hai* correspond to *ding*. (The bottom one of *dui*'s three lines matches with *dingsi* and *dinghai*.) Among the sixty combinations of the Ten Heavenly Stems and the Twelve Earthly Branches, those that can beget their corresponding components by moving one position are the tone of *gong* and earth. (For example, *gengzi* and *gengwu* beget *geng*. *Xinchou* and *xinwei* beget *xin*. *Wuyin* and *wushen* beget *wu*. *Jimao* and *jiyou* beget *ji*. As they move one position, they all correspond to earth. All the rest can be reasoned out on this analogy.) Those that beget their corresponding components by moving three positions downward are the tone of *zhi* and fire. (For example, *wuzi* and *wuwu* beget *geng*. *Jichou* and *jiwei* beget *xin*. *Bingyin* and *bingshen* beget *wu*. *Dingmao* and *dingyou* beget *ji*. As they move three positions downward, they all correspond to fire.) Those that beget their corresponding components by moving five positions downward are the tone of *yu* and water. (For example, *bingzi* and *bingwu* beget *geng*. *Dingchou* and *dingwei* beget *xin*. *Jiayin* and *jiashen* beget *wu*. *Yimao* and *yichou* beget *ji*. As they move five positions downward, they all correspond to water.) Those that beget their corresponding components by moving seven positions downward are the tone of *shang* and metal. (For example, *jiazi* and *jiawu* beget *geng*.)



## 【原文】

甲午，皆七言而得庚；乙丑、乙未，皆七言而得辛；壬申、壬寅，皆七言而得戊；癸丑、癸酉，皆七言而得己，故皆属金。九言而得之，角与木也。假令壬子、壬午，皆九言而得庚；癸丑、癸未，皆九言而得辛；庚寅、庚申，皆九言而得戊；辛卯、辛酉，皆九言而得己，故皆属木。此出于《抱朴子》，云是《河图玉版》之文。然则一何以属土，三何以属火，五何以属水？其说云：“中央总天之气一，南方丹天之气三，北方玄天之气五，西方素天之气七，东方苍天之气九。”皆奇数而无偶数，莫知何义，都不可推考。

## 【译文】

都是下推七位才得到辛；壬申、壬寅，都是下推七位才得到戊；癸丑、癸酉，都是下推七位才得到己，所以都属金。下推九位才得到的，是角和木。例如壬子、壬午，都是下推九位才得到庚；癸丑、癸未，都是下推九位才得到辛；庚寅、庚申，都是下推九位才得到戊；辛卯、辛酉，都是下推九位才得到己，所以都属木。此种说法出于《抱朴子》，说是《河图玉版》中的内容。但是一为什么属土，三为什么属火，五为什么属水呢？这一派的说法是：“中央总天之气一，南方丹天之气三，北方玄天之气五，西方素天之气七，东方苍天之气九。”都是奇数而没有偶数，不知道是什么意思，完全无法推究。

## 543. 倒 布

### 【原文】

世俗，十月遇壬日，北人谓之入易，吴人谓之倒布。壬日气候如本月，癸日差温类九月，甲日类八月，如此倒布之，直至辛日如十一月。

### 【译文】

民间习俗，在十月份遇到壬日，北方人叫做入易，江浙一带人叫做倒布。壬日的气候与本月一样。癸日稍暖和些如同九月，甲日如同八月，像这样逆向排比，直到辛日如同十一月。如果对应的月份属春秋季节，该日的气候就温暖；



*Yichou* and *yiwei* beget *xin*. *Renshen* and *renyin* beget *wu*. *Guichou* and *guiyou* beget *ji*. As they move seven positions downward, they all correspond to metal.) Those that beget their corresponding components by moving nine positions downward are the tone of *jue* and wood. (For example, *renzi* and *renwu* beget *geng*. *Guichou* and *guiwei* beget *xin*. *Gengyin* and *gengshen* beget *wu*. *Xinmao* and *xinyou* beget *ji*. As they move nine positions downward, they all correspond to wood.) These new explanations originate from *Baopuzi*, which says that these new explanations are cited from *Jade Version of the River Map*. But why does one correspond to earth? Why does three correspond to fire? And why does five correspond to water? It says: “The essence of Zongtian in the center corresponds to one. The essence of Dantian in the south corresponds to three. The essence of Xuantian in the north corresponds to five. The essence of Sutian in the west corresponds to seven. The essence of Cangtian in the east corresponds to nine.” They are all odd numbers rather than even ones and are totally beyond my knowledge.

### 543. *Daobu*

According to Chinese folk customs, if a day is represented by *ren* and appears in lunar October, it will be called “*ruyi*” by people living in the north or “*daobu*” by people living in the south. The weather on the day represented by *ren* is the same as that in the month. The day represented by *gui* is warmer and is like that in lunar September. The weather on the day represented by *jia* is like that in lunar August. Following such an anticlockwise order, the weather on the day represented by *xin* is like that in lunar November. If the month corresponding to one of those days is in spring or in autumn, the weather on that day will be warm. If the month corresponding to one of those days is in summer,



### 【原文】

遇春秋时节即温，夏即暑，冬即寒。辛日以后自如时令。此不出阴阳书，然每岁候之亦时有准，莫知何谓。

### 【译文】

属夏季就热，属冬季就冷。辛日以后气候仍和季节相一致。这在占卜术书籍中没有记载，但每年验证也时常准确，不知道是什么道理。

## 544. 潮 汐

### 【原文】

卢肇论海潮，以谓日出没所激而成，此极无理。若因日出没，当每日有常，安得复有早晚？予常考其行节，每至月正临子午则潮生，候之万万无差。此以海上候之得潮生之时，去海远即须据地理增添时刻。月正午而生者为潮，则正子而生者为汐；正子而生者为潮，则正午而生者为汐。

### 【译文】

卢肇谈论海潮，认为它是由于太阳出没所激而形成的，这是极其没有道理的。如果海潮是由于太阳出没所引起，应该每天发生在一定的时间，怎么还会有早有晚呢？我曾考察海潮涨落的规律，每当月亮正好在子午圈上时海潮就产生，据此候望一点都没有差讹。这是在海边候望所得的海潮发生时刻，离海远的地方就必须根据地理位置添加时刻。若以月正午时所产生的为潮，那么月正子时所产生的就是汐；若以月正子时所产生的为潮，那么月正午时所产生的就是汐。



the weather on that day will be hot. If the month corresponding to one of those days is in winter, the weather on that day will be cold. After the day represented by *xin* the weather is still in keeping with its normal conditions in the season. This is not recorded in any book on divination, but it proves true every year, which is again beyond my knowledge.

#### 544. Morning and Night Tides

When talking about tides, Lu Zhao believes that they are caused by the movement of the sun. His opinion is completely wrong. If tides are caused by the sun, they should happen at a fixed time every day. But why there are morning tide and night tide? I have studied the rule of the flux and reflux of the tides and found that whenever the moon joins the meridian, the tide will rise. If we observe tides according to this rule, we will never miss any. This rule only applies to the observation by the seaside. If the observation is made far away from the sea, the time for the tides to rise should be regulated according to its geographical position. If what appears at midday is called “morning tide,” then what appears at midnight is called “night tide.” If what appears at midnight is called “morning tide,” what appears at midday is called “night tide.”





## 545. 十二气历

### 【原文】

历法见于经者，唯《尧典》言“以闰月定四时成岁”。置闰之法自尧时始有，太古以前又未知如何。置闰之法先圣王所遗，固不当议，然事固有古人所未至而俟后世者，如岁差之类方出于近世，此固无古今之嫌也。凡日一出没谓之一日，月一盈亏谓之一月，以日月纪天虽定名，然月行二十九日有奇复与日会，岁十二会而尚有余日，积三十二月复余一会，气与朔渐相远，中气不在本月，名实相乖，加一月谓之“闰”。闰生于不得已，犹构舍之用榑楔也，自此气朔交争，岁年错乱，四时失位，算数繁猥。凡积月以为时，四时以成岁，阴阳消长、万物生杀变化之节皆主于气而已，但记月之盈亏，都不系岁事之舒惨。今乃专以朔定十二月，而气反不得主本月之政。时已谓之春矣而犹行肃杀之政，

### 【译文】

历法见之于经典记载的，只有《书·尧典》所说的“以闰月定四时成岁”。设置闰月的办法从尧的时代就开始有了，远古以前还不知道是怎样的情况。置闰的方法是前代圣王所流传下来的，本来不应当议论，然而事情确实有古人没有做到而留待后人的，例如岁差之类就是才在近世提出的，这原本就没有古今的嫌隙。凡是太阳出没一次叫做一日，月亮盈亏一次叫做一月，用日月来记述天时虽然确定了名称，但月亮运行二十九日多一点才再度与太阳相会，一年相会十二次还有剩余的日子，累积三十二个月就剩余一次会合的日子，节气与朔日逐渐错开，中气不在本来的月份，名称与实际相互背离，就增加一个月叫做“闰”。闰月的产生是出于不得已，就好比造房子要在檐椽下使用楔子那样，由此节气与朔日相互矛盾，年与年发生错乱，四季离开了原位，历算繁琐复杂。从累积月组成季、积四季组成年来说，阴阳消长、万物盛衰的变化节律都只是受节气制约而已，仅仅反映月亮的盈亏，就与农事活动的忙闲完全没有关联了。现在单纯地以朔日来确定十二个月，节气反而不能制约本月的状况了。季节上已经称为春天了，却仍然是万物萧条的景象，



## 545. Calendar Based on Twelve Solar Terms

Records about calendars in Chinese classics can only be found in “Emperor Yao” of *The Book of History*, which says: “The addition of a leap month makes four seasons and a year.” The notion of the leap month was established in the era of Emperor Yao, though we do not know how a calendar was made in remote antiquity. The method of adding a leap month was passed down by ancient sage kings. We are not entitled to criticize it. However there are things that ancient people left undone and the later generations have to resolve. For example, the precession of the equinoxes is discovered in recent years. We cannot belittle ancient people because of this. The period from sunrise to sunset is called “one day.” The waxing and waning of the moon is called “one month.” Though “day” and “month” are used to mark the movement of the celestial body, the moon will not meet the sun until it moves for twenty-nine-odd days. The sun and the moon will meet for twelve times, but several days are still lacking to form a solar year. After every thirty-two lunar months, the gap will be widened to one lunar month. Gradually, the solar terms do not match with the first days of each lunar month, the twenty-four solar terms are not in their corresponding months and the name of a month and the real weather conditions do not accord with each other. A leap month is added because there is no other way out. This is just like wedges being nailed under the roof when a house is built. After that, solar terms and the first days of each lunar month are still contradictory to each other and the lunar year is never in keeping with the solar year. What is more, the four seasons do not begin and end as expected and calendric calculation is complicated. In view of months accumulating into a season and seasons accumulating into a year, the law related to the rise and fall of *yin* and *yang* and the vicissitudes of all things are under the control of twenty-four solar terms. If a calendar only records the waxing and waning of the moon, it will not relate to the farming activities. Now the twelve lunar months are set only according to the first days of each lunar month, which makes it impossible to control the weather conditions of the month. For example, it is already called “spring” according to the lunar



### 【原文】

则朔在气前者是也，徒谓之乙岁之春而实甲岁之冬也；时尚谓之冬也而已行发生之令，则朔在气后者是也，徒谓之甲岁之冬乃实乙岁之春也。是空名之正、二、三、四反为实，而生杀之实反为寓，而又生闰月之赘疣，此殆古人未之思也。今为术，莫若用十二气为一年，更不用十二月，直以立春之日为孟之春一日，惊蛰为仲春之一日，大尽三十一日、小尽三十日，岁岁齐尽，永无闰余；十二月常一大一小相间，纵有两小相并，一岁不过一次。如此，则四时之气常正，岁政不相陵夺，日、月、五星亦自从之，不须改旧法。唯月之盈亏，事虽有系之者如海、胎育之类，不预岁时寒暑之节，寓之历间可也。借以天祐元年为法，当孟春小，一日壬寅、三日望、十九日朔；仲春大，一日壬申、三日望、十八日朔。

### 【译文】

这是朔在节气之前了，名义上叫做今年的春天而实际上却是去年的冬天；季节上还称为是冬天，而已是万物向荣的景象，这是朔在节气之后了，名义上叫做今年的冬天而实际上却是来年的春天。这样一来，徒有空名的正、二、三、四月反而成为实际，而万物盛衰的实际反而变为依附，另外还生出了闰月的累赘，这恐怕是古人所没有想到的。现在的办法，不如用十二气作为一年，不再用往常的十二个月，直接以立春这一天作为春季第一个月的开端，以惊蛰这一天作为春季第二个月的开端，大月三十一天、小月三十天，每一年都整齐完整，永远没有多余的时日；十二个月通常是一大一小相间隔，即使有两个小月连在一起，一年只不过有一次。如此，四季的节气总是正常，年岁的自然现象不会相互混淆，太阳、月亮和五星的运行也自然与此相随，不需要更改旧的法度。唯有月亮的盈亏，虽然有些现象如潮汐、胎育之类与它有关，但不影响年岁季节的划分，把它们依附在历法中间就行了。试以元祐元年为例，轮到春季第一个月是小月，一日为壬寅、三日为望、十九日为朔；春季第二个月是大月，一日为壬申、三日为望、十八日为朔。



calendar, but we still have a bleak scene. This is because the first days of each lunar month emerge earlier than the corresponding solar terms. The spring of this year is the winter of last year. It is already called “winter” according to the lunar calendar, but we have already had a prosperous and booming scene. This is because the first days of each lunar month emerge later than the corresponding solar terms. The winter of this year is the spring of coming year. As a result, the weather in lunar January, February, March and April accord with the real situation, but the real growth of all things is degraded. In addition the leap month becomes an encumbrance, which ancient people probably never expected. Here is today’s method. The twelve solar terms rather than the twelve lunar months are used to form a lunar year. The Beginning of Spring (the first solar term dated on Feb. 3, 4 or 5) is directly set as the first day of the first month of the spring. The Waking of Insects (the third solar term dated on Mar. 5, 6 or 7) is set as the first day of the second month of the spring. A longer month contains thirty-one days and a shorter month contains thirty days. Hence each year is a complete one without extra days. The twelve months are often arranged with one longer month alternating with one shorter month. Even if two shorter months appear in succession, such a phenomenon happens only once a year. In such a way, solar terms all properly reflect the weather conditions in a season and there will be no confusion about the length of a year. The movements of the sun, the moon and the Five Planets naturally accord with the new calendar. And there is no need to alter the old calendar. As for the waxing and waning of the moon, though phenomena such as the tides and the pregnancy and the birth of animals are related to them, they do not affect the division of the four seasons. All that is needed is to specify them in the calendric system. Let’s take the new calendar for the first year of Yuanyou period of the reign of Emperor Zhezong as an example. The first month of the spring is a shorter one. The first day of that month is marked as the day of *renyin*, the third day as the day of plenilune and the nineteenth day as the first days of each lunar month. The second month of the spring is a longer one. The first day of that month is marked as day of *renshen*, the third day as the day of plenilune and the eighteenth day as the first



### 【原文】

如此。历日岂不简易端平，上符天运，无补缀之劳？予先验天百刻有余有不足，人已疑其说；又谓十二次斗建当随岁差迁徙，人愈骇之。今此历论，尤当取怪怨攻骂。然异时必有用予之说者。

### 【译文】

如此，历法岂不简单整齐，既符合天体运行，又没有补救的麻烦？我先前曾验证每天的一百刻有时超过、有时不足，人们已经怀疑这种说法；又曾说十二个月的斗建应当随着岁差而改变，人们更加惊骇。现在这种历法议论，当然更会招致诧异指责、攻击谩骂，但将来必定会有采纳我这种说法的。

## 546. 释 辰

### 【原文】

天事以辰名者为多，皆本于辰巳之辰，今略举数事。十二支谓之十二辰，一时谓之一辰，一日谓之一辰，日、月、星谓之三辰，北极谓之北辰，大火谓之大辰，五星中有辰星，五行之时谓之五辰，《书》曰“抚于五辰”是也。已上皆谓之辰。今考，子、丑至于戌、亥谓之十二辰者，《左传》云“日、月之会是谓辰”，一岁日、月十二会，则十二辰也。日、月之所舍始于东方，苍龙角、亢之星起于辰，故以所首者名之。子、丑、戌、

### 【译文】

天上事象以辰称呼的很多，都根源于辰、巳的辰，在此简单列举几例。十二支叫做十二辰，一时叫做一辰，一日叫做一辰，日、月、星叫做三辰，北极星叫做北辰，大火叫做大辰，五大行星中有辰星，与五行配合的季节叫做五辰，即《书·皋陶谟》所说的“抚于五辰”。以上这些都叫做辰。据我查考，子、丑到戌、亥叫做十二辰，《左传》说“日、月交会就叫做辰”，一年中太阳、月亮交会十二次，就是十二辰。太阳、月亮的运行始于东方，苍龙七宿的角宿、亢宿从辰开始，所以用起头的方位来命名。



days of each lunar month. In such a way, isn't the calendar simple and complete, which is in keeping with the movements of celestial bodies on the one hand and will save the trouble of taking remedial measure on the other? I have proved that a day maybe have more than or less than twenty-four hours. Many people express their doubts about this. I also hold the view that the positions which handle of the Bigger Dipper points to should change in accordance with the precession of equinoxes. This makes many people all the more shocked. My above elaboration on calendars will certainly trigger more criticisms and verbal assaults, but I believe in the future people will adopt my views.

#### 546. The Explanation of "Chen"

Many celestial phenomena are named after the character "chen" (辰) which is the fifth of the Twelve Earthly Branches. Here are a few examples. The Twelve Earthly Branches are called "twelve chen." The double-hour\* is called "one chen." One day is also called "one chen." The sun, the moon and stars are jointly called "three chen." The North Star is called "north chen." The star named as the Big Fire is called "big chen." Among the Five Planets Mercury is called "chen." The seasons matching with the five elements are called "five chen," (They are mentioned in *The Book of History* as "obeying five elements.") All the above-mentioned are named after "chen." As far as I know, from *zi*, *chou* to *xu* and *hai*, the Twelve Earthly Branches are called "twelve chen." *Zuozhuan* says: "The meeting between the sun and the moon is called 'chen.'" Every year the sun meets the moon for twelve times, which are called "twelve chen." The movements of the sun and the moon start in the east. As the stars of "jiao" and "kang" of the seven constellations symbolized by black dragon start with "chen," the fifth of the Twelve Earthly Branches, they are named after "chen." Since the lunar months corresponding to *zi*, *chou*, *xu* and *hai* are called "chen," the Twelve Earthly Branches and the twelve double hours can undoubtedly be called "chen" as they also consist of *zi*,



## 【原文】

亥之月既谓之辰，则十二支、十二时皆子、丑、戌、亥，则谓之辰无疑也。一日谓之一辰者，以十二支言也。以十干言之谓之今日，以十二支言之谓之今辰，故支干谓之日辰。日、月、星谓之三辰者，日、月、星至于辰而毕见，以其所见者名之，故皆谓之辰。四时所见有早晚，至辰则四时毕见，故日加辰为晨，谓日始出之时也。星有三类，一经星，北极为之长；二舍星，大火为之长；三行星，辰星为之长，故皆谓之辰。北辰居其所而众星拱之，故为经星之长；大火，天王之座，故为舍星之长；辰星，日之近辅，远乎日不过一辰，故为行星之长。五行之时谓之五辰者，春、夏、秋、冬各主一时，以四时分属五行，则春、夏、秋、冬虽属木、火、金、水，而建辰、建未、建戌、建丑之月各有十八日属土，故不可以时言，须当以月言。十二月谓之十二辰，则五行之时谓之五辰也。

## 【译文】

子、丑、戌、亥的月份既然叫做辰，那么十二支、十二时都是子、丑、戌、亥，称它们为辰也就没有疑问了。一日叫做一辰，是根据十二支而言的。据甲、乙、丙、丁等十干而言叫做今日，据子、丑、寅、卯等十二支而言叫做今辰，所以用干支所纪的日子叫做日辰。日、月、星叫做三辰，是因为它们三者到了辰时同时出现，按它们所出现的时辰来命名，所以都叫做辰。日、月、星在不同季节里出现的时间有早晚，但到了辰时不管是什么季节它们都同时出现，所以日加上辰就是晨，指的是太阳刚升起的时间。星有三类，第一类是经星，北极星是它们的首领；第二类是宿星，大火是它们的首领；第三类是行星，辰星是它们的首领。所以都叫做辰。北辰居处在自己的位置上而众多的星拱卫它，所以是经星的首领；大火是天帝的座次，所以是宿星的首领；辰星是太阳的近邻，离开太阳的距离不超过一辰，所以是五大行星的首领。与五行配合的季节叫做五辰，是由于春、夏、秋、冬各主一个季节，把四个季节分别配属五行，那么春、夏、秋、冬虽然属于木、火、金、水，但三、六、九、十二月却各有十八天属土，所以不可以按季节来说，必须以月份来说。十二个月叫做十二辰，那么与五行配合的季节就叫做五辰了。



*chou, xu* and *hai*. It is in accordance with the Twelve Earthly Branches that one day is called “one *chen*.” In view of the Ten Heavenly Stems including *jia, yi, bing* and *ding*, it is called “*jinri* (今日).” In view of the Twelve Earthly Branches including *zi, chou, yin* and *mao*, it is called “*jinchen* (今辰).” Hence days marked by the Ten Heavenly Stems and Twelve Earthly Branches are called “*richen* (日辰).” The sun, the moon and stars are called “three *chen*” because they appear simultaneously in the hour of “*chen*” (7a.m-9a.m). They are named according to the time of their appearance, so they are all called “*chen*.” (In different seasons, the time for the sun, the moon and stars to appear may differ, but when it is the hour of “*chen*” they will all appear simultaneously. Hence the combination of the character “*ri*” (日) and another character “*chen* (辰)” makes a new character “*chen*” (晨) indicating the time that the sun has just risen from the east.) Stars can be divided into three categories. The first is fixed stars. The North Star is their leader. The second is constellations. The Big Fire is their leader. The third is planets. The star of *chen* is their leader. Hence they are all called “*chen*.” (Located in its own position, the North Star has many other stars surrounding and guarding it, so it is the leader of fixed stars. The Big Fire is the seat for the Emperor of Heaven, so it is the leader of constellations. The star of *chen* is a close neighbor of the sun. With a distance shorter than “one *chen*” between itself and the sun, it is the leader of the five planets.) The seasons matching with the five elements are called “five *chen*.” Spring, summer, autumn and winter each matches with one season. Though they correspond to the five elements, there are eighteen days corresponding to earth in March, June, September and December. Hence their relation to the five elements should not be based on seasons, but on months. As the twelve months in a year are called “twelve *chen*,” the seasons matching with the five elements are called “five *chen*.”

Translator’s note:

\* Double hour is one of the twelve two-hour periods into which the day was divided before the introduction of western chronology, each being given the name of one of the Twelve Earthly Branches.





## 547. 十干化运

### 【原文】

《黄帝素问》有五运六气。所谓五运者，甲、己为土运，乙、庚为金运，丙、辛为水运，丁、壬为木运，戊、癸为火运。如甲、己所以为土，戊、癸所以为火，多不知其因。予按，《素问·五运行大论》黄帝问五运之所始于岐伯，引《太始天元册文》曰“始于戊、己之分”，“所谓戊、己分者奎璧、角轸，则天地之门户也”；王砮注引《遁甲经》：“六戊为天门，六己为地户。”天门在戌亥之间，奎璧之分；地户在辰、巳之间，角轸之分。凡阴阳皆始于辰，上篇所论十二月谓之十二辰，十二支亦谓之十二辰，十二时亦谓之十二辰，日、月、星谓之三辰，五行之时谓之五辰。五运起于角轸者，亦始于辰也。甲、己之岁，戊己黔天之气经于角轸，

### 【译文】

《黄帝素问》中有五运六气。所谓五运，是指甲己为土运，乙庚为金运，丙辛为水运，丁壬为木运，戊癸为火运。至于甲己为什么是土运、戊癸为什么是火运，则大多不知道它的原因。我认为，《素问·五运行大论》提到黄帝向岐伯询问五运的开端，岐伯引用《太始天元册文》的说法“始于戊己之分”，称“所谓戊己分是指奎璧宿、角轸宿，乃是天地的门户”；王砮的注引《遁甲经》说：“六戊是天门，六己是地户。”天门在戌亥之间，相当于奎璧宿的位置；地户在辰巳之间，相当于角轸宿的位置。凡阴阳都发端于辰，我在上一篇谈到十二月称为十二辰，十二支也称为十二辰，十二时也称为十二辰，日、月、星称为三辰，五行的时节称为五辰。五运发端于角轸宿，也就是发端于辰。逢甲年、己年戊己黔天之气经过角轸宿，



## 547. The Ten Heavenly Stems Being Transformed into the Movements of the Five Elements

The theory of the movements of the five elements and the six climatic changes is recorded in *Yellow Emperor's Canon of Medicine: Plain Conversation*. The so-called movements of the five elements indicate that *jia* and *ji* are the movement of earth, *yi* and *geng* the movement of metal, *bing* and *xin* the movement of water, *ding* and *ren* the movement of wood and *wu* and *gui* the movement of fire. But most people do not know the reason why *jia* and *ji* correspond to the movement of earth and why *wu* and *gui* correspond to the movement of fire. In "Grand Theory on the Movements of the Five Elements" of *Yellow Emperor's Canon of Medicine: Plain Conversation*, Yellow Emperor asked Qi Bo about the beginning of the movements of the five elements. Qi Bo answered by quoting from *Records of the Oracles in Remote Antiquity* " (Heaven and Earth) start with *wufen* and *jifen*" and said: "*Wufen* refers to the stars of *kui* and *bi*, and *jifen* refers to the stars of *jiao* and *zhen*, which are the entrances to Heaven and Earth." When annotating the above-mentioned sentences, Wang Li quoted the sentence from *The Canon of the Calendrical Arts of Dunjia*\*. "The six *wu* is the entrance to Heaven while the six *ji* is the entrance to Earth." The entrance to Heaven lies in the position between *xu* and *hai*, which corresponds to the position between the stars of *kui* and *bi*. The entrance to Earth lies in the position between *chen* and *si*, which corresponds to the position between the stars of *jiao* and *zhen*. Both *yin* and *yang* originate from *chen*. In the previous article I mentioned that the twelve months are called "twelve *chen*," the Twelve Earthly Branches are called "twelve *chen*," and the twelve periods in a day are also called "twelve *chen*." In addition, the sun, the moon, and planets are jointly called "three *chen*." Periods corresponding to the five elements are called "five *chen*." When we say that the movements of the five elements originate from the position between the stars of *jiao* and *zhen*, we also mean that they originate from *chen*. In the years represented by *jia* and *ji*, the climate of *jintian* represented by *wu* and *ji* passes the stars of *jiao* and *zhen*, so it corresponds to



### 【原文】

故为土运；角属辰、轸属巳，甲己之岁得戊辰、己巳，干皆土，故为土运。下皆同此。乙庚之岁，庚辛素天之气经于角轸，故为金运，庚辰、辛巳也；丙辛之岁，壬癸玄天之气经于角轸，故为水运，壬辰、癸巳也；丁壬之岁，甲乙苍天之气经于角轸，故为木运，甲辰、乙巳也；戊癸之岁，丙丁丹天之气经于角轸，故为火运，丙辰、丁巳也。《素问》曰，始于“奎璧、角轸，则天地之门户也”。凡运临角轸，则气在奎璧以应之，气与运常同天地之门户。故曰“土位之下，风气承之”者，甲己之岁戊己土临角轸，则甲乙木在奎璧；奎属戌、璧属亥，甲己之岁得甲戌、乙亥。下皆同此。曰“金位之下，火气承之”者，乙庚之岁庚辛金临角轸，则丙丁火在奎璧；曰“水位之下，土气承之”者，丙辛之岁壬癸水临角轸，

### 【译文】

所以是土运；角宿属辰、轸宿属巳，甲年、己年得戊辰、己巳，它们的天干都属土，所以是土运。下面均与此相同。乙年、庚年庚辛素天之气经过角轸宿，所以是金运，即庚辰、辛巳；丙年、辛年壬癸玄天之气经过角轸宿，所以是水运，即壬辰、癸巳；丁年、壬年甲乙苍天之气经过角轸宿，所以是木运，即甲辰、乙巳；戊年、癸年丙丁丹天之气经过角轸宿，所以是火运，即丙辰、丁巳。《素问》说：发端于“奎璧宿、角轸宿，乃是天地的门户。”凡运来到角轸宿，那么气就在奎璧宿呼应，气和运经常同处在天地的门户上。所以说，“土位之下，风气承之”，是指甲年、己年戊己土来到角轸宿，甲乙木就在奎璧宿；奎宿属戌，璧宿属亥，甲年、己年得甲戌、乙亥。下面均与此相同。“金位之下，火气承之”，是指乙年、庚年庚辛金来到角轸宿，丙丁火就在奎璧宿；“水位之下，土气承之”，是指丙年、辛年壬癸水来到角轸宿，



the movement of Earth. (The star of *jiao* corresponds to *chen* and the star of *zhen* corresponds to *si*. The years of *jia* and *ji* beget *wuchen* and *jisi*, whose heavenly stems all correspond to Earth. So it corresponds to the movement of Earth. The following are all the same.) In the years represented by *yi* and *geng*, the climate of *sutian* represented by *geng* and *shen* passes the stars of *jiao* and *zhen*, so it corresponds to the movement of metal, which begets *gengchen* and *xinsi*. In the years represented by *bing* and *xin*, the climate of *guixuan* represented by *ren* and *gui* passes the stars of *jiao* and *zhen*, so it corresponds to the movement of water, which begets *renchen* and *guisi*. In the years represented by *ding* and *ren*, the climate of *cangtian* represented by *jia* and *yi* passes the stars of *jiao* and *zhen*, so it corresponds to the movement of wood, which begets *jiachen* and *yisi*. In the years represented by *wu* and *gui*, the climate of *dantian* represented by *bing* and *ding* passes the stars of *jiao* and *zhen*, so it corresponds to the movement of fire, which begets *bingchen* and *dingsi*. *Yellow Emperor's Canon of Medicine: Plain Conversation* says: “(The movements of the five elements) start at the stars of *kui* and *bi* and the stars of *jiao* and *zhen*, which are the entrances to Heaven and Earth.” When the movements of the five elements come to the stars of *jiao* and *zhen*, the climates will correspondingly come to the stars of *kui* and *bi*. The six climatic changes and the movements of the five elements often lie in the entrances to Heaven and Earth simultaneously. Therefore the sentence “under the position represented by earth is the essence of wind” means that in the years represented by *jia* and *ji*, earth represented by *wu* and *ji* moves to the stars of *jiao* and *zhen* while wood represented by *jia* and *yi* lies right in the stars of *kui* and *bi*. (The star of *kui* corresponds to *xu* and the star of *bi* corresponds to *hai*. The years of *jia* and *ji* beget *jiaxu* and *yihai*. The following are all the same.) The sentence “under the position represented by metal is the essence of fire” means that in the years represented by *yi* and *geng*, metal represented by *geng* and *xin* moves to the stars of *jiao* and *zhen* while fire represented by *bing* and *ding* lies right in the stars of *kui* and *bi*. The sentence “under the position represented by water is the essence of earth” means that in the years represented by *bing* and *xin*, water



### 【原文】

则戊己土在奎壁；曰“风位之下，金气承之”者，丁壬之岁甲乙木临角轸，则庚辛金在奎壁；曰“相火之下，水气承之”者，戊癸之岁丙丁火临角轸，则壬癸水在奎壁。古今言《素问》者皆莫能喻，故具论如此。

### 【译文】

戊己土就在奎壁宿；“风位之下，金气承之”，是指丁年、壬年甲乙木来到角轸宿，庚辛金就在奎壁宿；“相火之下，水气承之”，是指戊年、癸年，丙丁火来到角轸宿，壬癸水就在奎壁宿。古今谈论《素问》的人都不能知晓，所以我才详细地进行论述。

## 548. 干土寄支

### 【原文】

世之言阴阳者，以十干寄于十二支，各有五行相从，唯戊己则常与丙丁同行。五行家则以戊寄于巳，己寄于午。六壬家亦以戊寄于巳而以己寄于未。唯《素问》以奎壁为戊分、轸角为己分。奎壁在亥戌之间，谓之戊分，则戊当在戌也；轸角在辰巳之间，谓之己分，则己当在辰也。《遁甲》以六戊为天门，天门在戌亥之间，则戊亦当在戌；六己为地户，地户在辰巳之间，则己亦当在辰。辰戌皆土位，故戊己寄焉，

### 【译文】

世上谈论阴阳的人，把十干寄托于十二支，各有五行相依从，唯独戊己经常与丙丁分在一起。五行家把戊寄托于巳，己寄托于午。六壬家也把戊寄托于巳，但把己寄托于未。《素问》把奎壁宿作为戊分、轸角宿作为己分。奎壁宿在亥戌之间，称之为戊分，那么戊应当在戌；轸角宿在辰巳之间，称之为己分，那么己应当在辰。《遁甲经》把六戊用为天门，天门在戌亥之间，那么戊也应当在戌；把六己作为地户，地户在辰巳之间，那么己也应当在辰。辰戌都是土的方位，所以戊己寄托在那儿，



represented by *ren* and *gui* moves to the stars of *jiao* and *zhen* while earth represented by *wu* and *ji* lies right in the stars of *kui* and *bi*. The sentence “under the position represented by wind is the essence of metal” means that in the years represented by *ding* and *ren*, wood represented by *jia* and *yi* moves to the stars of *jiao* and *zhen* while metal represented by *geng* and *xin* lies right in the stars of *kui* and *bi*. The sentence “under the position represented by fire is the essence of water” means that in the years represented by *wu* and *gui*, fire represented by *bing* and *ding* moves to the place between the stars of *jiao* and *zhen* while water represented by *ren* and *gui* lies right in the stars of *kui* and *bi*. When talking about *Yellow Emperor’s Canon of Medicine: Plain Conversation*, ancient and modern people all fail to know this. That is why I elaborate on it in great detail.

Translator’s note:

*Dunjia* (遁甲) is the arts of avoidance by means of *jia*.

### 548. The Ten Heavenly Stems Associate with the Twelve Earthly Branches

Fortune-tellers who use *yin* and *yang* as basic concepts of their divination often associate the Ten Heavenly Stems with the Twelve Earthly Branches. Both of them are followed by the five elements. The only exception is that they often group *wu* and *ji* with *bing* and *ding*. However, fortune-tellers who specialize in the theory of the five elements associate *wu* (戊) with *si*, and *ji* with *wu* (午). Those who specialize in *liuren*, one of the three styles of the art of divination also associate *wu* with *si*, but they associate *ji* with *wei*. The only exception is *Yellow Emperor’s Canon of Medicine: Plain Conversation* which takes the stars of *kui* and *bi* for *wufen* and the stars of *jiao* and *zhen* for *jifen*. The stars of *kui* and *bi* lie in the position between *hai* and *xu* and are called “*wufen*.” Hence, *wu* should lie in the position of *xu*. The star of *zhen* and *jiao* lie in the position between *chen* and *si* and are called “*jifen*.” Hence, *ji* should lie in *chen*. In *The Canon of the Calendrical Arts of Dunjia*, the six *wu* is used as the entrance to Heaven which lies in the position between *xu* and *hai*. Hence *wu* should lie in the position of *xu*. And the six *ji* is used as the entrance to Earth which lies in the position between *chen* and *si*. Hence, *ji* should also lie in the position of *chen*. Both *chen* and *xu*



### 【原文】

二说正相合。按字书，戌从戊从一，则戌寄于戊盖有从来；辰文从厂音汉从𠄎。𠄎，音身，《左传》“亥有二首六身”亦用此𠄎字。从乙音隐从己，则己寄于辰与《素问》、《遁甲》相符矣。五行，土常与水相随。戊，阳土也；一，水之生数也。水乃金之子，水寄于西方金之末者，生水也，而旺土包之，此戌之理如是。己，阴土也；六，水之成数也。水乃木之母，水寄于东方木之末者，老水也，而衰土相与隐于厂下者，水土之墓也。厂，山岩之可居者。乙，隐也。

### 【译文】

两种说法正相符合。根据字书，戌字从戊从一，那么戌寄托在戌是有原由的；辰字从厂音汉从𠄎。𠄎，音身，《左传》中的“亥有二首六身”也用这个𠄎字。从乙音隐从己，那么己寄托在辰与《素问》《遁甲经》是相符合的。在五行中，土经常与水相随从。戊是阳土，一是水的生数。水是金所生出的，寄托于西方金的最后一位之水，是生水，外面有旺土包裹，戌的道理就是如此。己是阴土，六是水的成数。水能生出木来，寄托于东方木的最后一位之水，是老水，衰土与它一起隐居在厂的下面，因为它是水土的墓地。厂是可供居住的山岩，乙是隐蔽的意思。

## 549. 音律之数

### 【原文】

律有实积之数，有长短之数，有周径之数，有清浊之数。所谓实积之数者，黄钟管长九寸，围九分，以黍实其中，其积九九八十一，此实积之数也。太簇长八寸，围九分，八九七十二，《前汉书》称八八六十四，误也，解具下文。余律准此。所谓长短之数者，黄钟九寸，三分损一下生林钟，长六寸；

### 【译文】

乐律有实积之数、长短之数、周径之数、清浊之数。所谓实积之数，如黄钟律管长九寸，周长九分，将黍装在其中，容积为九九八十一，这就是实积之数。太簇律管长八寸，周长九分，容积为八九七十二《汉书》说八八六十四，是错误的，解释载后文，其他律管依次类推。所谓长短之数，如黄钟律管长九寸，三分损一下生林钟，管长六寸；林钟三分益一上生太簇，



represent the positions corresponding to earth, so *wu* and *ji* are associated with them respectively. The two explanations mentioned in the two books accord with each other. According to *Notes on Origin of Chinese Characters*, the character of “戌” (*xu*) originates from “戊” (*wu*) and “一” (*yi*). So this explains why *wu* is associated with *xu*. The character of “辰” (*chen*) originates from “厂” (which is pronounced as “*han*”) and “廛” (which is pronounced as “*shen*.” There is a sentence in *Zuozhuan* which says: “*Hai* contains two heads and six bodies.” In this sentence the character “廛” is used again, ) which originates from “乙” which is pronounced as “*yin*” and “己” which is pronounced as “*ji*,” so *ji* can be associated with *chen*, which accords with the explanations made in *Yellow Emperor’s Canon of Medicine: Plain Conversation* and *The Canon of the Calendrical Arts of Dunjia*. Among the five elements, earth is often associated with water. *Wu* is the masculine earth while one is the number of growth of water. Metal begets water. The final one associated with metal in the west is represented by raw water. *Xu* is wrapped by the booming earth outside. That is how *xu* is made. *Ji* is the feminine earth while six is the number of completion of water. Water begets wood. The final one associated with wood in the east is represented by old water. The dying earth hides under “*han*” together with old water, because “*han*” is the tomb for water and earth. “*Han*” is the rock that people can live on and “*yin*” means hiding.

### 549. Pitch-Pipes

Pitch-pipes differ in volume, length, girth and octave. Let me discuss them one by one. For example, the *huangzhong* pitch-pipe is nine *cun* in length and nine *fen* in girth. If millet is put into it, its volume is eight-one, the outcome of nine-times-nine. This is how the volume of a pitch-pipe is calculated out. If the *taicu* pitch-pipe is eight *cun* in length and nine *fen* in girth, its volume is seventy-two, the outcome of eight-times-nine. (In *The Book of Han* the volume of the *taicu* pitch-pipe is wrongly recorded as sixty-four. Please refer to the explanation hereinafter.) The volumes of other pitch-pipes can be calculated out in the same way. If the *huangzhong* pitch-pipe is nine *cun* in length, the *linzhong*





### 【原文】

林钟三分益一上生太簇，长八寸，此长短之数也，余律准此。所谓周径之数者，黄钟长九寸，围九分；古人言“黄钟围九分”，举盈数耳，细率之当周九分七分之三。林钟长六寸，亦围九分，十二律皆围九分，《前汉志》言“林钟围六分”者误也，予于《乐论》辩之甚详，《史记》称“林钟五寸十分四”。此则六分九五十四，足以验《前汉》误也。余律准此。所谓清浊之数者，黄钟长九寸为正声，一尺八寸为黄钟浊宫，四寸五分为黄钟清宫，倍而长为浊宫，倍而短为清宫。余律准此。

### 【译文】

管长八寸，这就是长短之数，其他律管依此类推。所谓周径之数，如黄钟律管长九寸，周长九分；古人说“黄钟周长九分”，是举整数而言，准确地说是九又七分之三分。林钟律管长六寸，也是周长九分，十二律都是周长九分，《汉书·律历志》说“林钟围六分”是错的，我在《乐论》中有很详细的辨析，《史记》中说“林钟五寸十分四”。这样其实积为六九五十四，足以验证《汉书》的错误。其他律管依此类推。所谓清浊之数，如以黄钟律管长九寸为正声，则律管长一尺八寸为黄钟浊宫，长四寸五分长为黄钟清宫，长一倍为浊宫，短一半为清宫。其他律管依次类推。

## 550. 八卦之数

### 【原文】

八卦有过揲之数，有归余之数，有阴阳老少之数，有河图之数。所谓过揲之数者，亦谓之八卦之策。乾九揲而得之，揲必以四，四九三十六；坤六揲而得之，揲必以四，四六二十四。此乾、坤之策，过揲之数也。

### 【译文】

八卦有过揲之数，有归余之数，有阴阳老少之数，有河图之数。所谓过揲之数，也叫做八卦的策数。乾卦经九次揲数得出，每揲必须四根著草，四九是三十六；坤卦经六次揲数得出，每揲必须四根著草，四六是二十四。



pitch-pipe should be six *cun* long, which is two thirds of the length of the *huangzhong* pitch-pipe, and the *taicu* pitch-pipe should be eight *cun* in length, which is four thirds of the length of the *linzhong* pitch-pipe. This is how the length of a pitch-pipe is calculated out. The lengths of other pitch-pipes can be calculated out in the same way. If the *huangzhong* pitch-pipe is nine *cun* long, it should be nine *cun* in girth. (When ancient people said that “the *huangzhong* pitch-pipe is nine *cun* in girth,” they only cited a whole number. Actually it should be 9.43 *cun*.) If the *linzhong* pitch-pipe is six *cun* long, its girth should also be nine *cun*. (The twelve pitch-pipes that represent the twelve tones are all nine *cun* in girth. *The Book of Han* wrongly says that the girth of the *linzhong* pitch-pipe is six *cun*. I discussed it in great detail in my book *On Music. The Records of the Grand Historian* says: “The *linzhong* pitch-pipe is 5.4 *cun* long.” Hence the volume of the *linzhong* pitch-pipe should be fifty-four, the outcome of six-times-nine. This is more than enough to prove the errors in *The Book of Han*.) The girths of other pitch-pipes can be calculated out in the same way. There are also rules referring to the pitches of higher or lower octave of a tone. For example if the nine-*cun*-long *huangzhong* pitch-pipe is the standard pitch, the pitch-pipe with a length of eighteen *cun* should be the pitch of the lower octave of *huangzhong* and the pitch-pipe with a length of 4.5 *cun* should be the pitch of the higher octave of *huangzhong*. (The double length represents the pitch of the lower octave and the halved length of a pitch-pipe represents the pitch of the higher octave.) The lower and higher octaves of other pitch-pipes can be calculated out in the same way.

### 550. Numbers about the Eight Trigrams

The Eight Trigrams contain numbers of common yarrow grouping, numbers that are left, numbers of masculinity, femininity, seniority and juniority, and numbers of the River Diagram. The numbers of common yarrow grouping is also called “numbers of *ce*.” The *qian* hexagram is obtained after the common yarrow is divided into four groups for nine times. Four times nine is thirty-six. The *kun* hexagram is obtained after the common yarrow is divided into four



### 【原文】

余卦准此。前卷叙之已详。所谓归余之数者，乾一爻三少，初变之初五，再变、三变之初各四，并卦为十四，爻三合四十二，此乾卦归余之数也；坤一爻三多，初变之初九，再变、三变各八，并卦为二十六，爻三合之七十八，此坤卦归余之数也，余卦准此。阴阳老少之数，乾九揲而得之，故曰老阳之数九；坤六揲而得之，故曰老阴之数六；震、艮、坎皆七揲而得之，故曰少阳之数七；巽、离、兑皆八揲而得之，故曰少阴之数八。所谓河图之数者，河图北方一、南方九、东方三、西方七、东北八、西北六、东南四、西南二、中央五，乾得东、东南、西南、中、北，

### 【译文】

这是乾、坤卦的策数，即过揲之数，其余的卦依次类推。在前面的卷目中已说得很详细。所谓归余之数，乾卦的每一爻三变都是“少”，第一变归余是五，二变、三变的归余各是四，加上卦爻本身是十四，三爻的总数是四十二，这是乾卦的归余之数；坤卦的每一爻三变都是“多”，第一变归余是九，二变、三变的归余各是八，加上卦爻本身是二十六，三爻的总数是七十八，这是坤卦的归余之数，其余的卦依次类推。阴阳老少之数，乾卦经九次揲数得出，所以说老阳的数是九；坤卦经六次揲数得出，所以说老阴的数是六；震、艮、坎卦都经七次揲数得出，所以说少阳的数是七；巽、离、兑卦都经八次揲数得出，所以说少阴的数是八。所谓河图之数，河图的北方是一、南方是九、东方是三、西方是七、东北是八、西北是六、东南是四、西南是二、中央是五，乾卦所得方位是东、东南、西南、中、北，



groups for six times. Four times six is twenty-four. These are the numbers of *ce* or the total numbers for the *qian* hexagram and the *kun* hexagram. Numbers of *ce* for other trigrams can be calculated out in the same way. (I have elaborated it in detail in previous articles.) As to the numbers that are left, each of the linear lines in the *qian* hexagram after three rounds of variation is a “small number,” the number that is left after the first round of variation is five, and the numbers that are left after the second and the third rounds of variation are both four. Added up with one more number representing the *qian* hexagram itself, the total number for one line is fourteen and the total number for three lines is forty-two. Hence forty-two is the number that is left for the *qian* hexagram. Each of the linear lines in the *kun* hexagram after three rounds of variation is a “big number,” the number that is left after the first round of variation is nine, and the numbers that are left after the second and the third rounds of variation are both eight. Added up with one more number representing the *kun* hexagram itself, the total number for one line is twenty-six and the total number for three lines is seventy-eight. Hence seventy-eight is the number that is left for the *kun* hexagram. Numbers that are left for other trigrams can be calculated out in the same way. As to the numbers of masculinity, femininity, seniority and juniority, the *qian* hexagram is obtained after the common yarrow is divided into four groups for nine times, so nine is the number of senior masculinity. The *kun* hexagram is obtained after the common yarrow is divided into four groups for six times, so six is the number of senior femininity. The *zhen* hexagram, the *gen* hexagram and the *kan* hexagram are obtained after the common yarrow is divided into four groups for seven times, so seven is the number of junior masculinity. The *xun* hexagram, the *li* hexagram and the *dui* hexagram are obtained after the common yarrow is divided into four groups for eight times, so eight is the number of junior femininity. As far as the number of the River Diagram is concerned, its north is represented by one; the south by nine; the east by three; the west by seven; the northeast by eight; the northwest by six; the southeast by four; the southwest by two; the center by five. The *qian* hexagram corresponds to the east, the southeast, the southwest, the center and the north, so the number



### 【原文】

故其数十有五；坤得西、南、东北、西北，故其数三十；震得东南、西南、东、西、北，故其数十有七；巽得南、中、东北、西北，故其数十有八；坎得东南、西南、东北、西北、中，故其数二十有五；离得东、西、南、北，故其数二十；艮得南、东、西、东北、西北，故其数三十有三；兑得东南、西南、中、北，故其数十有二，具图如后。

### 【译文】

所以它的数是十五；坤卦所得方位是西、南、东北、西北，所以它的数是三十；震卦所得方是东南、西南、东、西、北，所以它的数是十七；巽卦所得方位是南、中、东北、西北，所以它的数是二十八；坎卦所得方位是东南、西南、东北、西北、中，所以它的数是二十五；离卦所得方位是东、西、南、北，所以它的数是二十；艮卦所得方位是南、东、西、东北、西北，所以它的数是三十三；兑卦所得的方位是东南、西南、中、北，所以它的数是十二，它们的图像都画在后面。

## 551. 藏往知来不足怪

### 【原文】

揲蓍之法，凡一爻含四卦凡一阳爻，乾为老阳，两多一少，非震即坎，非坎即艮，少在前震也，少在中坎也，少在后艮也，三揲之中含此四卦方能成一爻。阴爻亦如此，三爻坤为老阴，两少一多，非巽即离，非离即兑，多在前则巽也，多在中离也，多在后兑也。

### 【译文】

以蓍成卦的方法，一爻得出一卦有四种可能，如果是阳爻，归余三多的老阳就是乾，归余两多一少，不是震就是坎、不是坎就是艮，少多多是震，多少多是坎，多多少是艮，三变揲数中含有这四种可能性之一才能得出一个阳爻。阴爻也是这样，归余三少的老阴就是坤，归余两少一多，不是巽就是离、不是离就是兑，多少少是巽，少多少是离。



it gets is fifteen. The *kun* hexagram corresponds to the west, the south, the northeast and the northwest, so the number it gets is thirty. The *zhen* hexagram corresponds to the southeast, the southwest, the east, the west and the north, so the number it obtains is seventeen. The *xun* hexagram corresponds to the south, the center, the northeast and the northwest, so the number it obtains is twenty-eight. The *kun* hexagram corresponds to the west, south, northeast, northwest, and the center, so the number it obtains is twenty-five. The *li* hexagram corresponds to the east, the west, the south and the north, so the number it obtains is twenty. The *gen* hexagram corresponds to the south, the east, the west, the northeast and the northwest, so the number it obtains is thirty-three. The *dui* hexagram corresponds to the southeast, the southwest, the center and the north, so the number it obtains is twelve. The diagram about their specific positions is attached to the article.

### 551. Inferring the Future from the Past Is Not Surprising

When using common yarrow to make divination, each of the linear lines may contain four possibilities. (If it is a whole line, the number of senior masculinity will represent the *qian* hexagram. If the numbers acquired are two big numbers and one small number, they represent either the *zhen* hexagram or the *kan* hexagram or the *gen* hexagram. One small number and two big numbers represent the *zhen* hexagram. One big number, one small number and one big number represent the *kan* hexagram. Two big numbers and one small number represent the *gen* hexagram. If three rounds of variation contain one of the four possibilities, we will get a whole line. The same is true with a broken line. The number of senior femininity will represent the *kun* hexagram. If the numbers acquired are two small numbers and one big number, they represent either the *xun* hexagram or the *li* hexagram or the *dui* hexagram. One big number and two



## 【原文】

积三爻为内卦，凡含十二卦。一爻含四卦，三爻共十二卦也。所以含十二卦，自相重为六卦爻，凡得六十四卦；重卦之法，以下爻四卦乘中爻四卦得十六卦，又以上爻四卦乘之得六十四卦。外卦三爻，亦六十四卦。以内外六十四卦复自相乘，为四千九十六卦，方成《易》之卦。此之卦法也。揲著凡十有八变成《易》之一卦，一卦之中含四千九十六卦在其间，细算之乃见。凡一卦可变为六十四卦，此变卦法，《周易》是也。六十四卦之为四千九十六卦，此之卦法也，如乾之坤、之屯、之蒙，尽六十四卦每卦皆如此，共得四千九十六卦，今焦贲《易林》中所载是也。四千九十六卦方得能却成一卦，终始相生，以首生尾，以尾生首，积至微之数以成至大，积至大之数却为至微，循环无端，莫知首尾，故《罔象成名图》曰“其大无外，其小无内，迎之不见其首，随之不见其尾”。一卦变为六十四卦，

## 【译文】

少少多是兑，累积三爻就成为内卦，共含有十二个卦。一爻含有四卦，三爻总共是十二卦。内卦所含的十二卦，自相重叠是六个卦，总共能组合出六十四个卦；重卦的方法，把下爻的四个卦乘中爻的四个卦得到十六个卦，再用上爻的四个卦来乘就得到六十四卦；外卦三爻，也能组合出六十四卦。把内外卦的六十四卦再自我相乘，就有四千零九十六卦，方才穷尽《易》的变卦。这是之卦的方法。以蓍成卦经十八变确定《易》中的一卦，每一卦中包含了四千零九十六卦的变化可能，仔细推算就可明白。每一个卦能变化为六十四个卦，这是变卦的方法，就是《周易》。六十四卦能之变为四千零九十六卦，这是之卦的方法，例如《乾》之《坤》、之《屯》、之《蒙》，穷尽六十四卦每卦都是如此，总共能得四千零九十六卦，焦贲《易林》中所记载的就是这种方法，四千零九十六卦方才能了结一个卦，开端、终结互为因果，由开端衍化出终结，由终结衍化出开端，累积极小的数成为极大的数，累积极大的数反过来成为极小的数，循环往复没有开端，不知道开头和结尾，所以《罔象成名图》说“它庞大到没有外在的东西，它细小到没有内在的东西，迎接它看不见开头，跟随它看不见结尾”。一卦变化为六十四卦，



small numbers represent the *xun* hexagram. One small number, one big number and one small number represent the *li* hexagram. Two small numbers and one big number represent the *dui* hexagram.) When the three linear symbols are added up, we can have the lower part of a hexagram, which contains twelve hexagrams. (One linear symbol contains four hexagrams. Three linear symbols will make twelve hexagrams.) Of the twelve hexagrams that the lower part of a hexagram contains, those piling on top of another are six hexagrams. Altogether sixty-four hexagrams can be made up in this way. (The method of piling one trigram on top of another goes as follows. If we multiply the four hexagrams of the bottom line and the four hexagrams of the middle line, we can get sixteen hexagrams. And if we multiply these sixteen hexagrams and the four hexagrams of the upper line, we can get sixty-four hexagrams.) The three linear symbols of the upper part of a hexagram can also make up sixty-four hexagrams. If we multiply the sixty-four hexagrams of the lower part of a hexagram and the sixty-four hexagrams of the upper part of a hexagram, we can get 4,096 hexagrams, which are the total transformations that *The Book of Change* contains. (This is the method of transformation. Each hexagram is settled after eighteen rounds of variation using the common yarrow to make divination. Each hexagram contains the possibility to get the variation of 4,096 hexagrams, which can be known after careful calculation.) Each hexagram can change into sixty-four hexagrams. (This is the method of transformation in *The Book of Change*.) The sixty-four hexagrams can change into 4,096 hexagrams. (This is the method of transformation. For example, the *qian* hexagram, the *kun* hexagram, the *tun* hexagram, the *meng* hexagram. Each of the sixty-four hexagrams is capable of such transformation. Totally we can get 4,096 hexagrams. What Jiao Yanshou recorded in *Yilin* is exactly this method.) Once we get 4,096 hexagrams, this can form a new hexagram. The ending results from beginning and the beginning is the outcome of the ending. A small number can accumulate into a big number and vice versa. When moving in cycles, nobody knows where the beginning or ending is. That is why *The Map of the Water Monster* says: "It is so huge that you cannot see its outside and it is so small that you cannot see its inside. When you confront it, you cannot see its head. When you follow it,





## 【原文】

六十四卦之为四千九十六卦，四千九十六卦却变为一卦，循环相生，莫知其端。大小一也，积小以为大，积大复为小，岂非一乎？往来一也，首穷而成尾，尾穷而反成首，岂非一乎？故至诚可以前知，始末无异故也。以夜为往者，以昼为来；以昼为往者，以夜为来。来往常相代，而吾所以知之者一也，故藏往知来不足怪也。圣人独得之于心而不可言喻，故设象以示人。象安能藏往知来，成变化而行鬼神？学者当观象以求圣人所以自然得者，宛然可见，然后可以藏往知来，成变化而行鬼神矣。《易》之象皆如是，非独此数也，知言象为糟粕，然后可以求《易》。

## 【译文】

六十四卦之变为四千零九十六卦，四千零九十六卦反过来变化为一个卦，循环衍生，无法知道它的开端。大小相同，累积小的成为大的，累积大的又成为小的，岂不是相同吗？往来相同，开头穷尽了就是结尾，结尾穷尽了就是开头，岂不是相同吗？故而把握了大道就能预知未来，是因为原因、结果没有差异的缘故。把夜晚看做往昔，白天就是未来；把白天看做往昔，夜晚就是未来。未来、往昔经常相互更替，而我们之所以能知道这一点是因为它们是相同的，所以含藏往昔而推知未来是不足为怪的。圣人独自了然于心中但无法用言语说明，所以比拟成形象来告诉人们。形象怎么能含藏往昔而推知未来，成就变化而驱使鬼神呢？学者应当观察形象来寻求圣人从自然中所得的道理，弄清楚这一点，才能够含藏往昔而推知未来，成就变化而驱使鬼神。《易》的形象都是如此，不单单是这个数理，能了解只谈论《易》象的不足之处，然后才能求得《易》的真髓。

you cannot see its tail.” (One hexagram can develop into sixty-four hexagrams while sixty-four hexagrams can develop into 4,096 hexagrams. And the 4,096 hexagrams can end up in one hexagram. When moving in cycles, nobody knows its beginning.) Big is small. A small one can accumulate into a big one and a big one can end up in a small one. Aren’t they the same? Going is coming. The end of the beginning is the ending and the end of the ending is the beginning. Aren’t they the same? Hence one can predict the future when he obeys the law of nature, because there is no difference between the cause and the effect. If the night is regarded as the past, the day will be the future. If the day is regarded as the past, the night will be the future. The past and the future often replace each other. We know it because they are the same. Therefore inferring the future from the past is not surprising. Saints know all about it, but they cannot tell us in words. So they use figures and images to inform us. How can figures and images help us infer the future from the past, bring about changes and drive away ghosts and gods? Scholars should seek the way that saints acquire from the law of nature by watching these figures and images. Once they know this, they can infer the future from the past, bring about changes and drive away ghosts and gods. The figures and images in *The Book of Change* are all like this. This divination is not the mere exception. Only when one is able to discuss drawbacks of *The Book of Change* can he really understand its marrow.





补笔谈·卷二·官政

## 552. 王曾不徇私情

### 【原文】

有一朝士，与王沂公有旧，欲得齐州。沂公曰：“齐州已差人。”乃与庐州，不就，曰：“齐州地望卑于庐州，但于私便尔耳。相公不使一物失所，改易前命，当亦不难。”公正色曰：“不使一物失所，唯是均平。若夺一与一，此一物不失所，则彼一物必失所。”其人惭沮而退。

### 【译文】

有一名朝士，因为与王曾有些老关系，便想让王曾把齐州的官位给他。王曾对他说：“齐州已经派人上任了。”于是就让他去庐州，他不肯去上任，说：“齐州的地位比庐州低，但只是对于我有便利的地方罢了。您不让一人的使用失当，更改先前的任命，应当也是不难的事。”王曾用严肃的神色对他说：“不让一人的使用失当，这只有平均。如果夺去一个给另一个，这样一人的使用不失当了，那么另一人的使用必定失当了。”那位朝士显得既惭愧又沮丧地退了出去。



## Administrative Affairs

### 552. Wang Zeng Not Practicing Favoritism

Because of his former connection with Prime Minister Wang Zeng, an official in the capital city hoped to take the post of the prefect in Qizhou. Wang offered him the post of the prefect in Luzhou instead, saying that the post of the prefect in Qizhou had been given to another official. However, the man was not willing to accept the offer. He said, “The administrative status of Qizhou is lower than that of Luzhou. I intend to go to Qizhou merely because it suits me. I don’t think there will be any problem for you to withdraw the former appointment and make me happy.” Wang then said to him in a stern voice, “It is only through equalitarianism that the appointment of an official can be made fair. If I took away someone else’s post and gave it to you, it would be unfair. You may be happy, but another man will be unhappy.” Hearing these words, the man quietly withdrew, feeling ashamed and depressed.



## 553. 孙冕之远虑

### 【原文】

孙伯纯史馆知海州日，发运司议置洛要、板浦、惠泽三盐场，孙以为非便。发运使亲行郡，决欲为之，孙抗论排沮甚坚。百姓遮孙，自言置盐场为便。孙晓之曰：“汝愚民，不知远计。官买盐，虽有近利。官盐患在不售，不患盐不足。盐多而不售，遗患在三十年后。”至孙罢郡，卒置三场。近岁连、海间刑狱、盗贼、差徭，比旧浸繁多，缘三盐场所置积盐如山，运卖不行，亏失欠负，动辄破人产业，民始患之。朝廷调发军器，有弩桩箭干之类，海州素无此物，民甚苦之，请以鳔胶充折。孙谓之曰：“弩桩箭干，共知非海州所产，盖一时所须耳。若以土产物代之，恐汝岁被科无已时也。”其远虑多类此。

### 【译文】

孙冕主管海州的时候，发运司商议要在洛要、板浦、惠泽等地设置三个制盐的场所，孙冕认为对百姓不利。发运司的长官就亲自来到州府，坚决要在那三处设置盐场。孙冕持反对意见尽力阻止得也很坚决。百姓们拦住孙冕，各自说设置盐场有不少便利。孙冕明白地告诉众人：“你们真是一帮愚蠢的人，不知道作长远打算。官府卖盐，对你们而言，尽管有眼前的利益，然而官盐就怕卖不出去，不是怕盐的产量不足，盐多了却卖不出去，这留下的祸害在三十年后会显露出来。”等到孙冕被罢免了州府的官职，三座盐场也终于建成了。近些年来，连、海地区一带，刑狱、盗贼、差徭比往常的更多，这完全是因为三座盐场所堆积的盐像一座山，无法运出去卖，造成了大量的亏损和负债的局面，动不动就出现使人们的产业受到损伤，百姓开始以盐场为祸害了。朝廷要从海州征调军器，有弩柄、箭杆一类的东西，可是海州向来没有这些原料，老百姓为这些事十分痛苦，请求用鱼胶折算充数。孙冕对他们说：“弩柄、箭杆，大家知道不是海州的出产，完全是朝廷一时的需要罢了。假使用土产品来替代它们，恐怕你们每年将被征收这些东西，永无停止的日子了。”孙冕的远见大多像这样。



### 553. Foresight of Sun Mian

When Sun Mian was the prefect of Haizhou, the Department of Food Transportation planned to set up three salt fields in Luoyao, Banpu and Huize, which, in the eyes of Sun, was an ill-considered plan. The Director of the Department of Food Transportation met Sun in person so as to force him to accept this plan, but Sun became all the more resolute in opposing it. When people in Haizhou stopped him, telling him the advantages of setting up salt fields, Sun told them clearly, “You never have a long-term plan. How foolish you are! The sale of salt can only bring about temporary interests. You should worry about the future, not about the insufficient production. If there is too much salt that cannot be sold out, thirty years later you will suffer terrible disaster.” Sun was later removed of his post and the construction of three salt fields was finally completed. In recent years in areas around Lianzhou and Haizhou the public order is getting worse and worse, and people have to do more hard labor than before, because the salt in the three salt fields piles up like hills and cannot be sold out. This has resulted in the huge losses and debts and has significantly harmed the local industry. Hence the local people begin to realize that the salt fields are the root of disaster. I have one more story to prove Sun’s foresight. The royal court once requisitioned military supplies such as arrow shafts and crossbow shafts from Haizhou. However, Haizhou did not have the raw material to produce them. Feeling very painful, the local people asked to submit fish glue instead. Sun told them, “Arrow shafts and crossbow shafts are what the court needs at the moment. It is known to all that Haizhou does not produce them. If you replace them with local products, I am afraid that the court will requisition them from you every year, and you can never have a peaceful year.” This shows again Sun’s foresight.



## 554. 苏州逸闻

### 【原文】

孙伯纯史馆知苏州，有不逞子弟与人争“状”字当从犬、当从大，因而构讼。孙令褫去巾带，纱帽下乃是青巾。孙判其牒曰：“偏傍从大，书传无闻；巾帽用青，屠沽何异？量决小杖八下。”苏民传之，以为口实。

### 【译文】

孙冕任苏州知州时，有一位不讲理的男子跟别人争论“状”字应当从犬还是从大，并由此结成官司。孙冕下令剥去他纱帽上的带巾，纱帽下还是青色的布巾。孙冕在文书上写了这样的判词：“偏傍从大，书传无闻；巾帽用青，屠沽何异？量决小杖八下。”苏州的百姓中将此判词传开了，作为一种笑话。

## 555. 张知县菜

### 【原文】

忠定张尚书曾令鄂州崇阳县，崇阳多旷土，民不务耕织，唯以植茶为业。忠定令民伐去茶园，诱之使种桑麻，自此茶园渐少，而桑、麻特盛于鄂、岳之间。至嘉祐中，改茶法。湖、湘之民，苦于茶租，独崇阳茶租最少，民监他邑，思公之惠，立庙以报之。民有入市买菜者，公召谕之曰：“邑居之民，无地种植，且有他业，买菜可也。汝村民，皆有土田，何不自种而费钱买菜？”笞而遣之。自后人家皆置圃，至今谓芦菔为“张知县菜”。

### 【译文】

张咏曾担任过鄂州崇阳县的县令。崇阳有许多荒废的田地，百姓不肯从事耕田、织布的农业劳作，只是以种植茶树为活计。张咏命令百姓砍掉茶园，引导他们种植桑树、苎麻等农作物。从这以后，茶园逐渐少了，而桑树、苎麻在鄂州、岳州一带特别兴盛。到了嘉祐中，朝廷改革了茶的税法，湖北、湖南一带的百姓被茶租害苦了，唯独崇阳地区的茶租最少，百姓们从旁察看邻近的乡县，感到了张咏的惠政，便建庙来报答他。百姓中有人进市场买菜，张咏就将他叫来，告诉他：“居住在城镇的百姓，没有地可以种植菜蔬，但有其他的活计要干，买菜是必需的。你是农民，都有田地，为什么自己不去种而要花钱买菜？”鞭打他之后才打发他离开。从这以后，村民们家家都辟了菜地，至今叫芦菔为“张知县菜”。



### 554. An Anecdote of the Prefect of Suzhou

When Sun Mian was the prefect of Suzhou, a willful man argued with others whether the character “状” (*zhuang*) originates from the character “犬” (*quan*) or the character “大” (*da*). Their argument finally resulted in a lawsuit. When taking the case, Sun ordered to remove the kerchief on the gauze hat worn by the man and found another green kerchief inside the gauze hat. Hence he wrote the verdict as follows: “No one hears that the character ‘状’ (*zhuang*) originates from the character ‘大’ (*da*). What is the difference between a wine merchant and a butcher if they all wear green kerchief inside their gauze hats? Hereby we must cudgel this man eight times.” Later this verdict spread far and wide among the local people in Suzhou, who considered it a laughing stock.

### 555. The Vegetable of the County Magistrate

Zhang Yong was the county magistrate of Chongyang. The local farmers only planted tea trees for a living and they were not willing to plough the field or weave cloth, though there were a lot of wastelands in the county. Zhang ordered them to cut down the tea trees and plant mulberry trees and ramees instead. Since then the number of tea plantations gradually decreased while mulberry trees and ramees became popular in areas around Ezhou and Yuezhou. During Jiayou period of the reign of Emperor Renzong, the tea taxation system was reformed. The new tax rate greatly damaged the interests of the ordinary tea-planting farmers in Hubei and Hunan while farmers in Chongyang were mostly spared. Local people felt the benevolence of the county magistrate’s administration when seeing the grave situation in neighboring counties. They built a temple to express their gratitude to him. When hearing that a farmer went into market to buy vegetables, Zhang called him in and said to him, “The city people have their own business to attend to. They buy vegetables because they do not have the land. As a farmer, you have your own land to plant vegetables. Why do you go to the vegetable market?” Having said so, he ordered to whip the man before setting him free. Since then the local farmers all planted vegetables for their own use and till this day they still call radish “The Vegetable of the County Magistrate.”





补笔谈·卷二·权智

## 556. 胜在不战中

### 【原文】

王子醇枢密帅熙河日，西戎欲入寇，先使人觐我虚实，逻者得之，索其衣缘中，获一书，乃是尽记熙河人马刍粮之数，官属皆欲支解以殉。子醇忽判杖背二十，大刺面“蕃贼决讫放归”六字，纵之。是时，适有成兵步骑甚众，刍粮亦富。虏人得谍书，知有备，其谋遂寝。

### 【译文】

王韶统帅熙河的时期，西戎想来侵扰。先派一名特工人员来窥测我方的虚实，被巡逻的兵士抓住了。搜查到他衣服的边缝，获取了一份密信，这是一份完全写着熙河的军队和粮草数字的情报。官府里上上下下都想杀死他。王韶突然判罚责打二十军棒，在他的脸上刺写上“蕃贼决讫放归”六字，释放了他。这时，正巧有一队人数很多的防守士兵骑马而过，所带的粮草也很丰富。敌人得到这样的情报后，知道我方已有准备，他们的侵扰谋划就此停止了。

## 557. 老军校化险为夷

### 【原文】

宝元元年，党项围延安七日，邻于危者数矣。范侍郎雍为帅，忧形于色。

### 【译文】

宝元元年，党项人包围了延安七天，多次接近于危亡的境地。侍郎范雍作为统帅，在脸上露出了忧心忡忡的神态。有一位老年军校走上前对他说：



## Wisdom in Emergencies

### 556. Victory Achieved without Fighting a Battle

When Wang Shao was the military commander in Xihe, the Rong ethnic minority in the northwest planned to harass the border. They sent a spy to pry for the military information, who was caught by our patrolling soldiers. Through the body search a secret letter was found in the seams of his clothes, which contained detailed information about our troops and army provisions in Xihe. Many military officers and ordinary soldiers wanted to kill the spy. Unexpectedly, Wang only ordered to cudgel the spy twenty times and tattoo on his face the following words: “The trial is over. The enemy spy is released.” Then he released him. When the enemy spy was released, it so happened that a large number of our soldiers with plenty of army provisions passed by Xihe on horsebacks. Hearing that our troops were well prepared, the Rong ethnic minority cancelled their plan of invasion.

### 557. Old Hands Are Better than Green Horns

In the first year of Baoyuan period of the reign of Emperor Renzong, Yan’an was besieged by the Dangxiang ethnic minority for seven days. For several times the city was on the verge of collapse. And because of this, the military commander Fan Yong looked very worried. Then an old military officer went up to him, saying, “I have been living in border area and have



### 【原文】

有老军校出，自言曰：“某边人，遭围城者数次，其势有近于今日者。虏人不善攻，卒不能拔。今日万万无虞，某可以保任。若有不测，某甘斩首。”范嘉其言壮人心，亦为之小安。事平，此校大蒙赏拔，言知兵善料敌者，首称之。或谓之曰：“汝敢肆妄言，万一言不验，须伏法。”校笑曰：“君未之思也。若城果陷，何暇杀我邪？聊欲安众心耳。”

### 【译文】

“我是边境上的人，多次遭遇到城池被围的困境，那种情形也与今天的相差无几。其实敌方是不善于攻城的，最终绝不会夺取城池的。今天千万不要忧虑，我可以担保。如果有意外发生，我心甘情愿被杀头。”范雍赞许他所说的话鼓舞了人心，也觉得稍微有些安定了。战事平定后，这位军校大受奖赏和提拔，说懂得军事，也善于知晓敌方军情的人，首先要数他了。有人对他说：“你胆敢放肆出口妄言，万一所讲的不应验，是要杀头的。”军校笑着说：“你没好好想想啊。如果城池果真被攻占了，哪儿来的空杀我呢？随便说说，想安定大伙的心罢了。”

## 558. 补《汉书》之脱略

### 【原文】

韩信袭赵，先使万人背水阵，乃建大将旗鼓，出井陘口。与赵人大战，佯败，弃旗鼓走水上。军背水而阵，已是危道，又弃旗鼓而趋之，此必败势也。而信用之者，陈馀老将，不以必败之势邀之，不能致也。信自知才过馀，乃敢用此耳。向使馀小黠于信，信岂得不败，此所谓知彼知己，量敌为计。

### 【译文】

韩信袭击赵王时，先让一万人的军队排成了一个背水阵势，这才树起大将的旗鼓，出兵井陘口。在与赵王的军队大战一场之后，又假装败阵，丢弃了旗鼓逃入水边。军队背水布阵已经处于危险的境地，接下来又丢弃旗鼓逃跑，这必定是失败的阵势了。但韩信用这一方法，是因为对手陈馀是位年长的将领，不用必定失败的阵势诱他，他是不会到的。韩信自己也知道自己的才能胜过陈馀，才敢于用这样的兵阵啊。如果陈馀比韩信略微聪明、狡猾一些，韩信怎么能不败呢？这就是古人所讲的知彼知己，根据敌情设制计策。



witnessed for so many times border cities being surrounded by the enemy troops. And the situation was nearly the same as we are facing now. So far as I know, the enemy troops are not good at attacking cities. So don't worry. Our city will be safe. If our city falls into the enemy hands, you may put me to death." Fan was glad that the old officer's words stimulated the army morale. After the battle was over, he promoted the old officer and greatly praised him, saying that he knew the art of war and also the information about the enemy troops. Later someone said to the old officer, "You were really bold to say those words. If your words had proved to be false, you would have been killed." The old military officer smiled and said, "If the city had been captured, who would have time to kill me? I just said these words to set everybody at ease."

### 558. Supplement to the Missing Part of *The Book of Han*

Before launching an attack against King of Zhao, Han Xin set up a formation with his 10,000 soldiers in front of a river. Holding high his banner, he sent troops to Jingxingkou. After waging a fierce war with Zhao's troops, Han ordered his men to pretend to be defeated. Hence, they retreated, throwing away their banners and drums, running all the way to the riverside. Han's troops were already in danger when they set up a formation with their backs to the river. When they threw away the banners and drums and ran away, it almost suggested a rout. Han took such great risks because his opponent, Chen Yu, was an old general with rich experiences. Without taking great risks, he could hardly make Chen jump at the bait. Han took such risks because he knew that he was smarter than Chen. If Chen had been a bit smarter than Han, he could have defeated him. This best exemplifies the strategy of "knowing both the enemy and yourself" that ancient people often employed. Therefore decisions should be made according to the enemy's situation.



## 【原文】

后之人不量敌势，袭信之迹，决败无疑。汉五年，楚、汉决胜于垓下，信将三十万，自当之；孔将军居左，费将军居右；高帝在其后；绛侯、柴武在高帝后。信先合不利；孔将军、费将军纵，楚兵不利。信复乘之，大败楚师。此亦拔赵策也。信时威震天下，籍所惮者，独信耳。信以三十万人不利而却，真却也，然后不疑。故信与二将得以乘其隙，此“建成堕马”势也。信兵虽却，而二将维其左右，高帝军其后，绛侯、柴武又在其后，异乎背水之危，此所以待项籍也。用破赵之迹，则歼矣。此皆信之奇策。

观古人者，当求其意，不徒视其迹。班固为《汉书》，乃削此一事，盖固不察所以得籍者，正在此一战耳。从古言韩信善用兵，书中不见信

## 【译文】

以后的人不根据敌方的情势，照韩信的方法去做，必定失败无疑。汉高祖五年时，楚、汉在垓下决定最后的胜负。韩信带领三十万军队，独自抵挡一面。孔将军在他的左边，费将军在他的右边，汉高祖刘邦在他的后面，周勃与柴武跟在汉高祖的后面。韩信的军队先与楚军交战，失利，等到孔将军、费将军的军队冲出，项羽的军队便处于不利的地位了。于是韩信又利用时机赶到，把项羽的军队打得大败。这也是攻打赵王时用的计策。韩信一时威名震动天下，项羽所怕的，就是韩信一个人。韩信用三十万军队交战失利退却，这是真的退却，这样使得项羽的军队不会去怀疑。所以韩信与孔、费两将军能够利用项羽军队的漏洞，这是“建成堕马”的阵势。韩信当时尽管退却，但是孔、费两将军的军队连接在他左右两边；更何况，汉高祖刘邦的军队在他的后面压阵，加上周勃、柴武又在汉高祖后面保护着，与背水的危险布阵又不完全相同，这完全是为了对付项羽的军队。如果仍然用攻击赵王的方法，就会被歼灭了。这都是韩信的奇妙计策。

对古人的用兵之道的认识，应当追求他的精神，而不只是看他的做法。班固撰写《汉书》时，把这一战役的记载删去了，大概是班固不了解汉王之所以能打败楚霸王项羽，正在于这一仗。自古以来说韩信善于带兵打仗，



People of later generations would all fail if they just copy Han's plan without knowing the real situation of their enemy. In the fifth year of the reign of Emperor Gaozu of the Han Dynasty, a decisive battle was fought in Gaixia between the states of Chu and Han. Leading an army of 300,000 soldiers, Han Xin stood in the forefront and had to shoulder responsibilities alone. On his left were the troops led by General Kong and on his right were the troops of General Fei. Liu Bang, Emperor Gaozu of the Han Dynasty, was behind his troops. And two famous generals Zhou Bo and Chai Wu were further behind. Han's troops fought with the troops of Xiang Yu first and were defeated. Then the troops of General Kong and General Fei rushed out, dragging the troops of Xiang in a dangerous situation. Seeing this, Han's troops gave the enemy a back thrust and utterly defeated Xiang's troops. It was actually a scheme similar to the one employed in attacking King of Zhao. At that time Han Xin was well known for his military talent. And he was the only man that Xiang Yu was afraid of. When leading an army of 300,000 soldiers to fight with the troops of Xiang, Han's retreat was a real retreat. Only by doing so could he rid Xiang's troops of any suspicion. As a result, Han Xin, General Kong and General Fei took the advantage of the loopholes of Xiang's troops and managed to set up a trap. Though Han's troops retreated, the total formation of the troops was different from the risky one they set up with their backs to the river. The troops of General Kong and General Fei stood by Han's sides and the troops of Liu Bang were backing up from behind. Generals Zhou Bo and Chai Wu were further behind. So the situation was different. The retreat was totally a trap against Xiang's troops. However, if Han had employed the same scheme in attacking King of Zhao, he would have been wiped out. The victory was due to Han's brilliant scheme.

To have a better understanding of the military strategy employed by ancient people, we should try to grasp the spirit of these strategies rather than merely copy them. When writing *The Book of Han*, Ban Gu cancelled the story about the battle in Gaixia, probably because he did not know that the battle was vital for the final victory of Emperor Gaozu over Xiang Yu, Emperor of Chu. Since



### 【原文】

所以善者。予以谓信说高帝，还用三秦，据天下根本，见其断；虏魏豹，斩龙且，见其智；拔赵、破楚，见其应变；西向师亡虜，见其有大志，此其过人者。惜乎《汉书》脱略，漫见于此。

### 【译文】

但史书中没写出韩信之所以善于带兵的地方。我认为韩信对汉高祖献策说，还是回到三秦之地，以占据天下的根本，可以看出他的决断；之后俘虏了魏豹，斩杀了龙且，可以看出他的智慧；攻下赵王的地盘，又击败了楚霸王的军队，可以看出他的随机应变能力；降低自己的地位去拜俘虏广武君李左车为师，可以看出他是个有雄心壮志的人。这是他胜过其他人的地方，可惜《汉书》遗漏了，我则随手写在此处。

## 559. 种世衡施离间计

### 【原文】

种世衡初营清涧城，有紫山寺僧法崧，刚果有谋，以义烈自名。世衡延置门下，恣其所欲，供亿无算。崧酗酒狎博，无所不为，世衡遇之愈厚。留岁余，崧亦深德世衡，自处不疑。一日，世衡忽怒谓崧曰：“我待汝如此，而阴与贼连，何相负也？”拽下械系捶掠，极其苦楚。凡一月，滨于死者数矣。崧终不伏，曰：“崧丈夫也。公听奸人言，欲见杀，则死矣，终不以不义自诬。”毅然不顾。世衡审其不可屈，为解缚沐浴，

### 【译文】

种世衡刚刚建造清涧城时，附近紫山寺有一位和尚，法名法崧，为人刚正果断而有计谋，以忠义刚烈自称。种世衡接纳他做自己的门客，并放纵他的要求，只要他所要的，尽数供给，从不限限制。法崧更是无节制地喝酒、狎玩、赌博，没什么不干的。种世衡对他却更加优待。这样待了一年多，法崧也深感种世衡对他的恩德，便按照自己的想法生活，没有一点儿疑虑。一天，种世衡突然怒气冲冲地对法崧说：“我对待你这样优厚，你却私下和敌方来往，为什么这样背弃我？”并叫人把法崧拖下去戴上刑具拷打，让他感受到极端的痛苦。大约在一个月中，法崧多次受到近乎死亡的惩罚。可是法崧始终没有屈服，他说：“我是一个男子汉。种公听信不法之徒的话，想要加害于我，就是死了，最后也不会用不道义的事诬陷自己。”坚决地不再作声了。种世衡知道法崧是不可能屈服的，便替他解开捆绑的绳索，让他洗浴，



ancient times Han Xin has been known as a military talent, but history books did not write anything about it. In my eyes, Han fully revealed his resolution when he advised Emperor Gaozu to return to the areas of Sanqin for further development. Later he captured Wei Bao and killed Long Ju, which fully demonstrated his wisdom. When he seized the territory of King of Zhao and defeated the troops of Xiang Yu, he fully manifested his quick wit. And his willingness to take his captive Li Zuoche as his teacher fully displayed his great aspiration. This tells us why he excels others. It is a pity that *The Book of Han* does not contain the above-mentioned story. I am now writing them down here.

### 559. Zhong Shiheng Sowing Discord among Enemies

When Zhong Shiheng was building Qingjian City, he met with Monk Fasong in the Zishan Temple nearby, who was upright, resolute, resourceful, loyal and righteous. Zhong employed him as one of his assistants and indulged him in everything. The monk led a wild life and took to drinking, playing and gambling, but Zhong treated him better than ever before. This situation lasted for more than one year. The monk was grateful to Zhong and went on living in his own way without any worry. One day Zhong suddenly said to him in a rage, "I treat you so kindly, but you have dealings with the enemy in private. Why do you betray me?" Then he ordered to throw the monk into prison and torture him with various implements of punishment. Within about one month, Monk Fasong was on the verge of death for several times, but he never yielded. He said, "I am a man and will behave like a man. Master Zhong mistakes the words of some evil-doers for truth and wants to kill me. Even if I have to die, I will not defile my name." After that he shut his mouth and would never speak again. Knowing that the monk would not yield, Zhong untied the ropes for him. After allowing him to take a bath, Zhong





### 【原文】

复延入卧内，厚抚谢之曰：“尔无过，聊相试耳。欲使为间，万一可胁，将泄吾事。设虏人以此见穷，能不相负否？”崧默然曰：“试为公为之。”

世衡厚遗遣之，以军机密事数条与崧曰：“可以此藉手，仍伪报西羌。”临行，世衡解所服絮袍赠之曰：“胡地苦寒，以此为别。至彼须万计求见遇乞，非此人无以得其心腹。”遇乞，虏人之谋臣也。崧如所教，间关求通遇乞。虏人觉而疑之，执于有司。数日，或发袍，领中得世衡与遇乞书，词甚款密。崧初不知领中书，虏人苦之备至，终不言情。虏人因疑遇乞。舍崧，迁于北境。久之，遇乞终以疑死。崧邂逅得亡归，尽得虏中事以报。朝廷录其劳，补右侍禁，归姓为王。崧后官至诸司使。至今边人谓之王和尚。世衡本卖崧为死间，邂逅得生还，亦命也。

### 【译文】

又请他来到自己的卧室里，深情地安慰并向他道歉说：“你是没过错的，只是试试你而已。我想派你做间谍，万一被胁迫而动摇，就要泄露我的机密了。假使敌方施用各种各样的刑罚，你能不背弃我吗？”法崧沉默了一会说：“试着替种公做这件事吧。”

种世衡给了优厚的馈赠，派遣法崧出行，并拿出一些写有军机密事的字条给他，说：“可以用这些东西作借口，照样向西羌假作报告。”法崧临走时，种世衡脱下自己穿的丝绵的袍子送给他说：“北方非常寒冷，就用这件絮袍作为送别的礼物吧。到了那里，必须想方设法求见遇乞，不见到这个人就不能成为那里可信赖的人。”遇乞，是敌方的出谋划策的大臣。法崧便按照种世衡的指教，克服种种艰险，请求与遇乞往来。敌人觉察到这件事并产生了疑虑，就把他抓了起来关在官署里。过了几天，有人检查絮袍，在衣领中发现了种世衡给遇乞的密信，言辞十分亲切。法崧原先不知道絮袍领中有信，敌人用各种方法折磨他，也没能使他讲出实情。敌人于是怀疑起自己的谋臣遇乞了。他们便不再理会法崧，而把他迁移到更北边的地方。经过相当长的一段日子，遇乞终于因为受怀疑而死去。法崧碰巧得了一个机会逃了回来，尽力把敌方的情况作了汇报。朝廷记下了他的功劳，委任他为右侍禁，恢复王的姓氏。后来，法崧的官做到诸司使。直到现在，边境上的人还称他为王和尚。种世衡本来是出卖法崧作为一个必死的间谍，碰巧他能活着回来，这也是命运啊！



invited him to his own bedroom, apologizing to him sincerely and said, "You are innocent. This is just a test. I want to make you an intelligent worker of mine. If you cannot stand the test, you will disclose my secrets. If the enemy uses various means to torture you, will you remain loyal to me?" "Being silent for a moment, Monk Fasong said, "I will try to do it for you."

Having given the monk a lot of precious gifts, Zhong dispatched him to the enemy's territory and handed to him some documents containing military intelligence, saying, "You can use them to make fake reports to the Qiang ethnic minority in the western regions." Before saying goodbye, Zhong took off his own silk robe and gave it to the monk, saying, "It is very cold in the north. Please put it on to keep warm. When you arrive there, you must seek to meet Yuqi. Without meeting him you can hardly win their trust." Yuqi was a top-ranking official of the enemy side and their mastermind. Following Zhong's instructions, Monk Fasong overcame many difficulties and begged to meet Yuqi. Being suspicious of his intention, the enemy arrested the monk and locked him up. Several days later a secret letter written in an intimate tone by Zhong Shiheng to Yuqi was found in the collar of his robe. Monk Fasong did not know this. The enemy tried every means to torture him, but he did not tell them the truth. Hence they started to suspect Yuqi. Not paying attention to the monk any more, they moved him further to the north. Several years later, Yuqi died while he was still under suspicion. Monk Fasong grasped an opportunity to run back and reported to the court the enemy's situation. The court cited him for meritorious service, appointing him as a court official and restored his surname Wang. Later he was promoted to be a high-ranking military officer. However, people living in border region today still call him Monk Wang. Zhong had planned to sacrifice him as a spy, yet the monk was able to come back alive. This indeed is a miracle.



### 【原文】

康定之后，世衡数出奇计。予在边，得于边人甚详，为新其庙像，录其事于篇。

### 【译文】

康定以后，种世衡多次想出令人难测的计谋。我在边境时，从边关上的人中了解到非常详细的情况，为了重新修庙，供奉他的塑像，我在文章中记录了这件事。

## 560. 一举而三役济

### 【原文】

祥符中，禁火。时丁晋公主营复宫室，患取土远，公乃令凿通衢取土，不日皆成巨堑，乃决汴水入堑中，引诸道竹木排筏及船运杂材，尽自堑中入至宫门。事毕，却以斥弃瓦砾灰壤实于堑中，复为街衢。一举而三役济，计省费以亿万计。

### 【译文】

大中祥符年间，皇宫被火烧毁。当时丁谓主管重新修建宫室的事项，十分担心取土太远会给施工带来困难。丁谓决定在皇宫附近挖街道取土，没几天就挖成了好些大壕沟。于是就打开汴河的堤坝，引汴河的水流入沟内，使各路的竹木排筏及船只所运的各种材料，全部都从沟中运到宫门。宫室修好之后，就把没用的碎瓦灰土填进沟中，又重新变成街道。这个办法使取土、运料、处理废土瓦砾三件事都同时办成，总计节省上亿万钱的费用。



Later, Zhong devised many fantastic schemes. When I was working in border regions, I learned about his story from local people. Now a temple is to be rebuilt to install his statue and to commemorate his achievements. Therefore, I write down this story here.

### 560. Accomplishing Three Things at the Same Time

During Dazhongxiangfu period of the reign of Emperor Zhenzong, the royal palace was burnt down. Ding Wei was ordered to preside over the reconstruction project of the royal palace. Thinking that carrying the soil from afar was too troublesome, Ding decided to dig the streets nearby to get the soil. Within a few days several deep ditches were dug out. Then the dyke of the Bian River was breached and the water was drawn into the ditches. Hence different kinds of raw material were carried to the gates of the royal palace by bamboo rafts and boats. After the completion of the work, all the useless broken tiles and soil were re-dumped into the ditches to turn them back into streets again. This enabled the soil-taking, material transportation and the treatment of debris to be accomplished at the same time and saved a huge amount of money.



## 561. 凿澳修船

### 【原文】

国初，两浙献龙船，长二十余丈，上为宫室层楼，设御榻，以备游幸。岁久腹败，欲修治，而水中不可施工。

熙宁中，宦官黄怀信献计，于金明池北凿大澳，可容龙船，其下置柱，以大木梁其上，乃决水入澳，引船当梁上，即车出澳中水，船乃笕于空中；完补讫，复以水浮船，撤去梁柱；以大屋蒙之，遂为藏船之室，永无暴露之患。

### 【译文】

宋朝初年，两浙地区的行政官员向皇帝敬献龙船，船长二十多丈，船的上部有宫殿式的多层楼房，设有皇帝专用的床，用作供奉皇帝坐船游玩的准备。年岁久后，船肚坏了，需要修理，但在水中不能施工。

熙宁年间，太监黄怀信出了主意，在金明池北边挖一个深水池，它的大小能容纳龙船；在水池底安置柱子，用大木头做梁架在柱子上面，然后放水入池，引龙船停在梁上，再将池中的水排出去，龙船就被架在梁上了；修完后又重新放水进池，使龙船浮起，抽去梁柱；在池上面盖一个大房顶，便成为藏船室，这样龙船停放在池里就永远不怕露在外面受日晒雨淋的危害了。



### 561. Digging a Pond to Repair a Ship

In the early years of the Song Dynasty officials of Liangzhe region presented the emperor a dragon ship, which was over sixty meters long. Its upper part was a multi-storey building, inside which installed a bed exclusively made for the emperor when he went for an outing. With the passing of time, the body of the ship was broken and needed repairing. However, as it was floating on water, the repair work could not be carried out.

During Xining period of the reign of Emperor Shenzong, Huang Huaixin, a eunuch, made a plan which successfully solved the above-mentioned problem. According to his plan, a deep pond which was big enough to house the dragon ship was dug out in the north of the Jinming Pond. Pillars were set up at the bottom of the new pond and big logs were used as beams to be placed on the pillars. Then water was drawn into the pond and the ship was piloted onto the beams. Later the water in the pond was pumped out, so the ship stood on the beams. After the repair work was completed, water was again drawn into the pond to enable the ship to float on it and the pillars and beams were removed. When a big roof was built above the pond, the pond became a big house to store the ship. In this way, the ship was well protected from the sunshine and rain.



## 562. 假作真时

### 【原文】

李学士世衡，喜藏书。有一晋人墨迹，在其子绪处。长安石从事尝从李君借去，窃摹一本，以献文潞公，以为真迹。一日，潞公会客，出书画，而李在坐，一见此帖，惊曰：“此帖乃吾家物，何忽至此？”急令人归，取验之，乃知潞公所收乃摹本，李方知为石君所传，具以白潞公。而坐客墙进，皆言潞公所收乃真迹，而以李所收为摹本。李乃叹曰：“彼众我寡，岂复可伸？今日方知身孤寒。”

### 【译文】

李世衡学士爱好收藏书法。有一幅晋代人的墨迹，在他的孩子李绪家中。长安的一位石姓从事曾经向李绪借去，私下临摹了一本，用来敬送潞国公文彦博。文彦博认为真是出自名家本人之手的作品。一天，文彦博会见客人，拿出了一些书画作品。恰恰李世衡也在场，一看见晋代人的字帖，吃惊地说：“这字帖是我家中收藏的东西，怎么突然到你手中的？”于是马上派人回去，取出来验看，这才知道文彦博所收藏的是临摹本，并且知道了是石姓从事干的事，就将情况告诉了文彦博。可是满屋子里的来客都说文彦博所收藏的是真迹，并且认为李世衡所收藏的才是临摹本。李世衡无法，只好叹惜着说：“他们人多，我只一人，怎么才能说得明白？今天才知道人微言轻啊。”



## Literature and Language

### 562. When the Fake One Is Taken as the Real

Li Shiheng was fond of collecting works of calligraphy. He had a piece of calligraphy written by a famous calligrapher in the Jin Dynasty to be kept in the house of Li Xu, his son. After borrowing it from Li Xu, a man surnamed Shi, who was a secretary of the local government of Chang'an, made a copy of the work and presented it to Wen Yanbo, Duke of Lu. Wen mistook it for the famous calligraphy work in the Jin Dynasty. One day when he was receiving some guests, he showed them paintings and the works of calligraphy he collected. Li Shiheng happened to be present. He was shocked to see the piece of calligraphy written by the famous calligrapher in the Jin Dynasty, saying, "This piece of work is the one I collect in my house. How can it become yours now?" Li immediately sent someone to fetch the real one for him. After checking the fake one with the real one, he came to know that the piece of work collected by Wen was an imitation copy. Then he told the truth to Wen. However all the guests in Wen's house considered that the piece of work collected by Wen was the real one and the one collected by Li was an imitation copy. Unable to convince them, Li sighed and said, "You are many. I am alone. How can I convince you all? Now I come to know that the words of the lowly carry little weight."





## 563. 墨 禅

### 【原文】

章枢密子厚善书，尝有语：“书字极须用意，不用意而用意，皆不能佳。此有妙理，非得之于心者，不晓吾语也。”尝自谓“墨禅”。

### 【译文】

枢密使章惇擅长书法。他曾经这样说：“写字是最须集中注意力的。时而不集中，时而集中，都不能写出佳作。这中间所具有的奇妙的道理，不是自己用心体会的人，就不能懂得我讲的话了。”章惇又曾自称为“墨禅”。

## 564. 书 法 论

### 【原文】

世之论书者，多自谓书不必有法，各自成一家。此语得其一偏。譬如西施、毛嫱，容貌虽不同，而皆为丽人；然手须是手，足须是足，此不可移者。作字亦然，虽形气不同，掠须是掠，磔须是磔，千变万化，此不可移也。若掠不成掠，磔不成磔，纵其精神筋骨犹西施、毛嫱，而手足乖戾，终不为完人。杨朱、墨翟，贤辩过人，而卒不入圣域。尽得师法，律度备全，犹是奴书，然须自此入。过此一路，乃涉妙境，无迹可窥，然后入神。

### 【译文】

社会上很多谈论书法的人，大多数认为写字不必有一定的章法。各人可自成一家。这只能说对了一个方面。比如西施、毛嫱相貌虽不一样，都是美女，但她们的脚必须是脚，手必须是手，这是不能变动的。写字也是这样，虽然字的形体结构和气韵不一样，但撇必须是撇，捺必须是捺，尽管千变万化，这是不能变更的。如果撇不像撇，捺不成捺，即使字的精神筋骨像西施、毛嫱，而手脚不正常，最终算不上是一个美女。杨朱、墨翟辩论时的才智超人，但终究达不到圣人的境地。完全学到了师法，规矩法度都完备，却没有变化，仍然是奴书，可是又必须从这里入门。经过了这一步，才能达到妙品的水准，等到写出的字完全找不出摹仿师法的踪迹了，然后才能进入神品的境界。



### 563. Zen of Ink

Zhang Dun, Chairman of Shumiyuan, was a master of calligraphy. He said, “When writing Chinese characters, one must concentrate his energy. If a man does not concentrate his energy, he cannot write good works of calligraphy at all. Those who have not keenly experienced it cannot understand the essence of my words.” Zhang called his theory “Zen of Ink.”

### 564. On Calligraphy

When talking about calligraphy, most people believe that we should not stick to fixed rules and that everybody can form his own style. They are partly right. For example, though Xishi and Maoqiang look different, they are famous beauties. However their hands must be hands, and their feet must be feet, which cannot be replaced with each other. The same is true with practicing writing Chinese characters. Though they differ with each other in their forms and styles, the left-falling wedge-shaped strokes must be left-falling wedge-shaped strokes while right-falling wedge-shaped strokes must be right-falling wedge-shaped strokes. Though a Chinese character may be written in different styles, the basic strokes cannot be changed. If the left-falling wedge-shaped strokes and the right-falling wedge-shaped strokes are not written properly, the character will not look pretty even though its spirit and disposition are similar to those of Xishi and Maoqiang. Those whose limbs are handicapped cannot be called “beauties.” Similarly Yang Zhu and Mo Di displayed great wisdom when debating with each other, but they were not saints. Even if one has completely grasped the theories and rules about calligraphy, his writings are still duplications if they do not have variations. However one must start from learning those rules and theories. Only after this can he reach greater height of calligraphy. When no trace of imitation is found in his works, he finally becomes a master of calligraphy.



## 565. 八分书不是隶书

### 【原文】

今世俗谓之隶书者，只是古人之八分书，谓初从篆文变隶，尚有二分篆法，故谓之八分书。后乃全变为隶书，即今之正书、章草、行书、草书皆是也。后之人乃误谓古八分书为隶书，以今时书为正书，殊不知所谓正书者，隶书之正者耳。其余行书、草书，皆隶书也。杜甫《李潮八分小篆歌》云：“陈仓《石鼓》文已讹，大小二篆生八分。苦县光和尚骨立，书贵瘦硬方通神。”苦县，《老子朱龟碑》也。《书评》云：“汉、魏牌榜碑文和《华山碑》，皆今所谓隶书也，杜甫诗亦只谓之八分。”又，《书评》云：“汉、魏牌榜碑文，非篆即八分，未尝用隶书。”知汉、魏碑文，皆八分，非隶书也。

### 【译文】

现在社会上普遍流行着这样一种认识：隶书，就是古人的八分书。这是说隶书最初从篆文演化到隶书时，还有二分篆体文的写法，所以把它叫做八分书。后来就全部发展成隶书了，那么也就是说现在的正楷、章草、行书、草书都可称之为隶书。后来的人于是错误地将古代的八分书作为隶书，并用现在的字体作为正书，这是完全不知道所讲的正书，就是隶书的正体。其他像行书、草书，都源于隶书啊！杜甫所作的《李潮八分小篆歌》诗中说：“陈仓《石鼓》文已讹，大小二篆生八分。苦县光和尚骨立，书贵瘦硬方通神。”其中讲到的苦县，是指《老子朱龟碑》。《书评》说：“汉、魏牌榜碑文和《华山碑》，都是现在人们所说的隶书，而杜甫诗中也只讲它是八分书。”另外，《书评》又说：“汉、魏牌榜碑文，不是篆体就是八分书，没有用过隶书。”由此可知，汉、魏之时的碑文，都是用八分书写的，不是隶书啊！



## 565. *Bafen* Script Is Not Official Script

Today many people believe that official script (*lishu*) is the same as *bafen* script of ancient Chinese. The name *bafen* script or 80% script implies that when it first evolved from “seal script” (*zhuanshu*), official script still maintained 20% style of “seal script.” Later it fully developed into today’s style of calligraphy. This means that formal regular script (*zhengkai*), formal cursive script (*zhangcao*), running script (*xingshu*) and cursive script (*caoshu*) can all be called “official script.” People of later generations mistake *bafen* script for official script and regard today’s style of calligraphy as “formal script” (*zhengshu*). Actually they are wrong, as they do not know that the so-called “formal script” is the formal “official script.” Other types of script such as running script and cursive script are all originated from “official script.” Du Fu wrote about official script in the poem “Song of *Bafen*, Lesser Seal Script Written by Li Chao”: “Chen Cang’s inscriptions on drum-shaped stone blocks are fake ones, /The greater and lesser seal scripts bring forth the name of *bafen* script. Kuxian is good for its smooth bony characters, /Works of calligraphy that are slim and forceful are fantastic.” Kuxian in the poem refers to the calligraphy work “Inscriptions of Laozi on a Red Turtle.” The author of *Calligraphy Review* says, “Inscriptions on stone tablets in the Han and Wei Dynasties as well as ‘Inscriptions on Mount Huashan’ are all today’s official script, which is said to be *bafen* script by Du Fu.” However, the author of *Calligraphy Review* also says, “Inscriptions on stone tablets in the Han and Wei Dynasties were either seal script or *bafen* script. They were not official script.” Hence it can be known that inscriptions on stone tablets in the Han and Wei Dynasties were all *bafen* script and were not official script.



## 566. 钟隐笔之谜

### 【原文】

江南府库中，书画至多。其印记有“建业文房之印”、“内合同印”。“集贤殿书院印”以墨印之，谓之“金图书”，言惟此印以黄金为之。诸书画中，时有李后主题跋，然未尝题书画人姓名；唯钟隐画，皆后主亲笔题“钟隐笔”三字。后主善画，尤工翎毛。或云：“凡言‘钟隐笔’者，皆后主自画。后主尝自号‘钟山隐士’，故晦其名，谓之钟隐，非姓钟人也。今世传钟画，但无后主亲题者，皆非也。”

### 【译文】

江南路的府库中，作为艺术珍品的书法和绘画非常多。那些珍品上所盖的印章有“建业文房之印”、“内合同印”。其中“集贤殿书院印”的印章是用墨色加盖的，人们称做“金图书”，也就是说这颗印章是用黄金制作的。在众多的书画珍品中，常有南唐后主李煜写的题跋，但是没有题写书画作者的姓名；只有钟隐的画，李煜都亲笔题写“钟隐笔”三个字。李煜擅长作画，尤其善作以花鸟为题材的画。有人说：“凡是题写‘钟隐笔’的画，都是李后主自己画的。他曾经自号‘钟山隐士’，所以隐去了他的名字，称做钟隐，不是姓钟的人啊。现在社会上流传的钟隐画作，只要是没有李后主亲笔题的‘钟隐笔’，都不是真的。”

## 566. The Mystery of Zhong Yin's Signature

In the governmental treasury of Jiangnan region there are a good many of priceless paintings and works of calligraphy. Seals on those artistic works include “*The Seal of Jianye Study*” and “*The Seal of Neihetong*.” Among those seals, “*The Seal of the Jixian Imperial Library*” is characterized with black color. People call such a seal “gold seal,” meaning that it is made of gold. In these precious paintings and works of calligraphy, prefaces and postscripts written by King Li Yu of the Southern Tang Dynasty are often found, but the name of the author was usually not mentioned. Only in Zhong Yin's paintings his signature “*By Zhong Yin*” is often found, which was actually written by King Li Yu. Li was good at drawing pictures, especially drawing flowers and birds. People say, “All the paintings with the signature ‘*By Zhong Yin*’ are actually painted by Li Yu. He once called him ‘The Hermit of Mount Zhongshan.’ Hence he concealed his real identity and called himself “Zhong Yin.” Nowadays paintings of Zhong Yin are popular, but those without Li Yu's signature ‘*By Zhong Yin*’ are not real.”





补笔谈·卷二·器用

## 567. 兵车式样考定

### 【原文】

熙宁八年，章子厚与予同领军器监，被旨讨论兵车制度。本监以《周礼·考工记》及《小戎》诗考定：车轮崇六尺，轂崇三尺三寸，轂末至地也，并轸辘为四尺。牙围一尺一寸，厚一尺三分寸之二。车罔也。轂长三尺二寸，径一尺三分寸之二。轮之藪三寸九分寸之五，轂上割辐凿眼是也。大穿内径四寸五分寸之二，记谓之“贤”，轂之里穿也。小穿内径三寸十五分寸之四，记谓之“轂”，轂之外穿也。辐九寸半，辐外一尺九寸，并辐三寸半，共三尺二寸，乃轂之长。金厚一寸。大小穿，其金皆一寸。辐广三寸半，深亦如之。輿六尺六寸，车队四尺四寸，队，音遂，谓车之深。盖深四尺四寸，广六尺六寸也。式深一尺四寸三分寸之二，七寸三分寸之一在轸内。崇三尺三寸，半輿之广为之崇。较崇二尺二寸，通高五尺五寸，

### 【译文】

熙宁八年，章惇和我一同主管军器监，接受君王的指令，就兵车规格交换意见。我们军器监凭借《周礼·考工记》和《小戎》诗等典籍考据认定：车轮高六尺、车轴高三尺三寸，轂端到地，连轸辘为四尺。牙围一尺一寸，厚一尺三分之二寸车罔。轂长三尺二寸，直径一尺三分之二寸。轮的辐条会聚处三又九分之五寸，轂上割辐凿眼。大穿内径四又五分之二寸，《考工记》中称做“贤”，轂的里穿。小穿内径三又十五分之四寸。《考工记》称做“轂”，轂的外穿。辐九寸半，辐外一尺九寸，连辐三寸半，共三尺二寸，是轂的长度。包的金属片厚一寸，大、小穿，它们的金属片都是一寸。辐宽三寸半，厚度也像这样。车厢六尺六寸，车队四尺四寸，队，音遂，是说车厢的长度。长度是四尺四寸，宽度六尺六寸。式长一尺四又三分之二寸，七又三分之一寸在轸内。高三尺三寸车厢宽的一半是高。较高二尺二寸，通高五尺五寸，较，车厢两壁高出式的地方，连车高五尺五寸。



## Artifacts and Implements

### 567. A Study on the Design of Chariots

In the eighth year of Xining period of the reign of Emperor Shenzong, Zhang Dun and I were jointly in charge of the Department of Military Equipment. Ordered by the emperor, we exchanged our opinions on the style and specifications of chariots. And based on “The Artificer’s Record” of *The Rites of Zhou* and “Chariot” in *The Book of Songs*, we decided that the standard style and specifications of a chariot should go as follows. The height for the wheel and the axle is 6 *chi* and 3.3 *chi* respectively. (The hub should not touch the ground. The cross board at the rear of the carriage and the board attached to the axle are 4 *chi* in length.) The girth of the rim is 1.1 *chi* and the thickness of the outer circle of the wheel is 1.066 *chi*. The hub is 3.2 *chi* long and its diameter is 1.066 *chi*. The place for the spokes of the wheel to gather is set at 3.56 *cun*. Holes should be made so that spokes are inserted into them. The major inner diameter is 4.4 *cun* (which is called “*xian*” in “The Artificer’s Record”) while the minor inner diameter is 3.27 *cun* (which is called “*zhi*” in “The Artificer’s Record.”) The spoke is 9.5 *cun* long and its outer part is 1.9 *chi* long. (Plus 3.5 *cun*, the total length of the hub is 3.2 *chi*.) The metal covering is 1 *cun* thick. (The metal covering for the major inner diameter and the minor inner diameter are both 1 *cun* thick.) The spoke is 3.5 *cun* wide (its thickness being the same.) The body of the chariot is 6.6 *chi* wide and 4.4 *chi* long. The handrail in front of the carriage is 1.466 *chi* long (7.33 *cun* of its length is in the range of the cross board at the rear of the carriage), and its height is 3.3 *chi*. (Half of the width of the body of the chariot is its height.) The two walls of the carriage which are above the handrail are 2.2 *chi* high and the total height of the chariot is 5.5 *chi*.





## 【原文】

较，两辘上出式者，并车高五尺五寸。軹围一尺一寸，车后横木。贰围七寸三分寸之一，较围四寸九分寸之八，軹围三寸二十七分寸之七，此軹乃辘木之植者，衡者与轂末同名。辘围二寸八十一分寸之十四，此式之植者，衡者如较之植軹而名互异。任正围一尺四寸五分寸之二，此与下三面材，持车正者。辘深四尺七寸，此梁舡辘也，軹崇三尺三寸。此辘如桥梁，轿上四尺七寸，并衡颈为八尺七寸；国马高八尺，除衡颈则如马之高。长一丈四尺四寸。軹前十尺，队四尺四寸。軹前一丈。策长五尺。衡围一尺三寸五分寸之一，长六尺六寸；轴围一尺三寸五分寸之一；兔围一尺四寸五分寸之二；辘当伏兔者，与任正相应。颈围九寸十五分寸之九；颈，辘前持衡者。踵围七寸七十五分寸之五。踵，辘后承轅处。轨广八尺。两轍之间。阴如轨之长侧于轨前。轳二，前著驂轡，后属阴。在驂之外，所以止出。肋驱长一丈，皮为之，前系于衡，当驂马内，所以止入。服马颈当衡轡，两服齐首。驂马齐衡。两驂雁行，谓小却也。轡六服马二轡，驂马一轡。度皆以周尺一尺当今七寸三分少强。

## 【译文】

軹围一尺一寸，车后面的横木。贰围七又三分之一寸，较围四又九分之八寸，軹围三又二十七分之七寸，这个軹是辘木插入的地方，衡和轂末同名。辘围二又八十一分之十四寸，这是辘插入的地方，衡是较的植軹，名称不同。任正围一尺四又五分之二寸，这是车厢下三方木，使车保持平衡的。辘深四尺七寸，这是梁舡辘，軹高三尺三寸。这个辘像桥梁，轿上四尺七寸，连衡颈是八尺七寸；国马高八尺，除去衡颈，就像马的高了。长一丈四尺四寸。軹前十尺，队四尺四寸。軹前一丈。策长五尺。衡围一尺三又五分之一寸，长六尺六寸；轴围一尺三又五分之一寸，兔围一尺四又五分之二寸；辘当伏兔，就与任正相照应。颈围九又十五分之九寸；颈，辘前保持平衡的地方。踵围七又七十五分之五寸。踵，辘后承轅处。轨宽八尺。指两轮之间距离。阴像轨的长度。在轨侧前方。轳二，前放置驂马的缰绳，后连接阴。在驂马之外，用来制止它出去。肋驱长一丈，系牛皮做成，前面系在衡上，安在驂马内侧，用来制止它进入。服马颈架在衡轡，两服马马头相齐。驂马齐衡。两驂像大雁一样排列，称做小却。缰绳六根，服马二根、驂马一根。长度都用周尺。一尺相当于现在七寸三分稍多些。



The diameter of *zhen* is 1.1 *chi* (*zhen* being the cross board at the rear of the carriage). The diameter of *er* is 7.33 *cun*, the diameter of *jiao* is 4.89 *cun*, and the diameter of *zhi* is 3.26 *cun*. (*Zhi* refers to the place where a rod is inserted into the carriage. *Heng* means the end of the hub.) The diameter of *dui*, the crisscross bar under the handrail, is about 2.17 *cun*. (This is the place where handrail is inserted. *Heng* is the outer part of *zhi*, as they only differ in name.) The diameter of *renzheng* is about 1.44 *chi*. (*Renzheng* refers to the three bars under the carriage, which help keep the chariot in balance.) The shaft is 4.7 *chi* high. (This is *Lianggang Shaft*. The axle is 3.3 *chi* high. The shaft resembles a bridge. With its height of 4.7 *chi*, the total height with *hengjing* is 8.7 *chi*. A royal horse is 8 *chi* high. Hence such a height resembles that of a horse if the height of *hengjing* is deducted.) And the shaft is 14.4 *chi* long. The bumper plate is 10 *chi* long and 4.4 *chi* high.) The bumper plate is 10 *chi* long and the whipping rod is 5 *chi* long. The diameter of *heng*, the bar in front of the shaft, is 1.32 *chi* and is 6.6 *chi* long. The diameter of axle is 1.32 *chi* and the diameter of *futu*, the part attached to the axle, is 1.44 *chi*. (When the shaft is used as *futu*, it corresponds to *renzheng*.) The diameter of *jing* is 9.6 *cun*. (*Jing* is the bar in front of the shaft where balance is achieved.) The diameter of *zhong* is 7.07 *cun*. (*Zhong* is the bar connecting the shaft and the carriage.) The wheelbase is 8 *chi* (which refers to the distance between the two wheels.) *Yin* resembles the length of the wheelbase (lying in the side front of the wheelbase.) The driving leather belt contains two parts. The front part is connected to the reins and the rear part to *yin* (which is connected to the outer part to keep the horses from riding sideways.) Another belt that is bound on the chests of horses is 10 *chi* long. (Made of leather, it is tied up on *heng* in the front and bound on the inner part to keep horses from riding inward.) The neck frame of the inside horses is put on *heng*, the bar in front of the shaft. (The two inside horses are parallel with each other.) The outside horses are parallel with *heng*. (The two outside horses are abreast like wild geese. Such a formation is called “*xiaoque*.”) There are altogether six reins. (Each inner horse has two and each outside horse has one.) The unit of length is *chi* in the Zhou Dynasty. (One *chi* is slightly more than today’s 7.3



### 【原文】

以法付作坊制车，兼习五御法。是秋八月，大阅，上御延和殿亲按。藏于武库，以备仪物而已。

### 【译文】

将这种规格颁下作坊造车，同时学习五种驾驭的方法。这年秋天的八月，大检阅，君王来到延和殿亲自察看。这辆车藏在武库里，作为备用的展览品罢了。

## 568. 古器曲意

### 【原文】

古鼎中有三足皆空，中可容物者，所谓“鬲”也。煎和之法，常欲涪在下，体在上，则易熟而不偏烂。及升鼎，则浊滓皆归足中。

《鼎卦·初六》：“鼎颠趾，利出否。”谓浊恶下，须先泻而虚之；九二阳爻，方为鼎实。今京师大屠善熟彘者，钩悬而煮，不使著釜底，亦古人遗意也。

### 【译文】

古鼎之中有一种三只足的足部中空，足中可放置东西的，这就是“鬲”。烹调、烧煮肉的方法是常常将肉的汤汁放在下面，肉放在上面，那么就容易煮熟而不会夹生。等到烧煮完毕，煮沸的东西涌上鼎时，那么在烧煮肉时产生的渣滓都沉到鼎的足部中空处。

《周易·鼎卦·初六》说：“鼎颠趾，利出否。”就是说煮肉前必先清除鼎足里面的污垢，以让煮肉时产生的渣滓可以沉下去。所以鼎卦的“九二阳爻”，系辞说“鼎有实”的话。现在京城中有名的厨师是个善于煮肉的大师傅。他把肉用钩子悬挂在锅里煮，不使肉碰着锅底。这也是古代流传下来煮肉的方法。



*cun.*) Such specifications for a chariot were issued to the manufacturing base. Meanwhile soldiers were trained for five kinds of riding techniques. In August of that year a grand army parade was organized. The emperor went in person to the Yanhe Palace to inspect it. However the newly-made chariot was merely put in the arsenal as a back-up exhibit.

### 568. Special Mechanisms of Ancient Utensils

Among ancient cooking vessels with two loop handles and three or four legs, one is called “*li*” (鬲) whose three legs are hollow and can contain objects. When cooking meat, soup is put at the bottom while the meat is put in the upper part. In this way the meat can be thoroughly boiled. When the cooking is finished and the boiled meat rises up to the upper part of the cooking vessel, the meat scraps will sink down to the hollow part of the legs.

In “The Ding Hexagram” of *The Book of Change*, there is a sentence which goes: “Turning the cooking vessel upside down will empty the dregs.” This tells us that the dregs in the hollow part of the legs should be removed from the cooking vessel so as to let meat scraps sink down. Similarly another sentence can be found in *The Book of Change*. “There is food in the cooking vessel.” Currently one of the famous chefs in the capital city is a man good at cooking meat. He puts the meat on a hook and hangs it down to the stove, not letting it touch the bottom. Actually this method was passed down by ancient people.

## 【原文】

又，古铜香炉多镂其底，先入火于炉中，乃以灰覆其上，火盛则难灭而持久。又防炉热灼席，则为盘荐水，以渐其趾，且以承灰地之坠者。其他古器，率有曲意，而形制文画，大概多同。盖有所传授，各守师法，后人莫敢辄改。

今之众学，人人皆出己意，奇邪浅陋，弃古自用，不止器械而已。

## 【译文】

另外，古代铜制作成的香炉，大多在它的底部挖出孔洞，使用时，在炉中先放入着火的香块，再用灰覆盖在它的上面。这样，火旺就不易熄灭，而且能维持很长时间。为了防止香炉太热烧坏座席，就用盘子盛些水，将炉子的足浸在水中，既可减低热量，也可以承接焚烧的香所掉下的灰烬。其他一些古代的器具，大都具有表面上看不出的功能，然而制作的形状、绘制的图案，基本上是相同的。这完全是前人教授的，大家遵循它，并且效法它，此后的人也不敢随意改动。

现在的各种技艺，则是不少人凭自己的想象出发，只能制作出一些奇形怪状的粗陋的东西。看来放弃对前人的效法，而自以为是地去做，这已不只是在器物的制作上是这样了啊！

## 569. 立 罇 考

### 【原文】

“大夫七十而有阁。”“天子之阁，左达五，右达五。”阁者，板格，以皮膳羞者，正是今之立罇。今吴人谓立罇为厨者，原起于此。以其贮食物也，故谓之厨。

### 【译文】

《礼·内则》上说：“大夫七十而有阁。”“天子之阁，左达五，右达五。”其中的阁字，就是板格，是用以收藏美味食物的，也就是现在的立柜。现在吴地一带的人称立柜为厨，本来就是从这个开始的。用它来收藏食物，所以称它为厨。



Oftentimes holes were made at the bottom of the ancient bronze incense burners. When being used, burning blocks of incense were first put in the burner and then ashes were covered on them. In this way the fire could burn briskly and last for a long time. To prevent the straw mat under the burner from being burnt, plates with water inside were put under the legs of the burner as they could reduce the heat and hold the ashes dropping from the incense. Many other utensils made in ancient times also had special mechanisms which could not be found at the first glance, though they had similar shapes and manufacturing blueprints. When making utensils, people of later generations have learnt quite a lot from ancient people. No one dares to make changes at will.

Many crafts we have today are invented at random and can only produce some strange-looking coarse objects. From this we know that rejecting the methods of ancient people and indulging in self-delusion are not the phenomena exclusive to the manufacturing of utensils.

### 569. A Study on the Cupboard

According to “The Pattern of the Family” in *The Book of Rites*, “An official will have his own cupboard in his seventies” and “The emperor’s cupboard has five shelves on the left and five on the right.” The cupboard is used to store delicious food and is also called “hanging cupboard.” Nowadays people living in Wu region call it “*chu*” (kitchen), which also suggests its relation with food. People use it to store food. Hence it is called so.



补笔谈·卷三·异事

## 570. 金缠腰

### 【原文】

韩魏公庆历中以资政殿学士帅淮南。一日，后园中有芍药一干分四岐，岐各一花，上下红，中间黄蕊间之。当时扬州芍药，未有此一品，今谓之“金缠腰”者是也。公异之，开一会，欲招四客以赏之，以应四花之瑞。时王岐公为大理寺评事通判，王荆公为大理评事签判，皆召之，尚少一客，以判铃辖诸司使忘其名官最长，遂取以充数。明日早衙，铃辖者申状暴泄不至，尚少一客，命取过客历，求一朝官足之。过客中无朝官，唯有陈秀公时为大理寺丞，遂命同会。至中筵，翦四花，四客各簪一枝，甚为盛集。后三十年间，四人皆为宰相。

### 【译文】

庆历中，韩琦以资政殿学士官任淮南守帅。一天，他家后园中的一棵芍药一根干上长出了四根支干，每根支干上都开了一朵花，花的上下呈红色，中间有黄色花蕊隔开。当时扬州的芍药，没有这一品种，就是现在叫做“金缠腰”的。韩琦认为这是一桩怪异的事，准备搞一次聚会，想请四位客人一起欣赏“金缠腰”，借以接受四朵奇花呈现的吉祥含义。当时把大理寺评事、通判王珪，大理寺评事、签判王安石都请到了，还少一位。以判铃辖诸司使的官员职位最高——忘了他的姓名，就请他来凑数。第二天早上吏员参见韩琦时，这位铃辖大夫报告说腹泻剧烈，不能来了，还是缺少一位，便指示拿出路过的官员名册，从中寻找一位京官充数。可是路过的官员中没有京官，只有陈升之是大理寺丞，就指派他一齐聚会。在筵席中途，剪下了那四朵花，四个人头发上各插一枝，实在是一次隆重的聚会。此后三十年间，四个人都成了宰相。



## Section Three Strange Occurrences

### 570. "Lucky Flower"

During Qingli period of the reign of Emperor Renzong, Han Qi, the academician of the Zizheng Hall, took the post of the military commander in Huainan. One day in the back garden of his house four flowers bloomed on the four branches of a Chinese herbaceous peony. Both the upper and lower parts of the flower were red, with the yellow stamen in the middle. At that time such a breed could not be found among other Chinese herbaceous peonies in Yangzhou. Now these flowers are called "lucky flowers." Han regarded this phenomenon as a rare event. He decided to invite three guests to view the flowers together with him at a dinner party. Wang Gui, Senior Judge of the Department of Justice and Deputy Prefect of Yangzhou, and Wang Anshi, Senior Judge of the Department of Justice and Assistant to the Deputy Prefect, were invited, but one more guest was needed. As the Director of the Military Training Department ranked highest among other officials, he was invited to make up the number (His name was forgotten). However, the next day when Han went to his office, he got the news that the officer was afflicted with diarrhea and was not available now. As he still needed one more guest, Han ordered to search one court official in the registration form. Unfortunately no such an official was found. As Chen Shengzhi was Vice Director of the Department of Justice, he was invited. At the banquet, the four flowers were cut down and presented to the four officials to wear on their heads. It was indeed a grand party. In the next thirty years' time, the four officials all took the post of the prime minister one after another.





## 571. 龟葬梁家

### 【原文】

濒海素少士人。祥符中，廉州人梁氏卜地葬其亲。至一山中，见居人说：“旬日前，有数十龟负一大龟葬于此山中。”梁以谓龟神物，其葬处或是福地，与其人登山观之，乃见有丘墓之象，试发之，果得一死龟。梁乃迁葬他所，以龟之所穴葬其亲。其后，梁生三子：立仪、立则、立贤。立则、立贤皆以进士登科。立仪尝预荐，皇祐中，侂智高平，推恩授假板官。立则值熙宁立八路选格，就二广连典十余郡，今为朝请大夫致仕，予亦识之。立仪、立则皆朝散郎，至今皆在，徙居广州，郁为士族，至今谓之“龟葬梁家”。龟能葬，其事已可怪。而梁氏适兴，其偶然邪？抑亦神物启之邪？

### 【译文】

靠近海的地区一向少有读书人。祥符中，廉州人中有一位姓梁的选择地方葬他的亲人。到了一座山中，听居住在那儿的人讲：“十天前，有数十只乌龟驮着一只大乌龟葬在这座山中。”姓梁的人认为乌龟是神奇的动物，它的葬身之地可能是一块神仙居住的好地方。于是就和那位住在山中的人登上山头察看，就看见有坟墓的形状，便试着挖掘，果然挖出一只死去的乌龟。姓梁的人于是把它迁移到别的地方埋葬，而用乌龟的坟穴来埋葬他的亲人。这以后，姓梁的人生了三个儿子：立仪、立则、立贤。立则、立贤都考上了进士。立仪曾经被官府荐举过，待到皇祐中，平定了侂智高后，皇上施恩惠授予代理官。立则遇上熙宁中设置八路量才选官的标准，在两广地区连续担任十几任州官，现在是以朝请大夫品级辞官归居了，我也认识他。立仪、立则都是朝散郎，直到今天都还在。只是他们迁居广州后，兴盛得成为那儿的世家大族，至今人们称之为“龟葬梁家”。乌龟能择地埋葬，这已是值得奇怪了，而姓梁的人家恰好兴盛起来，这是偶然的呢，还是神灵之物开导的呢？



## 571. The Tortoise and the Liang's Family

There used to be few scholar officials in the coastal areas. During Dazhongxiangfu period of the reign of Emperor Zhenzong, a man surnamed Liang in Lianzhou came to a mountain in searching for a suitable place to bury his kinsmen. There he met a man who told him, "Ten days ago tens of tortoises carried a big dead tortoise on their backs to this mountain and buried it here." Liang took the tortoise for a magic animal and believed that its burial place must be a good site. Then he climbed up the mountain together with the man and found a large pile of earth which was similar to a burial mound. They dug it up and unearthed a dead tortoise inside. Liang then moved it elsewhere and buried his kinsman in this place instead. Since then he had three sons, who were called Liyi, Lize and Lixian. Lize and Lixian both won the title of *jinshi* while Liyi had been recommended by the local government to be a court official. In Huangyou period of the reign of Emperor Renzong, after crushing the rebellion led by Nong Zhigao, the emperor appointed Liyi as a court official. Later Lize met the standards of official selection newly made in Xining period of the reign of Emperor Shenzong and took the post of the prefect in Liangguang region for over ten terms. He retired as a high-ranking official. I know him very well. Liyi and Lize were seventh-rank court officials and are still alive. After moving to Guangzhou, the Liang's family thrived and developed into a big family of great renown. Today local people still call this phenomenon "the fortune brought about by the tortoise." It is really amazing that tortoises can even choose a good place to bury their dead partner. Is the thriving of the Liang's family just a mere coincidence or a blessing of the celestial beings?



## 572. 名流雅谑

### 【原文】

宋景文子京判太常日，欧阳文忠公、刁景纯同知礼院。景纯喜交游，多所过从，到局或不下马而去。一日退朝，与子京相遇，子京谓之曰：“久不辱至寺，但闻走马过门。”李邯郸献臣立谈间，戏改杜子美《赠郑广文》诗嘲之曰：“景纯过官舍，走马不曾下；忽地退朝逢，便遭官长骂。多罗四十年，偶未识磨毡；赖有王宣庆，时时乞与钱。”叶道卿、王原叔各为一体诗，写于一幅纸上。子京于其后题六字曰“效子美谑景纯”，献臣复注其下曰“道卿著，原叔古篆，子京题篇，献臣小书”。欧阳文忠公又以子美诗书于一绫扇上。高文庄在坐，曰：“今日我独无功。”乃取四公所书纸为一小帖，悬于景纯直舍而去。时西羌首领唃廝囉新归附，

### 【译文】

宋祁任判太常寺时，欧阳修和刁约都在太常礼院任职。刁约喜欢与人交往，朋友间的应酬很多，他去官署有时连马都不下就走了。有一天退朝，他正好遇到宋祁，宋祁对他说：“很久没有劳你到官署来了，但听得你骑马经过门口。”李淑趁他们站着说话，打趣地改写了杜甫《赠郑广文》诗来嘲讽刁约说：“景纯过官舍，走马不曾下；忽地退朝逢，便遭官长骂。多罗四十年，偶未识磨毡；赖有王宣庆，时时乞与钱。”叶清臣、王洙各用一种字体把这首诗抄在一张纸上。宋祁在后面题了六个字云“效子美谑景纯”，李淑又在下面注道“道卿隶书，原叔古篆，子京题篇，献臣小书”。欧阳修又把杜甫的诗题写在一个绫扇面上。高若讷在一旁说：“今天只有我没有为这件事出力。”于是就把他们四位所写的纸粘贴成一张书帖，挂在刁约办公的地方而作罢。当时西北羌族的首领唃廝囉刚归附朝廷，



## Miscellanies

### 572. An Elegant Joke among Celebrities

When Song Qi was the Director of the Department of Ancestral Temple Affairs, Ouyang Xiu and Diao Yue were working in the Bureau of Rites of his department. Diao was sociable and enjoyed meeting friends. People could hardly find him in his office as he would leave immediately after he made his appearance. One day after the imperial court session was over, Diao met with Song Qi, who said to him, "I haven't seen you in the office for a long time, but I often hear you pass by on horseback." As they were talking with each other, Li Shu jokingly imitated Du Fu's poem "To Zheng Guangwen" to mock Diao. Li's poem went as follows: "Without getting off from his horse, / Diao Yue passed by his office. After the court session was adjourned, / He was scolded by his boss. Living hastily for 40 years, Diao did not know Mozhan, / Fortunately Wang Xuanqing gave him money time and again." Ye Qingchen and Wang Zhu wrote down the poem on a sheet of paper using two styles of calligraphy. And Song added the following words below the poem: "An imitation of Du's poem, a mockery of Diao." Li Shu also wrote down a few words below: "Official script by Ye Qingchen, seal script by Wang Zhu, postscript by Song Qi and annotation by Li Shu." Later when Ouyang Xiu wrote Du Fu's poem on a fan made of silk, Gao Ruona said, "I am the only one who hasn't done his bit." Hence he pasted the four of their handwritings onto one sheet of paper and then hung it on the wall of Diao's office. At that time Gusi Luo, the leader of the Qiang ethnic minority living in the northwest region, just surrendered to the court. Mozhan was his son. Wang Xuanqing,



### 【原文】

磨毡乃其子也；王宣庆大阍求景纯为墓志，送钱三百千，故有磨毡、王宣庆之谑。今诗帖在景纯之孙概处，扇诗在杨次公家，皆一时名流雅谑，予皆曾借观，笔迹可爱。

### 【译文】

磨毡是他的儿子；大宦官王宣庆曾请刁约写墓志铭，送给他三百千润笔钱，所以诗中以磨毡、王宣庆来讥讽刁约。现在这份诗帖在刁约的孙子刁概手中，欧阳修所写的扇面藏在杨杰家，这都是当时一班名流之间高雅的玩笑，我都曾借来看过，文笔、书法很令人赞赏。

## 573. 吴道子画钟馗

### 【原文】

禁中旧有吴道子画钟馗，其卷首有唐人题记曰：

明皇开元讲武骊山，岁□翠华还宫，上不悻，因疟作，将逾月，巫医殫伎不能致良。忽一夕梦二鬼，一大一小。其小者衣绛犊鼻，屣一足，跣一足，悬一屣，搯一大筠纸扇，窃太真紫香囊及上玉笛，绕殿而奔。其大者戴帽，衣蓝裳，袒一臂，鞞双足，乃捉其小者，剝其目，然后擘而啖之。上问大者曰：“尔何人也？”奏云：“臣钟馗氏，即武举不捷之士也。誓与陛下除天下之妖孽。”梦觉，疟若顿瘳而体益壮，乃

### 【译文】

宫中有一幅过去传下来的吴道子所画钟馗像，画的前面有唐代人所写的题记说：

玄宗皇帝开元年间在骊山阅兵，回宫后感到不愉快，因而患上了疟疾，病了将近一个月，巫师用尽了办法也不能将病治好。一天晚上，皇上忽然梦见两个鬼，一大一小。小的鬼穿着绛红色的犊鼻裤，一只脚穿鞋，一只脚光着，腰带上挂着一只鞋，并插着一把大的竹纸扇，偷取了贵妃的香囊和皇上的玉笛，绕着殿奔跑。大的鬼戴着帽子，穿着蓝衫，露出一条胳膊，穿着皮靴，抓住了那个小鬼，挖出了他的眼睛，然后把他撕碎吃掉了。皇上问大鬼：“你是什么人？”他回答说：“臣是钟馗，就是在武科考试中落选的人。我发誓要为陛下除尽天下的妖孽。”皇上从梦中醒来，病似乎一下子就好了



a senior eunuch, asked Diao to write the epitaph for him, and paid 300 strings of coins to him. That is why the poem mentioned Mozhan and Wang. Now this piece of calligraphy work belongs to Diao Gai, the grandson of Diao Yue while the fan which bears Ouyang Xiu's handwriting is collected by Yang Jie. They have recorded an elegant joke among celebrities. I once examined the calligraphy work and the fan. Both the poem and the calligraphy work are of great artistic value.

### 573. Zhong Kui Drawn By Wu Daozi

In the royal palace there is a picture of Zhong Kui drawn by Wu Daozi, which is passed down from previous generations. On the upper part of the picture is the preface written in the Tang Dynasty which goes as follows:

During Kaiyuan period of the reign of Emperor Xuanzong, the Emperor reviewed the royal troops at the foot of Mount Lishan. After he came back to the palace, he fell ill and was afflicted with malaria. The emperor was ill for nearly one month. The witch doctor was sent for. He tried every means to overcome the disease, but in vain. One night the emperor suddenly dreamt about two ghosts: a big one and a small one. The small one wore red underwear, with one foot in a shoe and the other one bare-footed. On his belt hung the other shoe and a big fan made of thin bamboo strips was squeezed between his belt and his clothes. He had stolen the sweet-smelling purse from a high-ranking imperial concubine and the jade flute from the emperor and was running around the palace. Wearing a cap and a pair of leather boots, and exposing one of his arms outside the garment, the big ghost caught the small one, scratching out his eyes, tearing him apart and eating him up. The emperor then asked the big ghost, "Who are you?" He answered, "My name is Zhong Kui and I am the one who failed in the imperial military examination. I vow to eliminate all the evil spirits in the world for you." Awaken from the dream,



## 【原文】

诏画工吴道子，告之以梦，曰：“试为朕如梦图之。”道子奉旨，恍若有睹，立笔图讫以进，上瞪视久之，抚几曰：“是卿与朕同梦耳。何肖若此哉！”道子进曰：“陛下忧劳宵旰，以衡石妨膳，而疴得犯之。果有蠲邪之物，以卫圣德。”因舞蹈上千万岁寿。上大悦，劳之百金，批曰：“灵祇应梦，厥疾全瘳。烈士除妖，实须称奖。因图异状，颁显有司。岁暮驱除，可宜遍识，以祛邪魅，兼静妖氛。仍告天下，悉令知委。”

熙宁五年，上令画工摹榻鏤板，印赐两府辅臣各一本。是岁除夜，遣入内供奉官梁楷就东西府给赐钟馗之象。观此题相记，似始于开元时。皇祐中，金陵上元县发一冢，有石志，乃宋征西将军宗慝母郑夫人墓。夫人，汉大司农郑众女也。慝有妹名钟馗，后魏有李钟馗，隋将乔钟馗、

## 【译文】

而且身体更加健壮。于是就叫来画工吴道子，把梦中的情景告诉他，并说：“试着为朕把梦境画下来。”吴道子接受了命令，似乎好像看到了什么，即刻画成呈了上去，皇上张大眼睛盯着看了很久，抚着几案说：“你简直和朕一起在做梦，怎么会画得如此像呢？”吴道子上前说：“陛下勤于政务，因操劳过度而妨碍了日常起居，因而染上疾病。但终究有驱除邪恶的东西来保卫皇上的圣明德行。”因此而舞蹈祝皇上长寿。皇上大为高兴，慰劳吴道子黄金百两，并批示说：“神祇显灵梦境，疾病彻底痊愈。壮士驱除妖邪，确实应该褒奖。绘其不凡之状，颁付官司弘扬。每届年终驱邪，宜于四方张挂，借此赶除魅魍，兼以肃清不祥。据以布告天下，都要了解施行。”

熙宁五年，神宗皇帝命令画工将画临摹下来刻板印刷，赐给中书、枢密的大臣们每人一份。这一年除夕，派入内侍省的官员梁楷到两府去分送钟馗的画像。从上述题记来看，似乎钟馗起源于开元时。皇祐年间，上元县挖开了一座墓，其中有石刻的墓志铭，是刘宋征西将军宗慝的母亲郑夫人之墓。郑夫人是东汉大司农郑众的后裔。宗慝有个妹妹名叫钟馗，



the emperor recovered from his illness and felt even healthier and stronger than before. He summoned Wu Daozi, the famous painter, to appear before him and told him his dream, saying, "Try to draw a picture of it for me." After receiving the order, Wu seemed to have been aware of something. Soon he completed his drawing and presented it to the emperor. With his eyes wide open, the emperor gazed at the drawing for a long time and said with both of his hands touching the table, "It looks as if you and I had the same dream. Otherwise how can you draw it so vividly?" Wu said, "Your majesty is always fully occupied with state affairs. You worked too hard and slept and ate too little. Finally you were ill with malaria. Fortunately we have something that can get rid of your disease and safeguard your virtuous deeds." Having said so, Wu gave a dance to wish the emperor a long life. The emperor was greatly pleased. He rewarded Wu with one hundred *liang* of gold and wrote the following imperial decree: "A celestial being appears in my dream and cures me of my illness. Such a heroic deed deserves my reward. Here is picture of his unusual look. Governments at all levels must spread it far and wide and hang it high when driving away the evils at the end of every year. In this way the evil spirits and all the misfortunes will be driven away and eliminated. Hereby I issue this order. Every one must know it and implement it."

In the fifth year of Xining period of the reign of Emperor Shenzong, the emperor ordered to make an imitation copy of the drawing and to publish its block-printed edition. Ministers working in Zhongshu and Shumiyuan all had one. On New Year's Eve, Liang Kai, a court official was sent to deliver these copies to Zhongshu and Shumiyuan. According to the information quoted above, Zhong Kui was first mentioned in Kaiyuan period. During Huangyou period of the reign of Emperor Renzong, a tomb in Shangyuan County was excavated and an epitaph carved on a stone tablet was discovered, which indicated that the tomb's owner was Madam Zheng, the mother of a high-ranking general Zong Que who lived in Southern Dynasties. Madam Zheng was the descendant of Zheng Zhong, the Financial Minister of the Eastern Han Dynasty. Zong Que had a younger sister called "Zhong Kui." In the





### 【原文】

杨钟馗，然则钟馗之名从来亦远矣，非起于开元之时，开元之时始有此画耳。“钟馗”字亦作“钟葵”。

### 【译文】

北魏有李钟馗，隋代有将领乔钟馗、杨钟馗，如此，钟馗的名字由来也很久了，并非起源于开元时，不过是开元时开始有这画罢了。“钟馗”这两个字有时也写成“钟葵”。

## 574. 因诉改谥用故事

### 【原文】

故相陈岐公，有司谥荣灵，太常议之，以荣灵为甚，请谥恭。以恭易荣灵虽差美，乃是用唐许敬宗故事，适足以为累耳。钱文僖公始谥不善，人有为之申理而改思，亦是用于顿故事，后乃易今谥。

### 【译文】

宰相陈执中去世，有关部门拟谥荣灵，太常礼院讨论时认为荣灵太过分了，要求谥恭。用恭来代替荣灵虽然好一点，但却沿用了唐许敬宗的成例，正足以成为陈执中名声的累赘。钱惟演初拟的谥有贬义，经有人为之申辩而改谥思，也是沿用了唐代于顿的成例，后来才改为现在的谥。

## 575. 守 令 图

### 【原文】

地理之书，古人有飞鸟图，不知何人所为。所谓飞鸟者，谓虽有四至里数，皆是循路步之，道路迂直而不常，既列为图则里步无缘相应，

### 【译文】

地理书籍中，古人绘制过飞鸟图，不知道是什么人创造的。一般的地图虽然有四至距离，但都是沿道路步测，道路弯曲而无一定规律，画到图上



Northern Wei Dynasty there was a man called “Li Zhongkui.” In the Sui Dynasty there were two generals called “Qiao Zhongkui” and “Yang Zhongkui.” From this we know that the name of Zhong Kui had a long history. But the picture of Zhong Kui first appeared in Kaiyuan period. Sometimes the two characters can be written either as “钟馗” (Zhong Kui) or “钟葵” (Zhong Kui).

### 574. Stories of Changing Posthumous Titles

After the death of Chen Zhizhong, the late prime minister, the related department planned to give him a posthumous title “*rongling*.” \* However, the Bureau of Rites of the Department of Ancestral Temple Affairs thought that the title was a bit negative. Therefore it demanded that *gong*\* should be used instead. Though *gong* was slightly better than *rongling*, the whole event reminded people of the case of Xu Jingzong in the Tang Dynasty and became a blemish on Chen’s past. The initial posthumous title for Qian Weiyan also conveyed a derogatory sense. Later it was changed into *si*\* after a complaint was made about it. This also reminded people of the case of Yu Di in the Tang Dynasty. Finally the posthumous title was changed into the current one.

Translator’s notes:

\**Rongling* = glory to be gained without hard work

\**Gong* = respectful and cautious

\**Si* = regretful

### 575. A Newly-Made Map

In geographical books there are “maps of flying birds” drawn by ancient people. Nobody knows who made these maps. Though by reading ordinary maps we can know the distance from one place to another by locating its position in four different directions, the real distance is always measured by walking along the road. In case of a zigzag road, the distance on the maps can hardly match the



### 【原文】

故按图别量径直四至，如空中鸟飞直达，更无山川回屈之差。予尝为《守令图》，虽以二寸折百里为分率，又立准望、牙融，傍验高下、方斜、迂直七法以取鸟飞之数。图成，得方隅远近之实，始可施此法，分四至、八到为二十四至，以十二支、甲乙丙丁庚辛壬癸八干、乾坤艮巽四卦名之，使后世图虽亡，得予此书，按二十四至以布郡县立可成图，毫发无差矣。

### 【译文】

就和实际距离无法相应。所谓飞鸟，就是因此而按图另外量取四至的直线距离，就像空中之鸟飞翔直达那样，不会再有山川相隔、道路曲折的误差。我曾绘制过《守令图》，除了以二寸表示一百里作为分率外，又定下了方位和距离，并采取了高取下、方取斜、迂取直的校正方法来取得鸟飞直达的数值。这要在图制成后，求得了方位和距离的实际情况，才可施用上述方法，把四至、八到细分为二十四至，分别用子、丑、寅、卯等十二地支和甲、乙、丙、丁、庚、辛、壬、癸等八天干及乾、坤、艮、巽四个卦来命名它们，即使以后地图散失了，只要得到我的这部书，按二十四至把州县布列上去马上可以制成地图，不会有丝毫差错。

## 576. 王继忠等有功于和议

### 【原文】

咸平末，契丹犯边，戍将王显、王继忠屯兵镇定，虏兵大至，继忠力战，为契丹所获，授以伪官，复使为将，渐见亲信。继忠趁间进说契丹讲好朝廷，息民为万世利，虏母老，亦厌兵，遂纳其言，因寓书于莫守石普，

### 【译文】

咸平末年，契丹侵犯边界，将领王显、王继忠屯兵在镇、定两州，辽兵大批投入战斗，王继忠努力拼搏，终被契丹俘虏，契丹人授予他官职，仍旧让他当将领，逐渐对他信任起来。王继忠趁机向契丹人进言与朝廷和好，与民休息为子孙后代谋利，辽帝的母亲年事已高，也倦于战争，



real one. Hence the flying birds are the ones who measure the direct distance from one place to another by locating its position in four different directions. Such a way of measuring distance is like the bird's non-stop flight to the destination. In this way, errors caused by the separation of mountains and rivers as well as the winding roads can be avoided. I once made a new map of the Song Dynasty. In addition to using two *cun* to stand for 100 *li*, I also specified the directions and distance and got the data of the bird's non-stop flight to the destination by way of converting the mountains, roundabout ways and winding roads into straight lines. Only after the map is finished and the directions and distances are calculated can the above-mentioned method be used to divide the four or eight directions into twenty-four. And the Twelve Earthly Branches including *zi*, *chou*, *yin* and *mao* plus eight Heavenly Stems *jia*, *yi*, *bing*, *ding*, *geng*, *xin*, *ren*, and *kui* and four of the Eight Trigrams *qian*, *kun*, *gen* and *xun* are used to name the twenty-four directions. Even if the map is lost in the future, people can still make the same map without any error as long as they have this book in their hands and specify the names of counties and cities according to the twenty-four directions.

### 576. The Stories of Wang Jizhong and Zhang Hao

In the late years of Xianping period of the reign of Emperor Zhenzong, the Qidan ethnic minority encroached upon the border regions. At that time generals such as Wang Xian and Wang Jizhong were stationed in Zhenzhou and Dingzhou, two important frontier cities. A large number of troops from the state of Liao plunged into battle. Though Wang Jizhong fought bravely, he was finally captured alive by the enemy. The Qidan people treated Wang well and gradually trusted him. They entrusted him with a military post, and appointed him as the general. And he seized the chance to suggest to them that they should live in harmony with the Song Dynasty so that the people of two sides could have a rest and the interests of their descendants could be guaranteed. As the Queen Mother of the state of Liao was aged and tired of wars, she adopted Wang's suggestion.



### 【原文】

使达意于朝廷，时亦未之信。明年，虏兵大下，遂至河，车驾亲征，驻蹕澶渊，而继忠自虏中具奏戎主请和之意，达于行在。上使曹利用驰遣契丹书，与之讲平。利用至大名，时王冀公守大名，以虏方得志，疑其不情，留利用未遣。会围合不得出，朝廷不知利用所在，又募人继往，得殿前散直张皓，引见行在。皓携九岁子见曰：“臣不得虏情为报，誓死不还，愿陛下录其子。”上赐银三百两遣之。皓出澶州，为徽骑所掠，皓具言讲和之意，骑乃引与俱见戎母萧及戎主。萧褰车帟召皓，以木横车轭上令皓坐，与之酒食，抚劳甚厚。皓既回，闻虏欲袭我北塞，以其谋告守将周文质及李继隆、秦翰、文质等，厚备以待之。黎明，虏兵果至，迎射其大帅挾览坠马死，虏兵大溃。上复使皓申前约及言已遣曹利用之意，

### 【译文】

便采纳了王继忠的建议，王继忠便写信给莫州守将石普，请他把辽方的意向转达给朝廷，当时朝廷还不大相信。第二年，辽兵大举进攻，一直打到黄河边上，皇上御驾亲征，驻留在澶渊，王继忠在契丹营中转达辽帝要求讲和的奏章送到了皇上的住地。皇上派曹利用赶快送信给契丹，要与他们讲和。曹利用到了大名，当时王钦若在镇守大名，他认为辽人正志骄气满，恐怕会不讲道理，就留住了曹利用没让他继续前进。结果大名被辽兵包围无法出城，朝廷不知道曹利用在什么地方，又找人继续与契丹联络，选中了殿前散直张皓，皇上在住地召见了。张皓带着九岁的儿子一起去见皇上，说：“臣得不到契丹的情况作为答复，就誓死不回来，请陛下收留臣的儿子。”皇上赐给他三百两银子，就派他出发了。张皓出了澶州，就遇上了辽方的游骑，张皓向他们讲了议和的事情，辽兵就带他去见萧太后和辽帝。萧太后掀起车上的帐幕招呼张皓，让人把木头横放在车轭上叫张皓坐在上面，赐给他酒和食品，大加慰劳。张皓在返回的路上，听说契丹人打算袭击我军的北部防线，就把这一消息告诉了守将周文质和李继隆、秦翰、文质等人，充分地作好了准备等待他们进攻。黎明时，辽兵果然来了，交战中辽方大将挾览被我军射中落马而死，辽军大败。皇上再次派张皓向辽方申明前次议和的意向以及已经派出了曹利用的情况，



Hence Wang wrote a letter to Shi Pu, the military commander of Mozhou, asking him to convey the intention of the state of Liao to the government of the Song Dynasty. At that time the imperial court could hardly take it to be true. The next year, the troops of the state of Liao launched a large-scale attack and approached the Yellow River. To protect the country from invasion, the emperor led an army and garrisoned Chanyuan in person. Wang sent a messenger to the place where the emperor lived and conveyed the peaceful intention of the king of the state of Liao. Hearing the news, the emperor ordered Cao Liyong to send a message to the Qidan people, saying that he wanted to make peace with them immediately. Cao arrived at Daming and met Wang Qinruo, the local military commander, who considered that the Qidan people were arrogant and unreasonable because of previous victories and asked Cao not to go further to places occupied by the Qidan ethnic minority. Later the city of Daming was surrounded by the Liao troops and Cao had to stay. Having no idea of Cao's whereabouts, the emperor had to look for someone else to contact the state of Liao. Zhang Hao, a low-ranking officer in Imperial Guards, was chosen. The emperor met Zhang and his 9-year-old son. During the meeting, Zhang said, "I will never go back if I fail to contact the Qidan people. Please take care of my son." Awarding him 300 *liang* of silver, the emperor ordered him to fulfill his mission immediately. After he left Chanzhou, Zhang came across the cavalymen of the state of Liao and told them the intention for peace of the Song Dynasty. Then they brought Zhang to meet the Queen Mother and the king of the state of Liao. Lifting the curtains in front of her carriage, Queen Mother Xiao greeted Zhang and ordered her subordinates to put a wooden bar on her carriage so that Zhang could be seated. She also entertained him with wine and food. On his way back, Zhang heard that the Qidan troops planned to attack the northern line of defense. Thereby, he told this to the defending generals including Zhou Wenzhi, Li Jilong, Qin Han and Wen Zhi, asking them to make adequate preparations. At dawn the Liao troops appeared. Dalan, the senior general of the enemy troops, was shot to death and the Liao troops were thoroughly defeated. The emperor sent Zhang to pass on his peaceful intention to the state of Liao again, informing



### 【原文】

皓入大名以告王冀公，与利用俱往，和议遂定，乃改元景德。后皓为利用所轧，终于左侍禁。真宗后知之，录其先留九岁子牧为三班奉职，而累赠继忠至大同军节度使兼侍中。国史所书本末不甚备，予得其详于张牧及王继忠之子从叟之家。蒋颖叔为河北都转运使日，复为从叟论奏，追录其功。

### 【译文】

张皓进入大名把这些告诉了王钦若，和曹利用一起前往，和议才定了下来，于是就改元景德。后来张皓被曹利用排挤，官位只升到左侍禁。真宗皇帝后来得知这一情况，就录用张皓原先留下的九岁之子张牧当上了三班奉职，并多次加赠王继忠的职位直至大同军节度使兼侍中。国史中对此事的记载始末不很完备，我从张牧以及王继忠的儿子王从叟那儿了解到了详细情况。蒋之奇当河北都转运使时，再次替王从叟上奏，追加表彰了他们的功绩。

## 577. 书后敬空

### 【原文】

前世风俗，卑者致书于所尊，尊者但批纸尾答之曰反，故人谓之批反，如官司批状、诏书批答之类。故纸尾多作“敬空”字，自谓不敢抗敌，但空纸尾以待批反耳。尊者亦自处不疑，不务过敬。前世启甚简，亦少用联幅者，后世虚文浸繁，无昔人款款之情，此风极可惜也。

### 【译文】

过去的习惯，在下者写信给自己的尊长，尊长仅在信纸下面批语作答称为反，因此人们把复函称为批反，就好像官府批示公文、皇上批答奏章之类一样。所以在信的结尾处都写“敬空”字样，即自称不敢与收信者匹敌，留空纸尾来等待批反。尊长者也安然自处没有疑义，不追求更进一步的恭敬。过去的信函很简要，也很少再添加信纸的，后世空泛的礼节越来越繁多，却没有了过去人淳朴的情意，因而上面所说的习俗是极可珍惜的。



them that he had dispatched Cao as the envoy. After arriving at Daming, Zhang came into the city and told Wang Qinruo everything. Then Zhang, together with Cao, went to the state of Liao to negotiate peace and finally accomplished their mission. To mark the arrival of peace, the emperor changed the year designation into Jingyou. Later Zhang was pushed aside by Cao and was only appointed as a low-ranking officer. Later Emperor Zhenzong heard about this and appointed Zhang Mu, the son of Zhang Hao, as a low-ranking military officer. And Wang Jizhong was given many honorary titles and finally became chief administrator and military commander of Datong and Chairman of Menxia. The history of the Song Dynasty did not have a full account of this story. I heard of it from Zhang Mu and Wang Congpi, the son of Wang Jizhong. When Jiang Zhiqi was the governor in Hebei, he again presented a memorial to the emperor, asking to award Wang Congpi more money for the meritorious service that his father had performed for the state.

### 577. The Convention of “The Official Reply” at the End of a Letter

According to the past convention, when a junior official writes to his superior, the superior just needs to write something at the end of the letter as a reply, which is called “the official reply.” Hence such a letter with a reply is given this name, which is similar to the comments and instructions that government leaders wrote or imperial decrees written by the emperor. Therefore, at the end of the letter the writer will always write two characters “敬空” which is pronounced as “jingkong” indicating that the empty space is left with profound respect and reply that the writer is inferior to the receiver and is waiting for a reply. The superior also takes this convention as natural, not pursuing further respect from the writer. In the past letters were very short, and few would cover more than two pages. Now there are more and more bureaucracies and empty words, and the plain style of writing of ancient people is lost. That is why the old convention should be treasured.





## 578. 阵 数

### 【原文】

风后八阵，大将握奇处于中军，则并中军为九军也。唐李靖以兵少难分九军，又改制六花阵，并中军为七军。予按，九军乃方法，七军乃圆法也。算术，方物八裹一，盖少阴之数，并其中为老阳；圆物六裹一，乃老阴之数，并其中为少阳。此物之定行，其数不可改易者，既为方、圆二阵，势自当如此。九军之次，李靖之后始变古法，为前军、策前军、右虞候军、右军、中军、左虞候军、左军、后军、策后军；七军之次，前军、右虞候军、右军、中军、左虞候军、左军、后军，扬奇备伏。先锋、踏白皆在阵外，跳盪、弩手皆在军中。

### 【译文】

风后的八阵，大将掌握机动兵力处在中央，这样加上中央的部队是九队。唐代的李靖因为士兵少而难以分为九队，又改变创制了六花阵，加上中央的部队是七队。我认为，九队是方形的阵法，七队是圆形的阵法。在算术中，方的东西是八个包裹一个，是少阴之数，加上中间的一个就是老阳之数；圆的东西是六个包裹一个，是老阴之数，加上中间的一个就是少阳之数。这是物体的固定格局，它们的数目是不能变动的，既然是方、圆两种阵法，按道理自然应当如此。九队的次序，李靖以后才改变古代的命名方法，称为前导、策前军、右虞候军、右军、中军、左虞候军、左军、后军、策后军；七队的次序，是前军、右虞候军、右军、中军、左虞候军、左军、后军，分别承担攻击、机动、增援等任务。先锋、踏白都在战阵之外，跳盪、弩手都在战阵的队伍里。



## 578. Battle Formation

“The Formation of Eight” created by Fenghou actually contains nine troops with the commander leading reserve force in the center. As his soldiers were not enough to be divided into nine groups, Li Jing, a famous general in the Tang Dynasty, created “The Formation of Six,” which contained seven troops including one in the center. In my opinion, nine groups form a square formation while seven groups form a round formation. In mathematics a square is made by one object surrounded by eight objects. According to *The Book of Change*, number eight is called a “junior feminine” number. When one more number is added to it, we will have number nine which is a “senior masculine” number. A circle is made by one object surrounded by six objects and this number six is called a “senior feminine” number. When one more number is added to it, we will have number seven which is a “junior masculine” number. As a fixed pattern, the number of the formation is unalterable. But being two different formations, their patterns are bound to be different. The naming system used in ancient times for the place of order of the nine troops has been changed by Li Jing. The new name and the place of order given to the nine troops are the Front Troop, the Assisting Front Troop, the Assisting Right Troop, the Right Troop, the Central Troop, the Assisting Left Troop, the Left Troop, the Rear Troop, and the Assisting Rear Troop. The name and the place of order given to the seven troops are the Front Troop, the Assisting Right Troop, the Right Troop, the Central Troop, the Assisting Left Troop, the Left Troop, and the Rear Troop. They respectively undertake missions of attack, maneuver and back-up. The charging infantry unit and cavalry unit are both outside the formation while the shock troop and the archer troop are placed inside.



## 579. 九军阵法

### 【原文】

熙宁中，使六宅使郭固等讨论九军阵法，著之为书，颁下诸帅府，副藏秘阁。固之法，九军共为一营阵，行则为阵，住则为营。以驻队绕之。若依古法，人占地二步、马四步，军中容军、队中容队，则十万人之阵占地方十里余，天下岂有方十里之地无丘阜、沟涧、林木之碍者？兼九军共以一驻队为篱落，则兵不复可分，如九人共一皮，分之则死，此正孙武所谓縻军也。又古阵法有“面面相向，背背相承”之文，固不能解，乃使阵间士卒皆侧立，每两行为一巷，令面相对而立，虽文应古说，不知士卒侧立如何应敌。上疑其说，使予再加详定。予以谓九军当使别自为阵，虽分列左右前后而各占地利，以驻队外向自绕，纵越沟涧林薄不妨各自成营，金鼓一作则卷舒合散，浑浑沦沦而不可乱，九军合为一大阵，则中分四衢如井田法，

### 【译文】

熙宁年间，皇上命令六宅使郭固等人讨论九军阵法，写作成书，颁发给各路经略安抚司，副本藏入秘阁。郭固的阵法，是九队士兵共同组成一个营阵，行进时称为阵，驻扎时称为营。外面用驻队来环绕。如果依照以前的成法，每名士兵占地二步、战马占地四步，军中有军、队内有队，那么十万的军队要占地纵横十里多，世上哪有纵横十里的地盘没有山丘、溪涧和树木障碍呢？再说九队士兵共同由一个驻队制约，队伍不再能分开行动，就如同九个人共用一层皮肤，分开就会死去，这正是孙武所说的縻军。古代的阵法中有“面面相向，背背相承”的条文，郭固不理解含义，就让阵中的士兵都侧面站立，每两行组成一条巷道，要他们正面相对而站，这虽然在字面上符合了古代的说法，却不明白士兵侧面站立如何对付敌人。皇上怀疑他的说法，派我再作详细研究。我认为九队士兵应让他们各自组成军阵，虽然分别排列在前后左右却各占据有利地形，用驻队在军阵外表各自约束，即使跨越溪涧密林也不妨碍各自成营，钲、鼓一响就收缩展开、集结分散，形成一个整体而不紊乱，九队士兵合并组成一个大阵，中间分出四条通道如同井田的形状那样，九队士兵都背靠背，



### 579. Battle Formation of Nine Troops

In the sixth year of Xining period of the reign of Emperor Shenzong, the emperor ordered Guo Gu, a middle-ranking military officer, and some other military officers to study the formation of nine troops and to write a book about it. The emperor told them that their book would be distributed to the chief administrators of different regions and be collected in the Secret Stack Room. According to Guo's research, the nine troops should jointly form an army. (When they march forward, they should keep the formation. When they are stationed, they should stay in camps.) And outpost troops should surround them from all sides. However, according to the previous regulation, one soldier would cover an area of two steps while a horse would cover an area of four steps. As there were troops inside troops and teams inside teams, an army of 100,000 soldiers would cover an area of more than ten square *li*. Where could we find a ten-square-*li* area without hills, streams and trees inside? In addition when the nine troops were all restricted by the outpost troops and could not move freely and separately, it was like the nine people sharing only one layer of skin. They would soon die if separated. Sun Wu calls an army like this "immobile and inflexible army." In the book of the ancient battle formation, there is an item called "face to face and back to back." Not knowing its real meaning, Guo ordered soldiers to stand sideways. Two lines of soldiers formed a lane. They stood sideways facing each other. Though this was in keeping with the literal meaning of the ancient book, soldiers could not fight with enemies when standing in this way. Not satisfied with this interpretation, the emperor ordered me to make further study. I suggested that each of the nine troops should form its own formation. Though they took different positions, they had their own role to play. The outpost troops should stay outside the battle formation. In this way, when the whole army had to wade across streams or thick forests, the formation of each group would not be affected. When the gong or drum was struck, all the troops should gather and disperse in groups without any disorder. All the nine troops should form a big formation, and in the middle four passages



### 【原文】

九军皆背背相承、面面相向，四头八尾，触处为首。上以为然，亲举手曰：“譬如此五指，若共为一皮包之则何以施用？”遂著为令，今营阵法是也。

### 【译文】

面对面，有四个朝向、八个门户，接敌的方向就成为正面。皇上认为我说得很对，亲自举起手来说：“譬如这五个指头，如果用一张皮把它们包在一起那怎样动作呢？”于是就写定为条令，就是现在的营阵法。

## 580. 尚左尚右

### 【原文】

古人尚右，主人居左、坐客在右者，尊宾也，今人或以主人之位让客，此甚无义。唯天子适诸侯“升自阼阶”者，主道也，非以左为尊也。《礼记》曰：“主人就东阶，客就西阶。客若降等，则就主人之阶。主人固辞，乃就西阶。”盖尝以西阶为尊，就主人阶所以为敬也。韩信得广武君，东向坐，西向对而师事之，此尊右之实也。今唯朝廷有此礼，凡臣僚登阶奏事，皆由东阶立于御座之东；不由西者，天子无宾礼也。方外唯释门主人升堂，众宾皆立于西，唯职属及门弟子立于东，盖旧俗时有存者。

### 【译文】

古人以右面为尊位，主人在左面而让客人坐在右面，是尊敬客人，现在人往往把客人让到主人的位置上，是很没有道理的。只有天子到诸侯那儿去时“从阼阶上进入”，因为那是主人的走道，不是以左面为尊位。《礼记》上说：“主人站在东阶，客人站在西阶。客人的地位如低于主人，就站在主人的东阶。主人再次礼让，客人才重新站到西阶上去。”过去曾以右面的西阶为尊位，客人站到主人的东阶是以此表示敬礼。韩信俘获广武君后，让他面东而坐，自己则面西与他谈话而像对待老师一样侍奉他，这就是以右面为尊位的实例。现在只有朝廷有这样的礼仪，凡是大臣上台阶向皇上奏事，都从东阶而上面向西站在皇上御坐的东侧，不从右侧的西阶而上，是因为对于天子是没有宾礼的。世俗礼仪之外的教门唯独佛教中的主人登上殿堂时，各位宾客都站在右面，只有担任教职的僧人和门下的弟子站在左面，过去的习俗往往还有残存下来的。



should be built in the shape of nine square pieces of farmland. The soldiers should stand face to face and back against back. And there should be eight entrances in four directions so that every soldier could face the enemy in the front. The emperor agreed to what I said and raising his own hand, he said, “Here are five fingers. If they are wrapped together, how can they move?” Hence my suggestion was written down as the military regulation and became today’s battle formation.

### 580. The Seat for the Honorable Guest

Ancient people regarded the seat on the right as the one for the honorable guest. To show their respect, they would invite a guest to take the seat on the right while they took the seats on the left. Now a guest is usually arranged to sit where the host formerly sat. This is indeed ridiculous. Only when the Son of Heaven paid a visit to a duke, he would choose to go up the eastern steps, because this was the way for the host. On this occasion, the left was not regarded as the honorable position. *The Book of Rites* says: “The host should stand in the east while the guest should stand in the west. If the guest’s social status is lower than that of the host, the guest should first stand in the east. Out of courtesy the host should ask the guest to stand in the west and then the guest should move to the west.” In the past the western steps on the right was an honorable position. If a guest stood in the east, he was showing his respect to the host. After General Han Xin captured Li Zuoche, the famous general of the state of Zhao, he invited Li to take a seat facing the east while he himself took a seat facing the west. And Han treated him as his teacher. This is an example illustrating that the right seat is the honorable seat. Now only in the court such etiquette is implemented. When ministers present their memorials to the emperor, they will go up the eastern steps, stand in the east of the emperor’s seat and turn their faces to the west. They do not go up the western steps in the right because the emperor does not need to follow any protocol. Among different religions that are not bound by the worldly etiquettes only Buddhism requests that guests stand on the right while the monks and the disciples stand on the left when the master enters the temple. The above examples show that the old etiquette is still kept alive in some places.



## 581. 扬州二十四桥

### 【原文】

扬州在唐时最为富盛，旧城南北十五里一百一十步，东西七里十三步，可纪者有二十四桥。最西浊河茶园桥，次东大明桥，今大明寺前。入西水门有九曲桥，今建隆寺前。次东正当帅牙南门有下马桥，又东作坊桥，桥东河转向南，有洗马桥，次南桥，见在今州城北门外。又南阿师桥、周家桥、今此处为城北门。小市桥、今存。广济桥、今存。新桥、开明桥、今存。顾家桥、通泗桥、今存。太平桥、今存。利园桥，出南水门有万岁桥、今存。青园桥，自驿桥北河流东出，有参佐桥，今开元寺前。次东水门，今有新桥。非古迹也。东出有山光桥。见在今山光寺前。又自衙门下马桥直南有北三桥、中三桥、南三桥，号九桥，不通船，不在二十四桥之数，皆在今州城西门之外。

### 【译文】

扬州在唐代时最为富庶繁华，旧城南北长十五里又一百十步，东西宽七里十三步，值得记叙的有二十四桥。最西面是浊河上的茶园桥，往东一些是大明桥，在现在的大明寺前。进入西水门有九曲桥，在现在的建隆寺前。往东一些正当官署南门的是下马桥，再往东是作坊桥，在桥的东面河流转向南流，上有洗马桥，往南一些是南桥，在现在州城的北门外。再往南依次是阿师桥、周家桥、现在这里是州城的北门。小市桥、现在还在。广济桥、现在还在。新桥、开明桥、现在还在。顾家桥、通泗桥、现在还在。太平桥、现在还在。利园桥，出南水门有万岁桥、现在还在。青园桥，在驿桥北面河流往东流，有参佐桥，在现在的开元寺前。接下来是东水门，现在有新桥，不是古迹。再往东有山光桥。在现在的山光寺前。此外，从衙署的下马桥往南有北三桥、中三桥、南三桥，号称九桥，桥下不能通船，不算在二十四桥的数目中，它们都在现在州城的西门之外。



## 581. Twenty-Four Bridges in Yangzhou

Yangzhou was most prosperous in the Tang Dynasty. Its ancient city proper is about 15-*li*-long in the north-south direction and about 7-*li*-wide in the east-west direction. What is worth mentioning is its twenty-four bridges. The westernmost one is the Chayuan Bridge on the Zhuohe River. In the east is the Daming Bridge (which is located in front of the Daming Temple). Entering the West Water Gate we can see the Jiuqu Bridge (which is located in front of the Jianlong Temple). Further east is the Xiyama Bridge which faces the south gate of the local government office. Further east is the Zuofang Bridge. At the east side of the bridge the river flows to the south. Then we catch sight of the Xima Bridge. To its south is the Nanqiao Bridge (which is located outside the North Gate). Further south is the Ashi Bridge, the Zhoujia Bridge (which is now the North Gate of the city,) the Xiaoshi Bridge (which still exists), the Guangji Bridge (which still exists), the Xinqiao Bridge, the Kaiming Bridge (which still exists), the Gujia Bridge, the Tongsi Bridge (which still exists), the Taiping Bridge (which still exists), and the Liyuan Bridge. Outside the South Water Gate are the Wansui Bridge (which still exists), and the Qingyuan Bridge. At the north side of the Yi Bridge the river flows to the east. Then we catch sight of the Canzuo Bridge (which is located in front of the Kaiyuan Temple). Next to it is the East Water Gate (currently a new bridge is built). Further east is the Shanguang Bridge (which is located in front of the Shanguang Temple). In addition, to the south of the Xima Bridge near the local government office there are three Northern Bridges, three Middle Bridges and three Southern Bridges which are jointly called the Nine Bridges. As boats cannot pass through them, they are not included into the twenty-four bridges. They are all located outside the west gate of today's city.





## 582.水 丹

### 【原文】

士人李，忘其名，嘉祐中为舒州观察支使，能为水丹。时王荆公为通判，问其法，云：“以清水入土鼎中，其下以火然之，少日则水渐凝结如金玉，晶莹骇目。”问其方，则曰：“不用一切，但调节水火之力，毫发不均即复化去，此坎离之粹也。”曰“日月各有进退节度”。予不得其详，推此可以求养生治病之理。如仲春之月，草木奋发，鸟兽孳乳，此定气所化也。今人于春、秋分夜半时汲井水满大瓮中，封闭七日，发视则有水花生于瓮面如轻冰，可采以为药，非二分时则无，此中和之在物者；以春、秋分时吐翕咽津，存想腹胃，则有丹砂自腹中下，璀璨耀日，术家以为丹药，此中和之在人者。凡变化之物皆由此道，理穷玄化，天人无异，人自不思耳。深达此理，则养生治疾，可通神矣。

### 【译文】

有个姓李的文士，名字已不记得，在嘉祐年间任舒州观察支使，会炼制水质的丹药。当时王安石担任通判，询问他炼制方法，他说：“把清水放入陶土容器中，下面用火加热，不多日子水中就会逐渐凝结出像金玉一样的东西，晶莹耀眼。”询问他配方，他说：“什么都不用放，只须调节水的多少与火的大小，稍有不均衡它马上又会融解消失，那是水的精华。”他还说，在不同的季节水、火各有增减的法度。我不知道其中的详情，但推衍他的方法能求得养生治病的道理。例如，春季二月，草木萌发，鸟兽繁殖，这是时令节气的衍化。现在的人在春分、秋分日的半夜时汲取井水装满大瓮，封闭七天，打开来看会有像薄冰一样的水花生成在水面上，可以收采起来做成药物，不是春分、秋分时汲水就没有这种东西，这是阴阳中和在物体上的体现；在春分、秋分时呼吸吐纳，吞咽唾液，使意念专注于下腹部，就会有类似丹砂的东西从腹中向下运行，灿烂夺目，方术家把它看做丹药，这是阴阳中和在人体上的体现。凡是变化的东西都遵循这个途径，它的道理穷尽了玄妙的变化，自然、人体没有差别，只是人们不去深思罢了。如果能深入掌握这个道理，那么养生治病，就能通达神灵了。



## 582. Making Magic Drug from Water

There was a gentleman surnamed Li whose given name had been forgotten. He was the assistant to Chief Observer of Shuzhou during Jiayou period of the reign of Emperor Renzong and was able to make magic drug from water. When Wang Anshi, the then Deputy Prefect of Shuzhou, inquired him about the manufacturing method, he said, "All you need to do is put the clear water in a pottery tripod and then heat it over a fire. A few days later something glittering will take shape in water." When asked about the formula, Li said, "You don't need to add anything into water. But you should control the volume of water and the duration and degree of heating. A minor error will result in failure for what takes shape is the essence of water and fire." He added that different measures should be taken in different seasons. I am not clear about the detailed information related to it, but by inference we can find a way for us to keep fit and to stay away from disease. For example, plants sprout and animals breed in spring, which accords with the change of time and weather. If people draw water from wells in the midnight of Spring Equinox or Autumn Equinox and fill it into a jar and then seal it up for seven days, they will get a thin layer of ice on the surface of the water which can be used as medicine. But the water drawn on others days cannot produce such a thin layer of ice. This is an embodiment of the balance between the essential feminine and masculine forces of the universe. On the day of Spring Equinox or Autumn Equinox if a man breathes deeply, swallowing his saliva and concentrating his mind on his abdomen, a cinnabar-like shining object will move down from the abdomen. Alchemists regard it as a magic drug, which is an embodiment of the balance between the essential feminine and masculine forces of the universe in human bodies. Anything that is changing will follow this way and this includes all the miraculous changes. There is little difference between nature and the human body. But people seldom relate them together. If we have a deep understanding of it, we can keep fit and stay away from disease and live like divine beings.



## 583. 莽 草

### 【原文】

世人用莽草，种类最多，有叶大如手掌者，有细叶者，有叶光厚坚脆可拉者，有柔软而薄者，有蔓生者，多是谬误。按《本草》：“若石南而叶稀无花实。”今考木若石南，信然，叶稀无花实亦误也。今莽草，蜀道、襄汉、浙江湖间山中有，枝叶稠密，团栾可爱，叶光厚而香烈，花红色，大小如杏花，六出反卷向上，中心有新红蕊，倒垂下，满树垂动摇摇然，极可玩。襄汉间渔人竞采以捣饭饴鱼，皆翻上，乃捞取之。南人谓之石桂，白乐天有《庐山桂》诗，其序曰“庐山多桂树”，又曰“手攀青桂树”，

### 【译文】

世人使用的莽草，种类最多，有叶子像手掌一样大的，有叶子细小的，有叶子光洁厚实、坚硬有脆性而可拉断的，有薄而柔软的，有蔓生的，大多是错误的。据《本草图经》说：它“像石楠而叶子稀少，没有花和果实”。经现在考察，它的植株像石楠是对的，说它叶子稀少、没有花和果实也错了。现在的莽草，长在蜀道、襄汉、浙江一带的湖边山中，枝叶稠密，形状浑圆可爱，叶子光洁厚实而香味浓烈，花呈红色，大小像杏花一样，六个花瓣反卷向上，当中有鲜红色的花蕊，花向下倒垂，满树垂着花朵动起来摇晃不停，极其可赏玩。襄汉一带的渔民竞相采摘它捣在饭里喂鱼，鱼吃了都翻转浮上水面，被渔民捕捞起来。南方人叫做石桂，白居易有《庐山桂》诗，它的序中说“庐山多桂树”，又有诗句说“手攀青桂树”，



## Traditional Chinese Medicine

### 583. *Illicium Verum*

According to historical record, *illicium verum* is the plant which has the biggest number of varieties. Some of them have leaves as big as a palm while others only have small ones. Some of their leaves are smooth, thick and crisp while others are thin and soft. Some of its varieties are even creeping everywhere. However most of such records are wrong. According to *The Paintings of Herbal Medicine*, *illicium verum* “looks like *photinia serrulata* with only few leaves and no flowers or fruit.” The book is right in saying that its plant looks like *photinia serrulata*, but it is wrong to say that it only has few leaves and does not have any flowers or fruit. The *illicium verum* I mention here is actually *illicium henryi diels* which grows in mountains beside lakes in regions such as Shu, Xianghan and Zhejiang. It is densely grown and its leaves are round, smooth and thick, sending off pungent smell. Its flowers are red, and are as big as apricot flowers. Its six petals all bend upward with a red stamen standing in the middle. It is so enjoyable to see its flowers all drooping down and swaying constantly. Fishermen in Xianghan region often mix the leaves of such plant with rice and then use it to feed fish. After eating it, the fish will emerge through the surface of water and fishermen can catch them easily. People living in the southern regions call it “*shigui*.” Bai Juyi once wrote a poem called “Gui Trees in Mount Lushan.” In the preface the poet says that “Mount Lushan is abundant in *gui* trees.” And the line “climbing the green *gui* tree” actually refers to such a plant.



### 【原文】

盖此木也。唐人谓之红桂，以其花红故也，李德裕《诗序》曰：“龙门敬善寺有红桂树独秀伊川，移植郊园众芳色沮，乃是蜀道莽草徒得佳名耳。”卫公此说亦甚明。自古用此一类，仍毒鱼有验，《本草》木部所收不知何缘谓之草，独此未喻。

### 【译文】

就是指这种树木。唐朝人称之为红桂，因为它的花是红色的缘故，李德裕《诗序》说：“龙门敬善寺有红桂树是伊川最秀美的，移植到城郊的园子里使其他的花都显得逊色，这乃是蜀道的莽草枉得了好名声。”李德裕在此也说得 very 明确。从古到今就用这个品种，仍然是毒鱼有效验，《神农本草》将它收录在木部却不知为何称它为草，只有这一点不明白。

## 584. 流水止水

### 【原文】

孙思邈《千金方》人参汤，言须用流水煮，用止水则不验。人多疑流水、止水无异，予尝见丞相荆公喜放生，每日就市买活鱼，纵之江中莫不洋然，唯鲢鱼入江中辄死，乃知鲢鱼但可居止水，则流水与止水果不同，不可不知。又鲫鱼生流水中则背鳞白而味美，生止水中则背鳞黑而味恶，此亦一验。《诗》所谓“岂其食鱼，必河之魴”，盖流水之鱼品流自异。

### 【译文】

孙思邈《千金方》中的人参汤，说必须用流动的水来煮，用静止的水就没有功效。人们大多怀疑流动的水与静止的水没有差别，我曾见到王荆公喜欢放生，每天到市场上购买活鱼，放到江水里无不洋然自得，唯有泥鳅和黄鳝放到江水里马上就会死去，这才知道泥鳅和黄鳝只能处在静止的水中，可见流动的水与静止的水果然有所不同，这是不能不知道的。此外，鲫鱼生长在流动的水里就背鳞白而味道鲜美，生长在静止的水中就背鳞黑而味道粗劣，这也是一个证明。《诗·陈风·衡门》所说的“岂其食鱼，必河之魴”，就因为在流动的水中的鱼品质自然就不同了。



People in the Tang Dynasty also called it “red *gui* tree” as its flower is red. Li Deyu once said in *Preface to Poems*: “The red *gui* trees in the Jingshan Temple in Longmen are most beautiful by the Yishui River. After they were transplanted into gardens in suburban areas, they outshined all the other flowers. Hence *illicium henryi diels* in Shu region gets its reputation in vain.” Li makes a clear statement here. This plant has been in use since ancient times and it still effective when being used to poison fish. *Herbal Medicine Tasted by Shennong* puts it under the category of trees, but calls it a kind of grass. I can hardly understand this.

#### 584. Flowing Water and Still Water

According to the *Prescriptions Worth a Thousand Pieces of Gold* written by Sun Simiao, the ginseng soup must be cooked with flowing water, as still water is of no help. People used to believe that there is no difference between the flowing water and the still water. I once saw Wang Anshi release animals alive. Every day he would buy some live fish in the market and then release them into the river. Seeing them come back to life, he was extremely happy. However if the loach and rice field eel were released into the river, they would die immediately. From this we know that they can only live in still water. The difference between flowing water and still water does exist and we must know it well. For example, crucian carps living in running water will grow white scales on their backs and their meat is tender and tasty while those living in still water will grow black scales and their meat is coarse and tasteless. In *The Book of Songs*, we read a line like this: “When eating fish, the triangular bream in the Yellow River is our first choice.” The triangular bream has a delicious taste because it lives in flowing water.



## 585. 摩娑石与无名异

### 【原文】

熙宁中，阇婆国使人入贡方物，中有摩娑石二块，大如枣，黄色微似花蕊；又无名异一块，如莲药，皆以金函贮之。问其人真伪何以为验，使人云：“摩娑石有五色，石色虽不同，皆姜黄汁磨之汁赤如丹砂者为真。无名异色黑如漆，水磨之色如乳者为真。”广州市舶司依其言试之皆验，方以上闻。世人蓄摩娑石、无名异颇多，常患不能辨真伪。小说及古方书如《炮炙论》之类亦有说者，但其言多怪诞不近人情。天圣中，予伯父吏书新除明州，章献太后有旨令于舶船求此二物，内出银三百两为价，值如不足，更许于州库贴支。终任，求之竟不可得。医潘璟家有白摩娑石，色如糯米糍，磨之亦有验。璟以治中毒者，得汁栗壳许入口即瘥。

### 【译文】

熙宁年间，阇婆国派使者前来进贡土产，其中有摩娑石两块，像枣子般大小，颜色发黄有点像花蕊；又有无名异一块，像莲子一样，都用金匣子装着。官员询问使者有什么办法检验真假，使者说：“摩娑石有五种颜色。石头的色泽虽然不同，但都以用姜黄汁研磨后汁液像丹砂那样红的是真品。无名异的颜色深黑如漆，用水研磨后颜色像乳汁那样白的是真品。”广州市舶司根据他的说法进行试验都得到证实，然后才向上报告。世人收藏摩娑石、无名异的很多，常常担心不能辨别真假。小说及古代医药典籍如《炮炙论》之类的也有论说，但它们的说法大多离奇而不近情理。天圣年间，我的伯父经吏部调任明州知州，章献太后下旨要他向外来的船只购求这两种药物，从内库拨出三百两银子作为货款，如果不够，还准许由州库垫付。但一直到任期结束，竟然没有能访求到。医生潘璟家里有白色的摩娑石，颜色像糯米糍，研磨后也证实是真品。潘璟用来治疗中毒的人，只要有一栗壳左右的汁进口就能痊愈。



### 585. *Posuoshi* and *Wumingyi*

During Xining period of the reign of Emperor Shenzong, the state of Shepo sent an envoy to pay tribute to the emperor. Among those tributes there were two stones called “*posuoshi*,” which contained sulphur and could be used as medicine. They were as big as Chinese dates and were yellowish like the stamen. There was also a stone called “*wumingyi*,” which was the size of a lotus seed and was used as medicine. All these three stones were put in gold boxes. When officials asked the envoy how to test and verify them, he answered, “*Posuoshi* can have five different colors. Their color may be different. But if by grinding them with the juice of turmeric we get the juice as red as cinnabar, they are genuine *posuoshi*. The color of *wumingyi* is as black as paint. But if by grinding them with water we can get the juice as white as milk, they are genuine *wumingyi*.” Later the Foreign Trade Department in Guangzhou tested and verified the envoy’s words and reported it to the higher authority. Many people collected *posuoshi* and *wumingyi*, but they often feared that they might get fake ones. Some novels and ancient medical books such as Lei Xiao’s *On Processing Medicinal Herbs* also wrote about them, but their stories were mostly absurd and unreasonable. During Tiansheng period of the reign of Emperor Renzong, my uncle took the post of the prefect of Mingzhou. Queen Mother Zhangxian ordered him to purchase these two kinds of medicine from foreign ships. 300-*liang* silver currency was allocated from the treasury as the payment. If this amount of money was still not enough, he was authorized to draw money from the city treasury to cover the expense. Unfortunately no such medicine was found till the end of his term. Doctor Pan Jing collected in his house a white *posuoshi*, whose color resembled the food made of polished glutinous rice. After being ground up, it proved to be genuine *posuoshi*. Pan used it to cure people who were poisoned. One spoonful of its juice can cure a patient of his disease.



## 586. 用 药

### 【原文】

药有用根或用茎叶，虽是一物，性或不同，苟未深达其理未可妄用。如仙灵脾，《本草》用叶，南人却用根；赤箭，《本草》用根，今人反用苗，如此未知性果同否？如古人远志用根，则其苗谓之小草，泽漆之根乃是大戟，马兜铃之根乃是独行，其主疗各别。推此而言，其根苗盖有不可通者，如巴豆能利人，唯其壳能止之；甜瓜蒂能吐人，唯其肉能解之；坐拿能懵人，食其心则醒；楝根皮泻人，枝皮则吐人；邕州所贡蓝药即蓝蛇之首，能杀人，蓝蛇之尾能解药；鸟兽之肉皆补血，其毛角鳞鬣皆破血，鹰鹫食鸟兽之肉，虽筋骨皆化而独不能化毛，如此之类甚多，悉是一物而性理相反如此。山茱萸能补骨髓者，取其核温涩能秘精气，精气不泄乃所以补骨髓，今人或削取肉用而弃其核，大非古人之意，

### 【译文】

药物有用根或者用茎叶的，虽然属于同一种植物，性味不一定相同，如果没有深入通达它们的药理就不能随便使用。例如仙灵脾，《本草》用它的叶子，南方人却用它的根；赤箭，《本草》用它的根，现在人们反而用它的植株，这样不知道药性果然相同否？又如古人用远志的根，把它的植株叫做小草；泽漆的根就是大戟，马兜铃的根就是独行，它们主治的病症各有不同。由此推论，它们的根和植株恐怕也有不能通用的，例如巴豆能利泻，但它的壳能止泻；甜瓜蒂能催吐，但它的肉能止吐；坐拿能致人昏迷，服用它的茎髓就苏醒；苦楝的根皮能利泻，其树皮则催吐；邕州所进贡的蓝药就是蓝蛇的头，能毒死人，而蓝蛇的尾能作解药；鸟兽的肉都能补血，而它们的毛、角、鳞、鬣却都耗损血；鹰鹫吃鸟兽的肉，即便是筋骨都能消化却唯独不能消化毛，像这样的例子很多，完全属于一种动、植物而性味、药理却如此相反。山茱萸能补骨髓，是取其果核性味温涩能藏匿精气，精气不泄漏就是能补骨髓的原因，现在的人有时却剥取它的果肉入药



## 586. Herbal Medicine

The roots or the stems and leaves of herbs can all be used as medicine, yet sometimes the roots, or the stems and leaves of the same herb have different medical functions. If we do not know this, we should not use them at random. For example, according to *Herbal Medicine*, the leaves of shorthorned epimedium herb are used as medicine, but people living in the south use its root instead. The root of gastrodia tuber is used as medicine according to *Herbal Medicine*, but nowadays people use its stems and leaves instead. I just wonder whether they can achieve the same effect. For another example, ancient people used thin leaf milkwort root as medicine and called its stems and leaves “small grass.” The root of sun euphorbia herb belongs to the category of euphorbiaceae. The root of dutchmanspipe fruit is called “*duxing*.” Each has its own medical function. Thus, their leaves and stems and roots cannot be used to treat the same disease. For example, purging croton is used to relax the bowels, but its shell can cure diarrhea. The stalk of the muskmelon may cause people to vomit while its fruit may stop them from vomiting. *Zuona* may cause a man to fall into a coma, but the central part of its stems may help him regain consciousness. The skin of the root of Chinaberry Tree may relax the bowels while its bark may cause people to vomit. The blue medicine sent by Yongzhou as a tribute is actually the head of the blue snake which can poison a man to death, but its tail can be used as an antidote to poison. The meat of birds and animals can nourish people’s blood, but their hair, horns, scales and long hair around the necks may deplete people’s blood. When hawks eat the meat of other birds, they can digest even the sinews and bones but not the hair. There are many examples of this kind. The medical property and function of the same herb or animal can be contradictory to each other. *Macrocarpium officinale* can nourish a man’s bone marrow because its fruit stone can keep his vital substance which maintains the functioning of the body. If it can prevent his vital substance from leaking out, it can certainly nourish his bone marrow. However, nowadays people only use its fruit meat as medicine,



### 【原文】

如此皆近穿凿。若用《本草》中主疗，只当依本说，或别有主疗改用根茎者，自从别方。

### 【译文】

而去掉它的果核，完全不是古人的用意了，像这样都近乎牵强附会。如果采用《本草》中的主治药物，就应当依从该项疗效下的说法，如果它另有主治病症而改用根、茎的，自当依从另外的使用方法。

## 587. 天竹黄

### 【原文】

岭南深山中有大竹，有水甚清澈，溪涧中水皆有毒，唯此水无毒，土人陆行多饮之，至深冬则凝结如玉，乃天竹黄也。王彦祖知雷州日，盛夏之官，山溪间水皆不可饮，唯剖竹取水，烹饪饮啜皆用竹水。次年被召赴阙，冬行，求竹水不可复得，问土人，乃知至冬则凝结，不复成水。遇夜野火烧林木为煨烬，而竹黄不灰，如火烧兽骨而轻，土人多于火后采拾以供药，品不若生得者为善。

### 【译文】

岭南深山里有大竹子，竹中有水相当清澈，溪涧中的水都有毒，唯独这种水没有毒，当地人陆地行路大多饮用它，到了隆冬竹水就凝结成像玉石一样，就是天竹黄。王彦祖任雷州知州时，在盛夏季节上任，山间的溪水都不能饮用，只得剖开竹子取水，煮食、饮用都用竹子里的水。第二年他接到命令去京城，冬天上路，找竹子里的水却再也找不到了，询问当地人，才知道到了冬天竹水就凝结，不再能变成水了。夜间遇上野火把树木烧成灰烬，竹黄不会烧成灰，如同火烧兽骨只是变轻一样，当地人常在火烧过后采拾起来当药用，但它的质地不如从活着的竹子中所得的好。



which is indeed against the intention of ancient doctors and is a far-fetched interpretation of the ancient medical practice. If we use a kind of herb from *Herbal Medicine* to cure a disease, we should follow the instructions listed under the entry of the herb. If the herb's root or stem can be used to cure another disease, we should follow the instructions for the use of its root or stem.

### 587. Siliceous Bamboo Secretions

There are big bamboos in the remote mountains in Lingnan region. Inside the bamboo there is clear water. All the water in the streams around the bamboo forest is poisonous except the water inside the bamboo. Local people often drink such water when they go out. In midwinter the water inside the bamboo will coagulate into jade-like material which is siliceous bamboo secretions. When Wang Yanzu was on the way to take the post of the prefect of Leizhou, it was in the height of summer and all the water in the mountain streams was undrinkable. He had to cut open the bamboo and drink the water inside and even use it to cook food. However, when he set out to the capital city in winter the next year, he could no longer find any water in the bamboo. After inquiring the local people, he was told that in winter the water inside the bamboo would coagulate. If a wild fire broke out and burned the trees into ashes in the night, siliceous bamboo secretions would not be burned up. It would only become lighter like the bones of animals when being burned. Local people often picked up bamboos of this kind and used them as medicine. But the quality of burned siliceous bamboo secretions is worse than those taken from the fresh bamboos.



## 588. 磁针指南北之异

### 【原文】

以磁石磨针锋则锐处常指南，亦有指北者，恐石性亦不同，如夏至鹿角解、冬至麋角解，南北相反，理应有异，未深考耳。

### 【译文】

用磁石摩擦针尖，那么针尖那头会经常指向南方，但也有指向北方的，恐怕磁石的性质也有不同，好比夏至鹿角脱落、冬至麋角脱落那样，南、北方的指向相反，按理应有差别，不过没有去深入研究罢了。

## 589. 河豚

### 【原文】

吴人嗜河豚鱼，有遇毒者往往杀人，可为深戒。据《本草》“河豚味甘温，无毒，主补虚、去湿气、理腰脚”，因《本草》有此说，人遂信以为无毒，食之不疑，此甚误也。《本草》所载河豚乃今之鲋鱼，亦谓之鮠五回反鱼，非人所嗜者，江浙间谓之回鱼者是也。吴人所食河豚有毒，本名侯夷鱼。《本草》注引《日华子》云河豚“有毒，以芦根及橄榄等解之。肝有大毒。又名规鱼、吹肚鱼”，此乃是侯夷鱼，或曰胡夷鱼，非《本草》所载河豚也，引以为注，大误矣。《日华子》称“又名规鱼”，此却非也，盖差互解之耳。规鱼浙东人所呼，又有生海中者，腹上有刺，

### 【译文】

江浙一带人嗜好河豚鱼，有遇上中毒的往往丧命，应该深为警惕。据《开宝本草》说“河豚味甘温，无毒，主补虚、去湿气、理腰脚”，因为《开宝本草》有这种说法，人们就信以为没有毒，食用时不加怀疑，这是很大的错误。《开宝本草》所记载的河豚就是现在的鲋鱼，也叫做鮠鱼，不是人们所嗜好的河豚，而是江浙一带所谓的鲋鱼。当地人所吃的河豚鱼有毒，原名叫侯夷鱼。《嘉祐本草》注引《日华子》说河豚“有毒，以芦根及橄榄等解之。肝有大毒。又名规鱼、吹肚鱼”，这乃是侯夷鱼，或称胡夷鱼，不是《开宝本草》所记载的河豚，引来作为注解，是大谬误。《日华子》说“又名规鱼”，这却不是侯夷鱼了，恐怕是解释时弄混淆了。规鱼是浙东一带人的称呼，还有生长在海里面的，肚子上有刺，



### 588. Magnetic Needle

When rubbing the tip of the needle with a magnetic stone, we find that it often points to the south, but occasionally it will point to the north. Probably it is due to the different properties of magnetic stones. Similarly the horns of deer come off on Summer Solstice while those of *milu* come off on Winter Solstice. Being opposite to each other, the south and the north should be different. Unfortunately no in-depth study has been conducted to explore this phenomenon.

### 589. Globefish

People living in Jiangzhe region are fond of eating globefish. However if they are poisoned, they will die eventually. We must learn a lesson from it and be on our guard against it. The author of *Herbal Medicine Compiled in Kaibao Period* says, "Globefish is tasty and poisonless. It can build up vital energy, remove humidity and improve the functions of human kidneys and feet." Because of this, people all believe that globefish is not poisonous and eat it without any suspicion. Actually it is a big mistake. The "globefish" recorded in *Herbal Medicine Compiled in Kaibao Period* is actually the leiocassis, or "weiyu" in Chinese. It is not the globefish that people eat, but the "huiyu" called by people living in Jiangzhe region. The globefish eaten by the local people is poisonous, which is originally called "houyi" fish. The annotations to *Herbal Medicine Compiled in Jiayou Period* quoted from *Herbal Medicine of Rihuazi* that "Globefish is poisonous, but it can be detoxicated with the root of reed and the fruit of olive. The liver of the globefish is extremely poisonous. It is also called 'guiyi' or 'puffer.'" The fish mentioned in *Rihuazi* is "houyi" or "huiyu," not the fish recorded in *Herbal Medicine Compiled in Kaibao Period*. It is a blunder to cite the description as an annotation. When the author of *Herbal Medicine of Rihuazi* says that "Globefish is also called 'guiyu,'" what he has in mind perhaps is not *houyi*. Probably he is confused with the two names. *Guiyu* is a name used by people living in the east part of Jiangzhe

### 【原文】

名海规；吹肚鱼南人通言之，以其腹胀如吹也。南人捕河豚法，截流为栅，待群鱼大下之时，小拔去栅，使随流而下，日暮猥至，自相排蹙，或触栅则怒而腹鼓，浮于水上，渔人乃接取之。

### 【译文】

名叫海规；吹肚鱼是南方人的共同称呼，因为它的肚子胀起来就像吹出来的一样。南方人捕捉河豚鱼的方法是，拦河流设置栅栏，等到鱼群大批下来时稍许抽去几根栏杆，使之顺流而下，傍晚时分到来的鱼很多，相互拥挤，碰上栅栏的鱼就发怒而肚子鼓胀，浮在水面上，渔人便将它捕捞上来。

## 590. 零 陵 香

### 【原文】

零陵香本名蕙，古之兰蕙是也，又名薰，《左传》曰“一薰一蕕，十年尚犹有臭”即此草也。唐人谓之铃铃香，亦谓之铃子香，谓花倒悬枝间如小铃也，至今京师人买零陵香须择有铃子者。铃子乃其花也，此本鄙语，文士以湖南零陵郡，遂附会名之，后人又收入《本草》，殊不知《本草》正经自有薰草条，又名蕙草，注释甚明，南方处处有，《本草》附会其名，言出零陵郡，亦非也。

### 【译文】

零陵香的本名叫蕙，就是古代的兰蕙，又名叫薰，《左传》中所说的“一薰一蕕，十年尚犹有臭”就是这种草。唐代人叫做铃铃香，又叫做铃子香，指它的花倒挂在枝条中像小铃一样，到现在京城的人买零陵香必须挑选有铃子的。铃子乃是它的花，这本是民间俗语，文人因为湖南有零陵郡，便附会为它的名称，后人又收进《本草》，却不知道《神农本草》中原本就有薰草的条目，说它又名蕙草，注释得很明白，南方到处都有，《开宝本草》附会它的名称，说出产在零陵郡，也是错误的。



region. One kind of such fish lives in the sea with thorns on its belly and is called “*guiyu*” in the sea. “Puffer” is a name used by all the people living in the south, because its belly sometimes swells as if being puffed. The following is the method used by people in the south to catch globefish. First, they will build a dam of railings on the river. When schools of fish come down along the river, several bars are removed to let some of them go down the river. In the evening when a lot of fish arrive, they will be packed under the railings. Those that are blocked by the railings will burst into anger and swell up. When they emerge through the surface of the water, the fishermen will catch them all.

### 590. Fragrant Thoroughwort

Fragrant thoroughwort is originally called “*hui*.” It is exactly the herb called “*lanhui*” or “*xun*” in ancient times. *Zuozhuan* says, “When sweet-smelling grass and the bad-smelling grass are put together, the bad smell will linger for ten years.” Fragrant thoroughwort is the sweet-smelling grass. It was also called “*ling-ling-xiang*” or “*ling-zi-xiang*” in the Tang Dynasty as its flower hangs like a small bell. That is why people living in the capital city today all choose those with bell-shaped flowers when purchasing fragrant thoroughwort. The word “bell” refers to the shape of the flower. *Ling-ling-xiang* and *ling-zi-xiang* are both names used by the common people. Because there is a prefecture called “Lingling” in Hunan, some men of letters consider it to be the producing area for this herb. Not knowing that *Herbal Medicine Tasted by Shennong* already contains the entry of *xun*, which is also called “*hui*” with a clear annotation, people of later generations wrote it down as *ling-ling-xiang* in *Herbal Medicine*. Actually the herb can be found anywhere in the south. *Herbal Medicine Compiled in Kaibao Period* says that fragrant thoroughwort is produced in Lingling Prefecture, which is also a mistake.





## 591. 芦 荻

### 【原文】

药中有用芦根及苇子、苇叶者，芦、苇之类凡有十数种，芦、苇、葭、莢、菴、菴、萑、葍、理反、华之类皆是也，名字错乱，人莫能分。或谓菴似苇而小，则菴非苇也；舍人云葭一名华，郭璞云葭与苇是一物。按《尔雅》云“莢，菴；葭，芦”，盖一物也，名字虽多，会之则是两种耳，今世俗只有芦与荻两名。按《诗》疏亦将葭、莢等众名判为二物，曰：“此二草，初生为莢，长大为菴，成则名为萑；初生为葭，长大为芦，成则名为苇，故先儒释菴为萑，释葭为苇。”予今详诸家所释，葭、芦、苇皆芦也，则莢、菴、萑自当是荻耳。《诗》云“葭莢揭揭”，则葭，芦也；莢，荻也。又曰“萑苇”，则萑，荻也；苇，芦也。连文言之，明非一物。又《诗》释文云“菴江东人呼之为乌葍”，今吴中乌葍草乃荻属也，则萑、菴为荻明矣。

### 【译文】

药物中有用到芦根和苇子、苇叶的，芦、苇这一类的名称有十多种，芦、苇、葭、莢、菴、萑、葍、华之类都是，名称错讹混乱，人们不能分辨。有人说菴类似苇而小，那么菴就不是苇；犍为舍人说葭又名华，郭璞说葭和苇是同一种东西。据《尔雅》所说“莢，菴；葭，芦”，它们乃是一种东西，名称虽多，综合起来就是两个种类，现在民间只有芦和荻两个名称。《诗》疏也把葭、莢等众多的名称区分为两种东西，说：“这两种草，初生是莢，长大是菴，长成了就名叫萑；初生是葭，长大是芦，长成了就名叫苇，所以前代学者把菴释为萑，把葭释为苇。”我现在细究各家的注释，葭、芦、苇都是芦，那么莢、菴、萑自然应当是荻了。《诗·卫风·硕人》说“葭莢揭揭”，则葭是芦、莢是荻；《诗·小雅·小弁》说“萑苇”，则萑是荻，苇是芦。连属在一起称说，显然不是一种东西。又，《诗·卫风·硕人》的释文说“菴，江东人称之为乌葍”，现在吴中一带的乌葍草乃是荻一类的植物，那么萑、菴是荻就清楚了。



## 591. Common Reed and Amur Silvergrass

The roots, stalks and leaves of common reed are sometimes used as medicine. In Chinese there are over ten names for them, including *lu*, *wei*, *jia*, *tan*, *luan*, *huan*, *xi* and *hua*. People are often confused with these names and cannot tell the difference between them. Some people say that *luan* looks like *wei* but it is smaller. Therefore it is not *wei*. The ancient linguist Jianwei Sheren believed that *jia* is also called “*hua*” while Guo Pu asserted that *jia* and *wei* are the same thing. According to *The Erya*, “*tan*, *luan*, *jia* and *lu*” refer to the same thing. Though there are many names for the roots, stalks and leaves of common reed, they belong to two major kinds. Currently only two names, common reed and amur silvergrass are used by ordinary people to distinguish them. *The Annotations to The Book of Songs* divides the different names including *jia* and *tan* into two kinds. “There are two kinds of grass. The first one is called ‘*tan*’ when it starts to grow. It is called *luan* when it grows bigger. And it is called ‘*huan*’ when it is fully grown up. The second one is called ‘*jia*’ when it starts to grow. It is called ‘*lu*’ when it grows bigger. And it is called ‘*wei*’ when it is fully grown up. Hence scholars of previous generations interpreted *luan* as *huan*, and *jia* as *wei*.” After a careful study of different scholars’ explanations, I have found that *jia*, *lu* and *wei* are all different names for common reed. Thus *tan*, *luan* and *huan* should be the different names for amur silvergrass. In “The Beauty, the Odes of Wei” of *The Book of Songs*, we read a line which says: “*Jia* and *tan* grow tall.” Here *jia* is common reed while *tan* is amur silvergrass. “*Huan* and *wei*” are mentioned in “Xiaobian, Minor Odes of The Kingdom” of *The Book of Songs*. Here *huan* is amur silvergrass and *wei* is common reed. They are mentioned together in *The Book of Songs* because they are not the same thing. In addition, the annotation to “The Beauty, the Odes of Wei” of *The Book of Songs* says: “*Luan* is called ‘*wuqiu*’ by people living in the south of the Yangtze River.” Currently the *wuqiu* grass growing in Wuzhong region is a plant belonging to the same kind as amur silvergrass. Hence it is clear that *huan* and *luan* refer to



### 【原文】

然《召南》“彼茁者葭”谓之初生可也，《秦风》曰“蒹葭苍苍，白露为霜”，则散文言之，霜降之时亦得谓之葭，不必初生，若对文须分大小之名耳。荻芽似竹笋，味甘脆可食；茎脆，可曲如钩，作马鞭节；花嫩时紫，脆老则白如散丝；叶色重，狭长而白脊；一类小者可用为曲薄，其余唯堪供爨耳。芦芽味稍甜，作蔬尤美；茎直；花穗生如狐尾，褐色；叶阔大而色浅；此堪作障席、筐筥、织壁、覆屋、绞绳杂用，以其柔韧且直故也。今药中所用芦根、苇子、苇叶，以此证之，芦、苇乃是一物，皆当用芦，无用荻理。

### 【译文】

然而《诗·召南·驺虞》“彼茁者葭”说是初生是可以的，《诗·秦风·蒹葭》则说“蒹葭苍苍，白露为霜”，要是分开来说，那么长到霜降的时节也能叫做葭，不一定指初生，如果上下文相对而言就必须区别初生、长大的名称了。荻的芽类似竹笋，味道甘甜爽口能够食用；茎柔弱而能弯曲得像钩子，像马鞭那样有节；花刚开时是紫色，长老了就发白如同散丝絮；叶子的颜色深重，形状狭长而有白色的筋；有一种小的能用来做曲薄，其他只能当柴烧而已。芦的芽味道较甜，作为蔬菜更好；茎是直的；花呈穗状很像狐尾，褐色；叶片阔大而颜色浅；它能用于制作障席、筐筥以及编墙壁、盖屋顶、绞绳子等各种用途，因为它柔韧而且挺直的缘故。现在药物中所用的芦根、苇子、苇叶，由此证明，芦、苇乃是一种东西，都应当用芦，没有用荻的道理。



amur silvergrass. However, in “Zhaonan” of *The Book of Songs*, we find the line “The young reed is thriving.” When the reed just starts to grow, we may call it “*jia*.” In “*Jianjia*, the Odes of Qinfeng” of *The Book of Songs*, we read the line “Gray is the reed growing by water while the white dew coagulates into frost in late autumn.” Here *jia* refers to reed, which means that when the frost falls in winter reed can also be called “*jia*.” However, when *jian* and *jia* appear in different texts, we must tell the difference between them. The sprout of amur silvergrass resembles the bamboo shoot and tastes sweet. Its stem is soft and can be bended like a hook and looks like a knotted horsewhip. When its flowers bloom for the first time, they are purple in color, but when they grow old, they will turn pale like coarse floss silk. With a dark color, its leaves are narrow and have a white vein. Only small ones can be used to make silkworm utensils while the rest can only be used as firewood. The sprout of the reed tastes sweet and is more suitable to be used as vegetable. Its stem is straight. With a brown color and a tassel shape, its flower looks like the tail of a fox. Its leaves are big and pale in color. Common reed can be used as the raw material to make screening mats, baskets, walls, roofs and ropes, because it is pliable and straight. Now the roots, stalks and leaves of common reed are all used as medicine, which proves that *lu* and *wei* refer to the same thing. Hence common reed rather than amur silvergrass should be used as medicine.



## 592. 常棣唐棣

### 【原文】

扶移即白杨也，《本草》有白杨又有扶移，扶移一条本出陈藏器《本草》，盖藏器不知扶移便是白杨，乃重出之。扶移亦谓之蒲移，《诗》疏曰“白杨，蒲移”是也，至今越中人谓白杨只谓之蒲移。藏器又引《诗》云“棠棣之华，偏其反而”，又引郑注云“棠棣，移也，亦名移杨”，此又误也。《论语》乃引逸《诗》“唐棣之华，偏其反而”，此自是白移，小木，比郁李稍大，此非蒲移也，蒲移乃乔木耳。木只有常棣、有唐棣，无棠棣，《尔雅》云“常棣，棣也；唐棣，移也”，常棣即《小雅》所谓“常棣之华，鄂不韡韡”者，唐棣即《论语》所谓“唐棣之华，偏其反而”者，常棣今人谓之郁李。《豳诗》云“六月食郁及蕝”，注云“郁，棣属”，即白移也，以其似棣，故曰棣属，又谓之车下李，又谓之唐棣；蕝即郁李也，郁、蕝同音，

### 【译文】

扶移就是白杨，《开宝本草》中既有白杨又有扶移，扶移这一条原出于陈藏器的《本草拾遗》，大概陈藏器不知道扶移就是白杨，所以重复立了条。扶移也叫做蒲移，就是《诗》疏所说“白杨，蒲移”，到现在浙江一带人们称呼白杨只叫它蒲移。陈藏器又引《诗》云“棠棣之华，偏其反而”，并引郑玄注说“棠棣，移也，亦名移杨”，这又错了。《论语》所引的乃是逸《诗》“唐棣之华，偏其反而”，这原是白移，小树木，比郁李稍大些，不是蒲移，蒲移乃是乔木。树木中只有常棣、唐棣而没有棠棣，《尔雅·释木》云“常棣，棣也；唐棣，移也”，常棣就是《诗·小雅·常棣》所谓的“常棣之华，鄂不韡韡”，唐棣就是《论语·子罕》所谓的“唐棣之华，偏其反而”，常棣被现在人称为郁李。《诗·豳风·七月》云“六月食郁及蕝”，注云“郁，棣属”，就是白移，因为它像棣，所以说它是棣属，又称为车下李，又称为唐棣；蕝就是郁李，郁、蕝读音相同，



## 592. A Study on Some Synonyms and Near Synonyms

*Fuyi* is white poplar, but *Herbal Medicine Compiled in Kaibao Period* contains both entries of *fuyi* and white poplar. This is originally taken from the *Supplementary Notes to Herbal Medicine* compiled by Chen Cangqi. Probably Chen did not know that *fuyi* is white poplar when he listed it as a separate entry. *Fuyi* is also called “*puyi*.” *The Annotation to The Book of Songs* says: “White poplar is *puyi*.” People living in Zhejiang region still call the white poplar ‘*puyi*.’ Chen cited from *The Book of Songs*: “How the flowers of *tangdi* (棠棣) flutter and turn!” He also cited from Zheng Xuan’s annotation: “*Tangdi* (棠棣) is *yi*, also called ‘*iyiyang*.’” He was wrong. The sentence actually has another version, which is quoted in *The Analects of Confucius* as follows: “How the flowers of *tangdi* (唐棣) flutter and turn!” The tree mentioned as *tangdi* (唐棣) is actually *baiyi*, which is a kind of small tree, but is bigger than *prunus japonica* (郁李). It is not *puyi*, as *puyi* is a kind of arbor. *Changdi* (常棣) and *tangdi* (唐棣) are trees, but *tangdi* (棠棣) is not. According to “Explanation of Trees” in *The Erya*, “*Changdi* (常棣) is *di* and *tangdi* (唐棣) is *yi*.” In “*Changdi* (常棣), Minor Odes of the Kingdom” of *The Book of Songs*, *changdi* is described as “The flowers of *changdi*, are they not gorgeously displayed?” While in “Zihan” of *The Analects of Confucius*, *tangdi* (唐棣) is described as “How the flowers of *tangdi* (唐棣) flutter and turn!” *Changdi* (常棣) is called “*prunus japonica*” nowadays. In “July, The Odes of Bin” of *The Book of Songs*, there is one line which says: “In the sixth month they eat the fruit of *yu* (郁) and *yu* (萸).” The annotation says: “*Yu* (郁) is a kind of *di*.” It is actually *baiyi*. Because it looks like *di*, people take it as a kind of *di*. It is also called “*chexiali*” and “*tangdi*” (唐棣). *Yu* (萸) is *prunus japonica* (*yuli*). The pronunciation of (郁) and (萸) is the same. *Yu* (萸) is



### 【原文】

注谓之萸萸，盖其实似萸，萸即含桃也。《晋宫阁铭》曰华林园中有车下李三百一十四株、萸李一株，车下李即郁也、唐棣也、白移也，萸李即郁李也、萸也、常棣也，与蒲移全无交涉。《本草》续添郁李“一名车下李”，此亦误也，《晋宫阁铭》引华林园所种，车下李与萸李自是二物。常棣字或作棠棣，亦误耳，今小木中却有棣棠，叶似棣，黄花绿茎而无实，人家庭槛中多种之。

### 【译文】

注称它为萸萸，是因为它的果实像萸，萸就是含桃。《晋宫阁铭》说华林园中有车下李三百一十四株、萸李一株，车下李就是郁、唐棣、白移，萸李就是郁李、萸、常棣，它与蒲移毫无关联。《本草》中增加了郁李“一名车下李”，这也是错误的，《晋宫阁铭》称引华林园所种的东西，车下李与萸李原本就是两种植物。常棣在有的书上写作棠棣，也是错误的，现在的小树木中倒有棣棠，叶子像棣，黄色的花、绿色的茎但不结果实，人们住宅的庭院中大多栽种它。

## 593. 杜 若

### 【原文】

杜若即今之高良姜，后人不识，又别出高良姜条，如赤箭再出天麻条、天名精再出地菘条、灯笼草再出苦耽条，如此之类极多。或因主疗不同，盖古人所书主疗皆多未尽，后人用久渐见其功，主疗浸广，诸药例皆如此，岂独杜若也。后人又取高良姜中小者为杜若，正如同天麻、芦头为赤箭也。又有用北地山姜为杜若者，杜若古人以为香草，

### 【译文】

杜若就是现在的高良姜，后人不认识，又另外列出高良姜条，如同赤箭之外又列出天麻条、天名精之外又列出地菘条、灯笼草之外又列出苦耽条，这类例子极多。也许是因为主治的病症不同，由于古人所记载某种药物的主治病症都有许多不完全，后人用久了逐渐发现了它们的功效，主治的病症有所扩展，各种药物大体都是如此，岂但杜若是这样。后人又取高良姜中形状小的作为杜若，就好比把天麻、芦头用作为赤箭一样。又有把北地的山姜用作杜若的，古人把杜若作为香草，



called “yingyu” by the annotators, because its fruit resembles that of *ying*, which is another name for cherry. According to *The Records of Palaces and Halls of the Jin Dynasty*, there were 314 *chexiali* and one *yuli* (萸李) in the Hualin Garden. *Chexiali* is *yu* (郁), *tangdi* (唐棣) and *baiyi*. *Yuli* (萸李) is *yuli* (郁李), *yu* (萸) and *changdi*. It has no relation with *puyi*. *Herbal Medicine* made a mistake by adding an explanation under the entry of *yuli* (郁李): “*Yuli* is also called ‘*chexiali*.’” *The Records of Palaces and Halls of the Jin Dynasty* says that of the plants transplanted in the Hualin Garden, *chexiali* and *yuli* (萸李) are two different plants. In some books *changdi* (常棣) are written as *tangdi* (棠棣), which is also a mistake. Now a small tree is called “*kerria*” (棣棠). Its leaves resemble those of *di*. It has yellow flowers and green stems, but it does not bear fruit. People often plant it in their residential gardens.

### 593. *Duruo*

*Duruo* (Japan pollia) is today’s *gaoliangjiang*\*. However, people of later generations do not know it. They list *gaoliangjiang* as a separate entry in medical books. Similarly, beside the red arrow, *gastrodia* tuber is listed as a separate entry. Beside *carpésium*, *disong* is taken as something new. Beside *physalis alkekengi*, winter cherry is listed as a separate entry. There are many such cases. Probably this is because a kind of herb with different names can be used to cure different diseases. As the records made by ancient doctors about the medical functions of a certain herb were incomplete, people of later generations often made new discoveries after they gradually found that it could be used to cure more diseases. Generally the medical functions of many medicinal herbs were found in such way. Japan pollia is not the exception. Some people regard smaller *gaoliangjiang* as Japan pollia, just as *gastrodia* tuber and *lutou* are used as the red arrow. Some regard *shanjiang* growing in northern regions as Japan





### 【原文】

北地山姜何尝有香？高良姜花成穗，芳华可爱，土人用盐梅汁淹以为菹，南人亦谓之山姜花，又曰豆蔻花，《本草图经》云杜若“苗似山姜，花黄赤，子赤色，大如棘子，中似豆蔻，出硤州，岭南者甚好”，正是高良姜，其子乃红豆蔻也，骚人比之兰芷。然药品中名实错乱者至多，人人自主一说，亦莫能坚决，不患多记，以广异同。

### 【译文】

北地的山姜哪里有香味呢？高良姜的花成穗状，芳华可爱，当地人用加了盐醋的调料浸渍成腌菜，南方人也称为山姜花，又叫豆蔻花，《蜀本草》说杜若“苗似山姜，花黄赤，子赤色，大如棘子，中似豆蔻，出硤州、岭南者甚好”，这正是高良姜，它的籽实乃是红豆蔻，文人将它比作兰芷。然而，药物中名称与实物错误混乱的极多，人人自行采取一种说法，我也不能完全肯定，所以就不厌其烦地多多记载，用以增广见闻、比较异同。

## 594. 钩吻与野葛

### 【原文】

钩吻，《本草》一名野葛，主疗甚多，注释者多端，或云可入药用，或云有大毒食之杀人。予尝到闽中，土人以野葛毒人及自杀，或误食者，但半叶许入口即死，以流水服之毒尤速，往往投杯已卒矣，经官司勘鞫者极多，灼然如此。予尝令人完取一株观之，其草蔓生，如葛；

### 【译文】

钩吻，《神农本草》说又名野葛，主治的病症很多，注释的人说法多种多样，有的说能入药使用，有的说有大毒吃下去会毒死。我曾到过福建，当地人用野葛来毒死他人或自杀，也有人误吃，只要半片叶子左右入口就会死，用流动的活水送服毒性发得更快，往往刚放下杯子人已经死了，这类事经官府验明判决的很多，其毒性就是如此显然。我曾让人完整取来一棵观察过，这种草是蔓生，像葛；它的藤颜色红、节粗，



pollia. Ancient people used Japan pollia as a fragrant herb. How can *shanjiang* growing in northern regions have fragrant odor? The flowers of *gaoliangjiang* are spiky, lovely and sweet-smelling. Local people use a condiment containing salt and vinegar to make its flower into pickles. People in the southern regions call them flowers of *shanjiang* or flowers of cardamums. According to *Paintings of Herbal Medicine*, “The seedling of Japan pollia resembles that of *shanjiang*. Its flower is yellowish red and its seeds are red. The bigger ones resemble wild jujubes and those of medium sizes are like cardamums. Those growing in Xiazhou and Lingnan region are of better quality.” Actually this is *gaoliangjiang*. Its seed is Fructus Galangae, which is often compared by men of letters to fragrant thoroughworts. However there are so many mistakes about the names of medicinal herbs. Different people hold different opinions and I am not sure whether what I said above is correct. Hence I write down what I know so that people may increase their knowledge and make some comparative studies.

Translator’s note:

\* *Gaoliangjiang* is actually not *duruo*. *Goaliangjiang* is “lesser galangal rhizome” in English while *duruo* is called “Japan pollia.” The writer is wrong when he says, “*Duruo* (Japan pollia) is today’s *gaoliangjiang*.”

### 594. *Gouwen* and *Yege*

According to *Herbal Medicine Tasted by Shennong*, *gouwen* (gelsemium elegans) is also called “*yege*,” which can cure a lot of diseases. Different annotators explain its medical functions in different ways. Some say that it can be used as medicine while others hold that this herb is extremely poisonous and people will die if they eat it. I went to Fujian and heard the stories that local people used *yege* to murder others and commit suicide. I also heard about the cases of eating the herb by mistake. Eating only half of its leaf would cost a man’s life. If he swallows it with running water, the poison will take effect even faster and he will die barely after he puts down the cup. The local government has dealt with many criminal cases involving the use of this herb, which shows how poisonous this plant is. I once asked a man to bring me a whole plant and



### 【原文】

其藤色赤、节粗，似鹤膝；叶圆有尖如杏叶，而光厚似栝叶，三叶为一枝，如绿豆之类，叶生节间，皆相对；花黄细，戢戢然，一如茴香花，生于节叶之间，《酉阳杂俎》言花似梔子稍大，谬说也；根皮亦赤，闽人呼为吻莽，亦谓之野葛，岭南人谓之胡蔓，俗谓断肠草。此草人间至毒之物，不入药用，恐《本草》所出别是一物，非此钩吻也。予见《千金》、《外台》药方中时有用野葛者，特宜子细，不可取其名而误用，正如侯夷鱼与鲋鱼同谓之河豚，不可不审也。

### 【译文】

类似鹤膝；叶片圆形有尖像杏叶，但光滑厚实却像栝叶，三片叶长为一枝，与绿豆一类植物相同，叶子长在节上，都相互对生；花黄色细小，聚集在一起，如同茴香花，长在节与叶片之间，《酉阳杂俎》说它的花类似梔子而稍大，是错误的说法；根皮也呈红色，福建人称为吻莽，也叫做野葛，岭南人叫做胡蔓，俗称断肠草。这种草是世上最毒的东西，不能当药用，恐怕《神农本草》所说的是另外一种东西，不是这种钩吻。我见到《千金方》、《外台秘要》的药方中常有使用野葛的，特别应当仔细，不能取其名称而误用，正如侯夷鱼与鲋鱼都叫做河豚，不能不加以辨别清楚。

## 595. 黄 环

### 【原文】

黄环即今之朱藤也，天下皆有。叶如槐；其花穗悬，紫色，如葛花，可作菜食，火不熟亦有小毒，京师人家园圃中作大架种之，谓之紫藤花者是也；实如皂荚，《蜀都赋》所谓“青珠黄环”者，黄环即此藤之根也，古今皆种以为庭槛之饰。今人采其茎于槐干上接之，伪为矮槐，其根入药用能吐人。

### 【译文】

黄环就是现在的朱藤，全国各地都有。叶子像槐叶；它的花呈穗悬状，紫色，与葛花相同，可以作为蔬菜食用，如不煮熟也有小毒，京城居民的园圃中搭大架子种植，称为紫藤花的就是它；果实像皂荚，《蜀都赋》所谓的“青珠黄环”，黄环就是这种藤的根，古往今来都栽种作为庭园的装饰。现在的人将它的茎接在槐树上，假装成矮槐，它的根入药用能使人呕吐。



studied it carefully. The herb is a trailing plant which looks like kudzu. Its vine is red and its knots are thick, resembling the knees of a crane. And the blades of its leaves are round and have a sharp end, resembling the leaves of apricots, but they are smooth and thick like the leaves of persimmons. Usually three leaves form a branch, which is the same as some plants such as mung beans. Leaves all grow on the knots in pairs. Yellow and small, its flowers all grow together like those of fennels and grow between knots and leaves. *Youyang Zazu* is wrong when it says that the flowers of *gouwen* are similar to those of cape jasmines but are bigger. The skin of the root of *gouwen* is also red. The herb is called “*wenmang*” or “*yege*” by people living in Fujian while people living in Lingnan region call it “foreign vine” and nickname it as “intestine-breaking herb.” Being one of the most poisonous herbs in the world, it probably cannot be used as medicine. Perhaps what is mentioned in *Herbal Medicine Tasted by Shennong* is another kind of herb, not this kind of *gouwen*. I notice that prescriptions recorded in *Prescriptions Worth a Thousand Pieces of Gold* and *Magic Prescriptions* often use this herb. Doctors should be careful and should not misuse it because of its name. Just as *houyi* fish and *wei* fish are both called “globefish,” we must be careful to distinguish between them.

### 595. *Huanghuan*

*Huanghuan* is today’s Chinese wistaria, which grows everywhere. Its leaves are like those of Chinese scholar tree and its flowers are spiky, purple and resemble those of kudzu and can be eaten as vegetable. However, they are slightly poisonous if not fully cooked. People living in the capital city usually set up big stands in their gardens to plant *huanghuan*. It is also called “purple vine” and its fruit resembles soap-pod. *Ode to the Capital City of Shu* mentioned it with a phrase “green pearl and yellow ring (*huanghuan*).” Actually *huanghuan* is the root of this herb. Since ancient times it has always been planted in gardens as an ornamental plant. Nowadays people often put its stem on a Chinese scholar tree to disguise it as a short Chinese scholar tree. Its root can be used as medicine to cause vomiting.



## 596. 栾 荆

### 【原文】

栾有二种，树生，其实可作数珠者谓之木栾，即《本草》栾花是也；丛生，可为杖槌者谓之牡栾，又名黄荆，即《本草》牡荆是也。此两种之外，唐人补《本草》又有栾荆一条，遂与二栾相乱，栾花出《神农》正经、牡荆见于前汉《郊祀志》，从来甚久，栾荆特出唐人新附，自是一物，非古人所谓栾、荆也。

### 【译文】

栾有两个品种，树形，果实可以做念珠的叫做木栾，就是《本草》中的栾花；灌木形，能做刑杖的叫做牡栾，又名黄荆，就是《本草》中的牡荆。这两种之外，唐《新修本草》又有栾荆的条目，因而与这两种栾相互混淆，栾花出于《神农本草》、牡荆见于《汉书·郊祀志》，由来已久，栾荆只是出于唐人新增加，自然另是一种植物，不是古人所谓的栾花与牡荆。

## 597. 紫 荆

### 【原文】

紫荆，陈藏器云“树似黄荆，叶小，无桠，至秋子熟，正紫，圆如小珠”，大误也。紫荆丛生小木，叶如麻叶，三桠而小；黄荆稍大，圆叶，实如樗荚，著树连冬不脱，人家园庭多种之。

### 【译文】

紫荆，陈藏器《本草拾遗》云“树形似黄荆，叶子小，没有枝丫，到秋天籽实成熟，紫色，圆形如同小珠子”，是很大的谬误。紫荆是丛生的小树木，叶子像芝麻的叶片，有三个枝丫但形状小；黄荆树形稍大，叶片圆形，果实如同樗的果实，挂在树上整个冬天都不脱落，人们住宅的庭院中大多种植它。



### 596. *Koelreuteria Paniculata*

There are two kinds of *Koelreuteria Paniculata*. One is shaped like a tree whose seeds can be used to make beads held by monks and Buddhists. It is called “*muluan*” (木栾) and in *Herbal Medicine* it is also called “*luanhua*.” The other kind is shaped like a bush. Those that can be used as rods for torture are called “*muluan*” (牡栾) or “*huangjing*” and in *A Collection of Herbal Medicine* it called “*mujing*.” In addition to this, *luanjing* is listed as a separate entry in *Newly-Compiled Herbal Medicine*. People often are unable to tell *luanjing* from *luanhua* and *mujing*. The former can be found in *Herbal Medicine Tasted by Shennong* while the latter can be found in “Records about Sacrificial Ceremonies Held in Suburbs” in *The Book of Han*. Both names have been in existence for a long time. *Luanjing* is added by people of the Tang Dynasty, which certainly refers to a different plant, and is not the *luanhua* and *mujing* mentioned above.

### 597. Chinese Redbud

Chen Cangqi wrote in *Supplementary Notes to Herbal Medicine*: “Shaped like *huangjing*, Chinese redbud does not have any forks. Its leaves are small and its seeds grow ripe in autumn, purple-colored and round like small beads.” Yet what he wrote is a big blunder. Chinese redbud is a small tree growing in thickets. Its leaves resemble those of sesames and it has three small forks. *Huangjing* is slightly bigger and its leaves are round. Its fruit resembles that of tree of heaven, hanging on the tree in the whole winter. Chinese redbud is mostly planted in people’s residential gardens.



## 598. 枳实与枳壳

### 【原文】

六朝以前医方唯有枳实，无枳壳，故《本草》亦只有枳实，后人用枳之小嫩者为枳实、大者为枳壳，主疗各有所宜，遂别出枳壳一条以附枳实之后，然两条主疗亦相出入。古人言枳实者便是枳壳，《本草》中枳实主疗便是枳壳主疗，后人既别出枳壳条，便合于枳实条内摘出枳壳主疗别为一条，旧条内只合留枳实主疗，后人以《神农》本经不敢摘破，不免两条相犯，互有出入。予按《神农》本经枳实条内称“主大风在皮肤中如麻豆苦痒，除寒热结，止痢，长肌肉，利五脏，益气轻身，安胃气，止溏泄，明目”，尽是枳壳之功，皆当摘入枳壳条；后来别见主疗，如通利关节，劳气、咳嗽、背膊闷倦，散留结、胸胁痰滞，逐水，消胀满、大肠风，止风痛之类皆附益之，另为枳壳条；旧枳实条内称“除胸胁痰癖，逐停水，破结实，消胀满、心下急痞痛、逆气”，皆是枳实之功，宜存于本条，别有主疗亦附益之可也，如此二条始分，各见所主，不至甚相乱。

### 【译文】

六朝以前的医方中只有枳实而没有枳壳，所以《本草》中也只有枳实，后人把枳的小嫩果实作为枳实，成熟的大果实作为枳壳，主治的病症各有不同，于是就另外列出枳壳一条附在枳实后面，但这两条的主治也相互有所出入。古人所说的枳实就是枳壳，《本草》中枳实的主治病症就是枳壳的主治病症，后人既然另外列出枳壳的条目，就应该在枳实条内摘出枳壳的主治病症另作一条，旧条内只应该保留枳实的主治病症，后人因为不敢割裂《神农本草》的经文，不免使这两个条目产生矛盾，互有出入。我认为，《神农本草》的枳实条中所说的“主大风在皮肤中如麻豆苦痒，除寒热结，止痢，长肌肉，利五脏，益气轻身，安胃气，止溏泄，明目”，都是枳壳的功效，都应当摘入枳壳的条目；后来另外发现的主治病症，如通利关节，劳气、咳嗽、背膊闷倦，散留结、胸胁痰滞，逐水，消胀满、大肠风，止风痛之类都补充增加进去，另外设立枳壳条目；原枳实条内所说的“除胸胁痰癖，逐停水，破结实，消胀满、心下急痞痛、逆气”，都是枳实的功效，应该留存在原来的条目中，另外发现的主治病症也可以补充增加进去，这样这两个条目才区分开来，各显示所主治的病症，不至于相互混淆得很厉害。



### 598. Zhishi and Zhiqiao

In medical prescriptions before the Six Dynasties only *zhishi* was used as medicine while *zhiqiao* was never mentioned. Hence many medical books only contained the entry of *zhishi*. People of later generations name the small dried immature fruit of trifoliate orange as *zhishi* and its big dried mature fruit as *zhiqiao*. As they can be used to cure different diseases, *zhiqiao* and *zhishi* are listed under different entries in medical books. However, people are sometimes confused because both of their medical functions are not adequately identified. *Zhishi* mentioned by ancient people actually means today's *zhiqiao*. The diseases that *Herbal Medicine* says that *zhishi* can cure are exactly the ones that *zhiqiao* can cure. As people of later generations list *zhiqiao* as a separate entry, they should list the diseases that it can cure. And the diseases that *zhishi* can cure should remain in the old entry. As people dare not change the descriptions in *Herbal Medicine Tasted by Shennong*, there is contradiction and even confusion between the two entries. Under the entry of *zhishi* in *Herbal Medicine Tasted by Shennong*, we read the following description: "Zhishi can cure serious skin itches caused by evil wind. It can remove congestions of coldness or heat in one's body, stop dysentery and strengthen muscles. It can also improve one's vital energy and resume the functions of stomach and intestines and improve eyesight." In my opinion, the above mentioned are all the medical functions of *zhiqiao* and should be recorded under its entry. Later people find that *zhiqiao* can be used to treat arthritis, respiratory disease, cough and sore waist and aching back, stagnation of one's blood and essence, profusion of phlegm in the chest, oedema, bloatedness, stomach and intestine diseases, and pains caused by evil wind. So *zhiqiao* should be listed as a different entry. In *Herbal Medicine Tasted by Shennong*, the medical functions of *zhishi* are also mentioned. "(Zhishi) can cure profusion of phlegm, oedema, stagnation of one's blood and essence, bloatedness, pains in the chest and backflow of one's essence." These should remain in the original entry of *zhishi*. In addition, if doctors find that *zhishi* and *zhiqiao* can cure any new disease, they should add them to their entries accordingly. In such a way, their medical functions will be clearly displayed and people will no longer get confused.





续笔谈

## 599. 鲁宗道轶事

### 【原文】

鲁肃简公劲正不徇，爱憎出于天性。素与曹襄悼不协。天圣中，因议茶法，曹力挤肃简，因得罪去。赖上察其情，寝前命，止从罚俸；独三司使李谿夺职，谪洪州。及肃简病，有人密报肃简，但云“今日有佳事”。鲁闻之，顾婿张显之曰：“此必曹利用去也。”试往侦之，果襄悼谪随州。肃简曰：“得上殿乎？”张曰：“已差人押出门矣。”鲁大惊曰：“诸公误也。利用何罪至此？进退大臣，岂宜如此之遽！利用在枢密院，尽忠于朝廷，但素不学问，倔强不识好恶耳，此外无大过也。”嗟惋久之，遽觉气塞。

### 【译文】

鲁宗道的刚正不屈，以及分明的爱憎完全出自他先天就具有的品质。平时他与曹利用并不融洽。天圣中，由于讨论茶税法，曹利用尽力排挤鲁宗道，而鲁宗道也由于此事遭罢免。还全靠宋仁宗了解鲁宗道的情况，收回了先前的成命，只是作了裁减薪金的处罚，仅将三司使李谿的职务免了，调到洪州降职使用。等到鲁宗道在病中时，有人秘密地告诉他，只说：“今天有喜事。”鲁宗道听说后，回头对女婿张显之说：“这一定是曹利用被罢免了。”试着派人前去暗中打听，果然是曹利用被调到随州降职使用。鲁宗道问：“曹利用还有没有进朝廷奏对的资格？”张显之说：“已派人押他出门了。”鲁宗道十分吃惊地说：“大臣们都错了。曹利用有什么罪弄到这个地步？使用或罢免大臣，怎么能这么突然！曹利用在枢密院工作，完全忠诚于朝廷，只是向来不肯学习和询问，加上性情刚强固执，不能辨识好坏罢了，其他就没有什么大的过失了。”对曹利用的不幸遭遇



## Sequel to *Brush Talks from Dream Brook*

### 599. Anecdotes about Lu Zongdao

Lu Zongdao's uprightness and unequivocal love and hatred are all due to his innate characters. He was not on good terms with Cao Liyong, the then prime minister. During Tiansheng period of the reign of Emperor Renzong, Cao managed to elbow Lu out because he organized the debate over the tea taxation law. As a result, Lu was removed of his official post. Fortunately the emperor revoked his previous decree. He merely decreased Lu's emoluments and removed Li Zi, Chief of the Three Bureaus, from his official post. Later Li was demoted and transferred to work in Hongzhou and Lu was ill. One day a man secretly told him, "Today a piece of good news will be announced." Hearing this, Lu turned to Zhang Wenzhi, his son-in-law, and said, "Cao Liyong must have been removed from his office." Then Lu sent people to check the information and they got the news that Cao was demoted and was transferred to Suizhou. Lu then asked, "Can he still present memorials to the emperor?" Zhang answered, "Cao is already driven out of the capital city." Lu was taken aback and said, "The court officials are all wrong. What crime has Cao committed? How can they treat a high-ranking official like this? As the Chairman of Shumiyuan, Cao is completely loyal to the emperor. Of course he has his mistakes. He is not willing to learn new things and is stubborn. Sometimes he cannot distinguish the good from the bad. But he does not have any other big mistakes." Lu sighed again and again, expressing his sympathy with Cao.



### 【原文】

急召医视之，曰：“此必有大不如意事动其气。脉已绝，不可复治。”是夕，肃简薨。李谿在洪州，闻肃简薨，有诗曰：“空令抱恨归黄壤，不见崇山谪去时。”盖未知肃简临终之言也。

### 【译文】

久久地表示同情而叹息。突然，鲁宗道觉得气息凝滞，家人急忙叫医生来。医生一见此状，便说：“这一定是有非常不称心的事触发了他的怒氣。现在脉息已经断了，不能再治疗了。”这天晚上，鲁宗道便去世了。李谿在洪州听到鲁宗道去世的消息，作了一首诗说：“空令抱恨归黄壤，不见崇山谪去时。”大概他不知道鲁宗道临终前所说的话啊。

## 600. 道理最大

### 【原文】

太祖皇帝尝问赵普曰：“天下何物最大？”普熟思未答间，再问如前，普对曰：“道理最大。”上屡称善。

### 【译文】

太祖皇帝曾经垂问赵普：“天下什么东西最大？”赵普正在周密地思考还没来得及回答的时候，太祖又问了一遍同样的问题，赵普回答说：“道理最大。”太祖皇帝一再称赞说得好。

## 601. “乌鬼”考

### 【原文】

杜甫诗有“家家养乌鬼，顿顿食黄鱼”之句。近世注杜甫诗，引《夔州图经》称：“峡中人谓鸬鹚为乌鬼。”蜀人临水居者，皆养鸬鹚，系绳其颈，

### 【译文】

杜甫诗中有“家家养乌鬼，顿顿食黄鱼”的诗句。近代人注释杜甫诗时，引证《夔州图经》上的话说：“峡中人叫鸬鹚作乌鬼。”蜀人靠近江湖处居住的，都养鸬鹚，用绳子系住它的颈项处，驯化后令它捕鱼。



Suddenly he found it difficult for him to breathe and his family members hurried to call for the doctor. After seeing Lu, the doctor said, “There must be something unpleasant that has triggered his anger. He is already dead. I can’t bring him back to life.” On that night Lu died. Hearing the news of Lu’s death, Li Zi wrote a poem in Hongzhou: “He went to the Hades with a pity, /Not knowing the demotion of his enemy.” Probably Li did not know what Lu said before his death.

### 600. The Most Important Thing in the World

Zhao Kuangyin, Emperor Taizu of the Song Dynasty, once asked Zhao Pu, “What is the most important thing in the world?” When Zhao Pu was still thinking how to give an answer, the emperor repeated his question. Zhao then answered, “Moral principle.” The emperor was pleased to get this answer and repeatedly praised Zhao.

### 601. A Study on “Black Ghost”

One of Du Fu’s poems contains the following lines: “Black ghosts are raised in every family, /Yellow croakers are eaten at every meal.” When interpreting Du’s poem, people of later generations cited the following explanation from *Maps and Records about Kuizhou*. “People in Xiazhou call cormorant ‘black ghost.’” Native people living by water in Sichuan all raised cormorants. They would tie a rope around the neck of a cormorant and teach it how to catch fish.



### 【原文】

使之捕鱼，得鱼则倒提出之，至今如此。

又，尝有近侍奉使过夔、峡，见居人相率十百为曹，设牲酒于田间，众操兵仗，群噪而祭，谓之养鬼，养读从去声。言乌蛮战殍，多与人为厉，每岁以此禳之。又疑此所谓养乌鬼者。

### 【译文】

在它捕到鱼后，便倒提着它，让它把捕得的鱼吐出来，直到今天都这样做。

另外，曾经有位宫廷侍从奉命出差经过夔、峡等州，看见当地居民一个个以十人或百人为一群，将家畜和米酒陈设在田间，大伙拿着各种兵器，一起叫喊着进行祭祀仪式，并称这一做法叫养鬼，是指乌蛮在争斗中的死难者常在人面前变化成恶鬼，所以每年用这种祭祀的仪式来消除灾殃。这样便又怀疑上述讲法就是所谓的养乌鬼。

## 602. 杨大年词

### 【原文】

寇忠愍拜相白麻，杨大年之词，其间四句曰：“能断大事，不拘小节；有干将之器，不露锋芒；怀照物之明，而能包纳。”寇得之甚喜，曰：“正得我胸中事。”例外别赠白金百两。

### 【译文】

寇准被授予宰相时，由翰林草制的诏书是杨亿起草的文词，其中的四句是这样写的：“能断大事，不拘小节；有干将之器，不露锋芒；怀照物之明，而能包纳。”寇准听说这几句话很是高兴，他说：“这些话正合我心里对自己的要求。”在规定之外，又赠送给杨亿一百两银子。

After the cormorant caught fish, people would lift it upside down, forcing it to let go of the fish from its mouth. Till today local people still use cormorants to catch fish.

When a eunuch passed by Kuizhou and Xiazhou on a business trip, he saw native people in groups of ten or hundred putting livestock and rice wine in the middle of the farmland. Carrying various weapons and yelling aloud, they were holding a sacrificial ceremony. And they called it “raising the ghosts.” Ghosts referred to those ethnic minorities who died in wars and were turned into evil ghosts before people’s eyes. Therefore each year, a sacrificial ceremony was held to eliminate the evil and keep away the possible misfortune. I suspect that the ceremony is related to the raising of black ghosts in Du’s poem.

### 602. Words Written by Yang Yi

When Kou Zhun was appointed as the prime minister, Yang Yi drafted the imperial decree on behalf of the Imperial Academy. The following four sentences are what he wrote in that decree: “Kou is quick in making important decisions and does not stand upon trifles. He is talented, but never shows it off. He is broad-minded and far-sighted, and is ready to accept different viewpoints and forgive others’ mistakes.” Hearing these words, Kou was very happy and said, “They exactly match with what I demand.” Kou thanked Yang with an extra 100 *liang* of silver.



## 603. 佳诗贵意全

### 【原文】

陶渊明《杂诗》：“采菊东篱下，悠然见南山。”往时校定《文选》，改作“悠然望南山”，似未允当。若作“望南山”，则上下句意全不相属，遂非佳作。

### 【译文】

陶渊明的《杂诗》：“采菊东篱下，悠然见南山。”过去所校订的《文选》中，曾改作“悠然望南山”，好像不适当。假如写作“望南山”，那么上下句的意思就完全不相连贯了，也就不成其为上乘的诗作了。

## 604. 诗成而人夭

### 【原文】

狄侍郎棐之子遵度，有清节美才。年二十余，忽梦为诗，其两句曰：“夜卧北斗寒挂枕，木落霜拱雁连天。”虽佳句，有丘墓间意，不数月卒。

高邮士人朱适，予舅氏之婿也。纳妇之夕，梦为诗两句曰：“烧残红烛客未起，歌断一声尘绕梁。”不愈月而卒。

皆不祥之梦，然诗句清丽，皆为人所传。

### 【译文】

狄棐侍郎的儿子狄遵度是一位有公正、廉洁的节操，又有敏慧、聪颖才干的官员。在他二十多岁时，突然梦见自己作了一首诗，那首诗中有这样的两句：“夜卧北斗寒挂枕，木落霜拱雁连天。”虽说是上好的诗句，但颇显坟堆荒冢间的凄冷景象。没几个月，狄遵度就去世了。

朱适，高邮的一位读书人，是我舅父家的女婿。在他新婚成亲的那一夜，梦见自己作的诗中有这么两句：“烧残红烛客未起，歌断一声尘绕梁。”没过一个月，朱适就去世了。

这两个都是不祥之梦，但诗句清丽，都得到了人们的传诵。



### 603. On the Choice of Words for a Poem

In *Miscellaneous Poems*, Tao Yuanming writes: “I pluck hedge side chrysanthemums with pleasure, / And see the tranquil South Mountain in leisure.” In *The Collected Literary Works* which had been proofread in the past “And see the tranquil South Mountain in leisure” was changed into “And look up at the tranquil South Mountain in leisure.” Such a change is inappropriate. If it is changed into “look up at the tranquil South Mountain,” the poem will be completely incoherent and it will not be regarded as an excellent poem.

### 604. Mysterious Death

Di Zundu, the son of the Vice Minister Di Fei, was an upright, honest and capable official. In his twenties Di dreamt that he wrote a poem which contained the following lines: “The north stars are twinkling at night, / The cold air lingers at the pillowcase. The fallen leaves are covered with frost, / And the wild geese fly in lines in the sky.” The poem was quite good, but it suggested the desolate scenes of the abandoned graveyard. Several months later, he died.

Zhu Shi, a scholar in Gaoyou, was the son-in-law of my uncle. On his wedding night he dreamt that he wrote a poem which contained the following lines: “The red candle has been burnt to its end while the guest is still fast asleep. The loud singing stops while the dust is still circling the beam.” Within a month he died.

The above two dreams were ominous. But the poems were lucid and elegant and were widely read.





## 605. 张咏还牒

### 【原文】

成都府知录，虽京官，例皆庭参。苏明允常言：张忠定知成都府日，有一生，忘其姓名，为京寺丞、知录事参军，有司责其庭趋，生坚不可。忠定怒曰：“唯致仕即可免。”生遂投牒乞致仕，自袖牒立庭中，仍献一诗辞忠定，其间两句曰：“秋光都似宦情薄，山色不如归意浓。”忠定大称赏，自降阶执生手曰：“部内有诗人如此而不知，咏罪人也。”遂与之升阶，置酒欢语终日，还其牒，礼为上客。

### 【译文】

成都府知录事参军，即使是京官，照例都要按礼节谒见上级。苏洵曾经讲过这么一件事：在张咏主持成都府的时期，有一年轻人，忘了他的姓名，只知道他是京城中某机构的官员任知录事参军。官吏命他到庭中拜见，他坚决不肯。张咏发怒地说：“只有辞去官职才可免除此礼节。”这位年轻的官员于是呈递文书请求辞去官职，先将文书藏在衣袖之内，站立在公堂上，吟诵一首诗以向张咏告别。诗中两句为：“秋光都似宦情薄，山色不如归意浓。”张咏听后大声称颂此诗句，便从公堂上走下来拉着这位年轻官员的手说：“我主管的地方有像你这样的诗人，我却不知道，这是我的过错啊。”于是就拉着他走上公堂的台阶，摆上酒宴谈了一天，又把辞官的文书还给他，以对待贵宾的礼数接待他。

## 606. 王禹偁之联语

### 【原文】

王元之知黄州日，有两虎入郡城夜斗，一虎死，食其半。又，群鸡夜鸣。司天占之曰：“长吏灾。”时元之已病，未几移刺蕲州，《到任谢上表》

### 【译文】

王禹偁主持黄州时，有一天夜晚出现了两只老虎在郡城争斗。一只老虎被咬死，并被吃掉了一半。另外，还出现许多鸡在夜晚鸣叫的现象。掌管天象的官吏推算说：“地位最高的官员将遭灾祸。”当时，王禹偁已有病在身，不久就将他调蕲州主持工作。他在《到任谢上表》中有两联写道：



### 605. Zhang Yong Returns the Resignation Letter

According to the past convention, the secretary general of the city government of Chengdu should pay an official visit to the local administrator even if he concurrently holds a post in the royal court in the capital. Su Xun once told me the following story. When Zhang Yong was the prefect of the city of Chengdu, a young man was appointed as the secretary general, who concurrently held a post in a ministry in the capital city. He was ordered to pay an official visit to Zhang's official residence. However, the young man did not want to obey the order. Hearing this, Zhang burst into anger and said, "He can be spared only when he resigns." Henceforth the young man wrote a resignation letter, asking to resign from his post. Hiding the letter in his sleeves and standing in front of Zhang's office, he bid farewell to the prefect by chanting a poem which contained the following lines: "The autumn light is as fickle as the relations among officials, / And the mountain scene is not as apparent as the intention to return." Hearing the poem, the prefect highly praised it. He walked down the office hall and shook hands with the young man, saying, "I do not know that in my city we have such a talented poet. It's really my fault." He then invited the young man to his office, treating him with wine and meat and chatting happily with him for a whole day. Finally Zhang returned the resignation letter to him.

### 606. Antithetical Couplet Written by Wang Yucheng

When Wang Yucheng was in charge of Huangzhou, one night two tigers fought with each other in the city proper. One tiger was bitten to death and half of its body was eaten up by the other tiger. In addition many roosters crowed in the night. An official in charge of astronomical observation said after a careful calculation, "A misfortune will befall the highest-ranking official in this city." At that time Wang was already ill and would be transferred to be the prefect of



### 【原文】

两联曰：“宣室鬼神之间，绝望生还；茂陵封禅之书，付之身后。”上闻之愕然，顾近侍曰：“禹偁安否？何以为此语？”不逾月，元之果卒，年四十八，遗表曰：“岂知游岱之魂，遂协生桑之梦。”

### 【译文】

“宣室鬼神之间，绝望生还；茂陵封禅之书，付之身后。”皇上听说后显出十分吃惊的样子，回头对身边的侍臣说：“禹偁身体好吗？怎么写这样的联语？”不过一个月，王禹偁果然去世了，时年四十八岁。他遗留下一份奏章上写道：“岂知游岱之魂，遂协生桑之梦。”

## 607. 《观灯诗》佳句

### 【原文】

元祐六年，高丽使人入贡。上元节于阙前赐酒，皆赋《观灯诗》，时有佳句。进奉副使魏继延句有“千仞彩山擎日起，一声天乐漏云来”。主簿朴景绰句有“胜事年年传习久，盛观今属远方宾”。

### 【译文】

元祐六年时，王氏高丽国曾派使节来献送礼物。时逢上元节，皇上在宫殿前赏酒给众人，人们都遵命创作《观灯诗》，常常出现一些佳句。进奉副使魏继延吟有“千仞彩山擎日起，一声天乐漏云来”的诗句。主簿朴景绰则吟有“胜事年年传习久，盛观今属远方宾”的诗句。



Qizhou soon. In his *Letter of Thanks to the Emperor*, Wang wrote the following antithetical couplet: “The divination reveals the evaporation of my hope to return alive, /This letter of thanks is presented to the emperor after I die.” When receiving this letter, the emperor was shocked. Turning to a eunuch, he asked, “How is Yucheng? Why does he write such an antithetical couplet?” Within a month Wang died at the age of forty-eight, leaving a report to the emperor, which contained the following sentence: “Who knows the soul of the wandering ghost, /As the dream of fresh mulberry tree comes true?”\*

Translator’s note:

\* According to ancient fortune-telling methods, a dream of fresh mulberry tree suggests death at forty-eight.

### 607. Beautiful Lines of Lantern-Watching Poem

In the sixth year of Yuanyou period of the reign of Emperor Zhezong, Korea, which was then ruled by the Wang Family, sent an envoy to offer gifts to the emperor. It happened to be the Lantern Festival and the emperor treated people with wine in front of his palace hall. At that time people on the spot were all ordered to compose poems entitled *Lantern Watching Poems*. Many beautiful lines were made. Wei Jiyan, a military officer, wrote the following lines: “The colorful steep mountains stand high with the sun, /While the sound of the heavenly music suddenly comes through the clouds.” Piao Jingchuo, Chief Administrative Officer, wrote the following lines: “The grand event is held every year with a long tradition, /But this year’s magnificent view is for the guests coming afar.”



## 608. “老我”与“我老”

### 【原文】

欧阳文忠有《奉使回寄刘原甫诗》云：“老我倦鞍马，谁能事吟嘲？”王荆公《赠弟和甫诗》云：“老我孤主恩，结草以为期。”言“老我”则语有情，上下句皆有惜老之意。若作“我老”，与“老我”虽同，而语无情，诗意遂颓惰。此文章佳语，独可心喻。

### 【译文】

欧阳修在《奉使回寄刘原甫诗》的诗作中有这么两句：“老我倦鞍马，谁能事吟嘲？”王安石则在《赠弟和甫诗》的诗作中有这样两句：“老我孤主恩，结草以为期。”诗句中所说的“老我”则显得语意有情味，上下句都有惜老的意思。假如写作“我老”，尽管和“老我”相同，却显得语意没有情味了，那么诗的蕴意也就随之消沉、委靡了。这是文章中上好的词语，只能用心领会了。

## 609. 王安石戏改韩愈诗

### 【原文】

韩退之诗句有“断送一生唯有酒”，又曰“破除万事无过酒”。王荆公戏改此两句为“一字题”四句曰：“酒、酒，破除万事无过，断送一生唯有。”不损一字，而意韵如自为之。

### 【译文】

韩愈曾写过这样的诗句：“断送一生唯有酒。”还写过“破除万事无过酒”。王安石把这两句以开玩笑的心意改为“一字题”的诗四句：“酒、酒，破除万事无过，断送一生唯有。”此“一字题”的诗没有减少一个字，但全诗的意思和韵味像是他自己所创作的。

### 608. “(The Old)I”and“I(the Old)”

Ouyang Xiu wrote a poem called “A Reply to Liu Yuanfu,” which contained the following lines: “(The old)I am already tired of court affairs,/ Who can serve the emperor without reserve? ”Wang Anshi also wrote a poem called “To My Younger Brother Hefu” which contained the following lines: “(The old)I still remember the emperor’s grace,/How I wish I could repay him one day.” “(The old) I” mentioned in the two poems is meaningful and emotional, as it conveys compassion for the old age. If “(The old) I” is replaced with “I(the old),” the emotion conveyed in the poems will disappear even though the meaning is still the same. If “I(the old)” is used, the tone of the poems will be subdued. “(The old) I” is cleverly used and it should be understood and appreciated with concentrated attention.

### 609. Wang Anshi Jokingly Rewrites Han Yu’s Poem

Han Yu once wrote the following lines: “Only wine can destroy our life” and “Only wine can abolish everything.” Wang Anshi jokingly rewrote them into a four-line poem. “Wine,/Wine. Only you can abolish everything,/Only you can destroy our life.” The newly-composed poem does not take away any word from the original lines, but the poem reads like a new one created by Wang himself.



## 《梦溪笔谈》所涉书名一览

书 名	所在篇数	译 名
《抱朴子》	542	<i>Baopuzi</i>
《北苑茶录》	522	<i>Record of the Northern Garden Tea</i>
《本草》	490、495、586、 592、596、598	<i>Herbal Medicine</i>
《本草经集》	493	<i>A Collection of Classical Writings of Herbal Medicine</i>
《本草拾遗》	481、592、597	<i>Supplementary Notes to Herbal Medicine</i>
《本草图经》	498、583	<i>Paintings of Herbal Medicine</i>
《茶论》	441	<i>On Tea</i>
《长笛赋》	82、107	<i>Ode to the Long Flute</i>
《楚辞》	43、265、520	<i>The Verse of Chu</i>
《传信方》	499	<i>Compilation of Prescriptions</i>
《春明退朝录》	386	<i>Records after Retiring from the Imperial Government</i>
《春秋》	74、258	<i>The Spring and Autumn Annals</i>
《春秋集传纂例》	258、308	<i>Collected Essays on the Spring and Autumn Annals</i>
《大戴礼》	250	<i>Records by the Senior Dai</i>
《大智论》	359	<i>The Large Sutra on Perfect Wisdom</i>
《邓思贤》	464	<i>Deng Sixian</i>
《东都赋》	251	<i>Ode to the Eastern Capital</i>
《东京赋》	48、74	<i>Ode to the Capital City of Luoyang</i>
《独异志》	97	<i>The Book of Exotic Stories</i>
《遁甲经》	547、548	<i>The Canon of the Calendrical Arts of Dunjia</i>
《尔雅》	426、491、519、 528、591、592	<i>The Erya</i>
《凤池稿草》	29	<i>Drafts in Fengchi</i>
《广济方》	162	<i>Prescriptions for the Needed</i>





书 名	所在篇数	译 名
《广韵》	251,518	<i>Common Rhymes</i>
《国史补》	282	<i>A Supplement to the History of the Tang Dynasty</i>
《国史纂异》	98	<i>The Exotic Things in the History of the Tang Dynasty</i>
《国语》	137	<i>Guoyu</i>
《海陵王墓志》	37	<i>An Epitaph for Duke Hailing</i>
《汉书》	82, 83, 84, 103, 302, 305, 320, 359, 549, 558, 596	<i>The Book of Han</i>
《汉书注》	366	<i>Annotations to The Book of Han</i>
《河图玉版》	542	<i>Jade Version of the River Map</i>
《后汉书》	250, 377	<i>The Book of Later Han</i>
《花间集》	95	<i>Records Among Flowers</i>
《画评》	280	<i>Critical Essays on Paintings</i>
《黄帝素问》	123, 135, 455, 547, 548	<i>Yellow Emperor's Canon of Medicine: Plain Conversation</i>
《集贤院记》	17	<i>The Records of the Jixian Imperial Library</i>
《嘉祐本草》	481, 491, 589	<i>Herbal Medicine Compiled in Jiayou Period</i>
《江赋》	71	<i>Ode to Rivers</i>
《羯鼓录》	86, 91	<i>The Records of Jie Drums</i>
《金刚经》	341, 352	<i>The Diamond Sutra</i>
《晋宫阁铭》	592	<i>The Records of Palaces and Halls of the Jin Dynasty</i>
《经典释文》	529	<i>Annotations to Classics</i>
《净名经》	160	<i>Jingmingjing</i>
《旧五代史》	29	<i>Old History of the Five Dynasties</i>
《开宝本草》	501, 589, 590, 592	<i>Herbal Medicine Compiled in Kaibao Period</i>





书 名	所在篇数	译 名
《开元宰相奏请状》	29	<i>Kaiyuan Prime Minister's Proposals</i>
《考工记》	97、104、533、 567	<i>"The Artificer's Record" of The Rites of Zhou</i>
《夔州路图经》	274	<i>Maps and Records about Kuizhou</i>
《来南录》	213、431	<i>Journey to the South</i>
《老子》	349	<i>Laozi</i>
《雷公炮炙论》	73、585	<i>On Processing Medicinal Herbs</i>
《李后主文集》	522	<i>The Collected Works of King Li Yu of the Southern Tang Dynasty</i>
《礼记》	46、65、250、 487、569、580	<i>The Book of Rites</i>
《礼书》	319、320	<i>The Book of Rituals</i>
《礼图》	319	<i>The Paintings of Rituals</i>
《连昌宫词》	88	<i>The Poems of the Lianchang Palace</i>
《良方》	162	<i>Effective Prescriptions</i>
《岭表异物志》	381	<i>Records about Rare Species in Lingnan Region</i>
《灵苑方》	481、492	<i>Lingyuan Prescriptions</i>
《龙龕手镜》	264	<i>Longkan Shoujing</i>
《卢氏杂说》	106	<i>Random Notes of Lu</i>
《论语》	65、526、592	<i>The Analects of Confucius</i>
《吕氏春秋》	73、74	<i>The Spring and Autumn Annals of Lü Buwei</i>
《毛诗疏》	519	<i>Study on Grasses, Trees, Birds, Animals, Bugs and Fish</i>
《孟子》	254、431、526	<i>Mencius</i>
《墨子》	71	<i>Mozi</i>
《木经》	299	<i>Building House with Timber</i>
《南郊式》	1	<i>The Protocol of Sacrificial Offerings in Southern Suburbs</i>
《拟邺中集诗》	102	<i>Collection of Poems in Yezhong</i>



书 名	所在篇数	译 名
《拟状注制集》	29	<i>A Collection of Annotated Drafts</i>
《女仙集》	367	<i>Articles of the Fairy</i>
《琵琶谱》	111	<i>Music Score of Pipa</i>
《齐民要术》	481	<i>Essential Techniques for the Peasantry</i>
《前汉书》=《汉书》	188	<i>The Book of Han</i>
《千金(翼)方》	162、481、488、584、 594	<i>Prescriptions Worth a Thousand Pieces of Gold</i>
《篋中方》	162	<i>Prescriptions for Small Cases</i>
《日华子》	481、589、504	<i>Herbal Medicine of Rihuazi</i>
《乳石论》	314	<i>Theories on Stalactites</i>
《三礼图》	108	<i>Pictures of Three Rites</i>
《丧服》	46	<i>Crude Notes on Mourning Dress</i>
《丧服后传》	46	<i>An Exposition of The Mourning Dress</i>
《上林赋》	71	<i>Ode to Shanglin</i>
《尚书》	71、81、100、121、 125、331、(399)、 526、545、546	<i>The Book of History</i>
《尚书·大传》	400	<i>The Explanatory Notes to Shangshu</i>
《尚书疏》	526	<i>Annotations to the Book of History</i>
《神农本草》	314、498、502、583、 590、594、596、598	<i>Herbal Medicine Tasted by Shennong</i>
《史记》	143、258、429、 524、549	<i>The Records of the Grand Historian</i>
《诗经》	45、49、55、57、65、 111、250、251、252、 427、497、519、525、 527、567、584、591、 592	<i>The Book of Songs</i>
《诗序》	583	<i>Preface to Poems</i>
《首楞严经》	349	<i>The Surangama Samadhi Sutra</i>
《枢密院题名记》	175	<i>The Records of Shumiuyuan</i>



书 名	所在篇数	译 名
《书评》	565	<i>Calligraphy Review</i>
《蜀本草》	593	<i>Paintings of Herbal Medicine</i>
《宋书》	82、108	<i>The Book of Song</i>
《隋书》	141、256	<i>The Book of Sui</i>
《太始天元册文》	547	<i>Records of the Oracles in Remote Antiquity</i>
《唐本草》	486、494、497	<i>The Newly-Compiled Herbal Medicine</i>
《唐六典》	52	<i>The Administrative Structures and Decrees of the Tang Dynasty</i>
《唐书》	59、79、80、126、 147、305、521	<i>The Book of Tang</i>
《唐摭言》	255	<i>Selected Records in the Tang Dynasty</i>
《投荒录》	109	<i>The Records of Remote Areas</i>
《图经》	338	<i>The Book of Maps</i>
《外台秘要》	162、594	<i>Magic Prescriptions</i>
《王莽传》	332	<i>Biography of Wang Mang</i>
《罔象成名图》	551	<i>The Map of the Water Monster</i>
《文武两朝献替记》	521	<i>The Record of Court Sessions</i>
《文选》	603	<i>The Collected Literary Works</i>
《五代史》	70	<i>The History of the Five Dynasties</i>
《西京杂记》	305	<i>Anecdotes of the Western Han Dynasty</i>
《熙宁晷漏》	128	<i>Sundial and Clepsydra Used in Xining Period</i>
《熙宁历奏仪》	127	<i>Reports about Calendric System in Xining Period</i>
《香奁集》	275	<i>Poems of Sweet-Smelling Makeup Kit</i>
《襄阳耆旧传》	102	<i>Stories of Old People in Xiangyang</i>
《孝悌》	275	<i>Xiaoti</i>
《新唐书》	329	<i>New History of the Tang Dynasty</i>
《新五代史》	101	<i>The New History of the Five Dynasties</i>
《新修本草》	596	<i>Newly Compiled Herbal Medicine</i>



书 名	所在篇数	译 名
《续汉书》	141	<i>The Sequel of the Book of Han</i>
《叙棋》	305	<i>On Chess Games</i>
《演纶》	275	<i>Yanlun</i>
《杨文公谈苑》	73	<i>What I Saw and Heard in My Life</i>
《药性论》	482	<i>On the Property of Herbal Medicine</i>
《易经》	76、103、123、137、 138、142、250、251、 526、528、551、568	<i>The Book of Change</i>
《易林》	551	<i>Yilin</i>
《仪礼》	35	<i>The Book of Etiquette &amp; Ceremonial</i>
《疑狱》	275	<i>Yiyu</i>
《纂金》	275	<i>Yingjin</i>
《咏漱》	444	<i>Yingshu</i>
《酉阳杂俎》	44、390、594	<i>Youyang Zazu</i>
《游艺》	275	<i>Youyi</i>
《与刘孔才书》	106	<i>Letters to Liu Kongcai</i>
《乐论》	103、549	<i>On Music</i>
《赵飞燕外传》	366	<i>Stories about Zhao Feiyan</i>
《中书题名记》	175	<i>The Records of Zhongshu</i>
《周礼》	28、82、108、130、 328、456、529、567	<i>The Rites of Zhou</i>
《周书》	256	<i>History of the Northern Zhou Dynasty</i>
《庄子》	51、58、66、226、523、 525	<i>Zhuangzi</i>
《缀术》	300	<i>Zhuishu</i>
《左传》	74、81、102、120、 319、349、456、546、 548、590	<i>Zuozhuan</i>

## 《梦溪笔谈》所涉官政名称一览

官政名称	所在篇数	译名
安抚司	19	The Department of Anfu
北苑使	297、522	Head of the Northern Garden
编校官	27	collating officer
编校局	27、192	the Editing and Collating Bureau
别试解头	417	Escorting Officer
兵部员外郎	138、202、211	Counselor of the Board of War
宾客	344	subordinating official of the Crown Prince
参知政事	12、185、220	deputy prime minister
察访使	449	an envoy
朝散郎	424、571	a seventh-rank court official
朝议大夫	161、266	senior court official of <i>zhaoyi</i>
承议郎	379	Court Advisor
崇文院	22、27	The Chongwen Hall
崇政院	12	The Department of Chongzhen
处置使	19	chief inspector
刺史	429、440、517	Prefect
从事	562	a secretary
大理寺	33、570	the Department of Justice
大理寺丞	570	Vice Director of the Department of Justice
大理寺评事	570	Senior Judge of the Department of Justice
大名府	161、207、305	Daming Prefecture
大司农	573	the Financial Minister
大司徒	326	Prime Minister
待制	16、26、36、161、 183、318、474、510	a fourth-rank royal post
殿门天武官	28	Royal Bodyguards at Court Gate
殿前散直	576	a low-ranking officer in Imperial Guards



官政名称	所在篇数	译名
殿前司主帅	153	commander of military forces in the capital
殿中丞	156、188、288	a court official in charge of the daily life of the emperor
东宫官	7、176	teacher of the crown prince
冬官正	150	Director of the Bureau of Astronomical Observation
都督	99	chief administrator
都监(兵马都监)	19、179、359、417	local military commander
都水丞	243	Director of Water Conservancy Department
都盐院	211	salt bureau
度支员外郎	286	Counselor of Ministry of Finance
都总管	19	military governor
端明殿学士	161	academician of the Duanming Hall
发运/司/使	192、222、396、553	(Director of) the Department of Food Transportation
防团	324	head of local militia
副僧正	354	Deputy Chief of Buddhist Affairs
副总管	19	deputy military governor
阁门祗候	457、473	a low-ranking court officer
给事中	20、510	Supervisor
工部	179、213	the Ministry of Civil Engineering
工部郎中	213	Vice Minister of the Ministry of Civil Engineering
供奉	6、7、40、342	Gongfeng
观察(支)使	19、244、(582)	chief observer / assistant to chief observer
观察司	19	The Department of Guancha
馆阁	18、185、417	Imperial Libraries and Secret Stack Room
国子监(博士)	155、184、185、461	(academician of) the Imperial College
翰林	3	members of the Imperial Academy
翰林待诏	3、4、293、(530)	waiting-to-be-dispatched clerks in the Imperial Academy



官政名称	所在篇数	译名
翰林图画院	293	Royal Academy of Painting and Calligraphy
翰林学士承旨	512	the Senior Imperial Academician
翰林医官	3	doctors in the Imperial Academy
翰林院	3、4、602	The Imperial Academy
户部	60	The Ministry of Revenue
集贤殿大学士	29	Senior Imperial Scholar of the Jixian Imperial Library
集贤书院 (集贤殿)	3、(152)、401、 404、516	the Jixian Imperial Library
监察御史	156	Inspector-General
谏官	179	procurator
监酒务	342	in charge of taxation of wine
监司	181、204、230	chief prosecutor
检讨	12、515	the editing officer
谏议(谏议大夫)	16、510	court admonishers
校理	23、152、185、401	collating officer
校勘	515	the proofreading officer
节度使	19、80、99、237、 238、295、448、 474、513、576	chief administrator and military commander
节度司	19	The Department of Jiedu
进奉副使	607	a military officer
进士	25、26、110、152、 155、176、410、 413、571	<i>jinshi</i>
经略安抚使	19、579	chief administrator
经略司	19	The Department of Jinglu
九卿	40、440	Directors of the Nine Bureaus
军器监	567	the Department of Military Equipment
郡守	349	chief administrator
开封府(知府)	24、38、216	(governor of) Kaifeng Prefecture



官政名称	所在篇数	译名
库务司	190	Department of Food Reserve
礼部	25、127、183	The Board of Rites
吏部郎官	75、440	Vice Minister of the Board of Civil Service
吏部尚书	29、470	Minister of the Board of Civil Service
礼仪官	345	Royal Protocol Officer
领军(护军)	440	Military Commanders
六宅使	579	a middle-ranking military officer
龙图阁直学士	161、348、447	academician of the Longtu Royal Library
门下	6、7、20、29、30、 40、510	Menxia
秘阁	22、23、434、579	The Secret Stack Room
秘书监	161	Chief of imperial secretariat
内侍	236、347、355	court chamberlain
内侍省	139、354	The Department of Inner Court Affairs
内外制官员	23、36	officials working for the emperor in and out of the palace
内园使	522	Administrator of the Inner Garden
辇运	342	Head of the Bureau of Road Transportation
排岸司右侍禁/ 右侍禁	213、559	a court official in charge of the Water Conservancy Department / a court official
判官	349、414	Director of the Supervision Bureau
判钤辖诸司使	570	the Director of the Military Training Department
判司农寺	152	Director of The Bureau of Food Store
陪戎副尉	435	a low-ranking military officer
签书判官厅 公事/签判	19、570	assistant to deputy Prefect
签判	570	Assistant to the Deputy Prefect
钤辖	19(570)	director of the military training department





官政名称	所在篇数	译名
入内内侍省 (副都知)	(220)、354	(Vice Director of ) the Department of Inner Court Affairs
三班奉职	411、439、576	low-ranking military officers
三班借职	413	low-ranking positions
三班院	469	Personnel Department of Military Officers
三公	40、440	three senior ministers
三馆	17、23	the Three Imperial Libraries
三监	40	Chiefs of Three Boards
三省	30、203	The Three Central Administrative Organs (Zhongshu, Menxia and Shangshu)
三师	40	three senior advisors
三司	20、38、190、192、 212、380	The Three Bureaus, namely, Taxation Bureau, Finance Bureau and Bureau of Salt and Iron
三司检法官	188	Director of Legal Affairs Office in the Three Bureaus
三司判官	188	Deputy Chief of the Three Bureaus
三司(副)使	14、29、30、31、38、 78、177、189、195、 207、220、380、599	(Deputy) Chief of the Three Bureaus
散骑常侍	440	Procurators
尚方官署	356	Department of the Royal Utensils
尚书	440	Ministers
尚书令	440	Chairman of Shangshu
尚书仆射	440、509	Vice Chairman of Shangshu
尚书右丞	185	Vice Chairman of Shangshu
尚衣局	392	Royal Bureau of Emperor's Clothing
少师保傅	40	royal teacher of crown prince
审刑院	188	the Department of Justice
审刑院详议官	188	a chief secretary in the Department of Justice



官政名称	所在篇数	译名
市舶司	585	the Foreign Trade Department
侍从官	398、403	the emperor's aide
史馆	12、176	Imperial Institute of History
侍郎	29、37、40、179、 180、183、604	侍郎两种译法,四大最高机构的侍郎, 如中书侍郎译为 vice chairman,六部 的侍郎译为 vice minister
侍御史	417	Assistant Discipline Inspector
侍御史知杂事	452	Vice Discipline Inspector
侍中	424、576	Chairman of Menxia
枢密使	12、34、172、177、 220、228、272、 466、563	Chairman of Shumiyuan
枢密院	12、20、30、177、 203、509、573、599	Shumiyuan
枢密直学士	220、242	Acting Imperial Academician in Shumiyuan
率更令	98	an official in charge of protocols and music
税务	349	Director of the Taxation Bureau
祠部员外郎	410	Vice Minister in the Ministry of Sacrificial Affairs
司封郎中	161、266	senior official in charge of awarding official ranks and royal titles in the Board of Civil Service
司户参军	185	Director of the Bureau of Taxation and Households
四门助教	424、460	a low-ranking official post
司农少卿	180	Vice Director of The Bureau of Food Store
司农寺(少卿)	152、(180)	(The Vice Director of) The Bureau of Food Store
司士参军	288	a court official in charge of rank of nobility and the emoluments



官政名称	所在篇数	译名
司天监	139、148、149、150	The Bureau of Astronomical Observation
司天监判监事	139	Director of the Bureau of Astronomical Observation
司天监提举官 (官员)	69、139	official in charge of affairs related to astronomical observation
司徒	161	Senior Minister
太常博士	156、209、367	Academician of the Department of Ancestral Temple Affairs
太常少卿 (太常卿)	26、104、161、(398)	(Vice) Director of the Department of Ancestral Temple Affairs
太常寺 (太常礼院)	104、108、572、574	the Department of Ancestral Temple Affairs, (the Bureau of Rites of the Department of Ancestral Temple Affairs)
太师	156	Great Master
太守	75、273	chief administrator
太尉	158、161	Prime Minister
太学	271	an imperial school
太中大夫	161、440	senior court official of <i>taizhong</i>
太子中允	451	Chief Advisor of the Crown Prince
提举官	451	Chief of the Granaries
天文院	149、150	Academy of Astronomy
天章阁(待制)	26、(161)、183、318、474	(a fourth-rank official in ) the Tianzhang Royal Stack
提刑(提点刑狱)	409、410	head of the Department of Punishments
通判	72、156、178、185、570、582	Deputy Prefect
通议大夫	161	senior court official of <i>tongyi</i>
推官	185、271	Director General of the Department of Punishments
屯田员外郎	476	Vice Director of the Department of Farming



官政名称	所在篇数	译名
卫尉丞	379	an officer in charge of affairs related to the guards of honor
文思使	213	Official in charge of court handicrafts
文思院副使	269	Vice Director of Imperial Workshop for Arts and Crafts
武勇指挥使	237	high-ranking military officers
西上阁门使 (东上阁门使)	220、359	A court official
习学公事官	27	low-ranking official
县令(知县)	183、209、233、242、 254、343、352、368、 374、385、410、435、 555	County magistrate
县尉	160、230、232、412	the military commander of a county
详定官	26	chief examiner
刑部(刑曹)	180、196	Ministry of Punishments
修撰	404、516	history compiler
宣抚使	228	be in charge of administrative and military affairs in
选人	27	low-ranking official
宣徽使	34、38、(161)、474	the chief in charge of court affairs
学士	3、4、5、8、15、17、20、 23、24、27、31、37、38、 175、177、351、362、 405、446、516	imperial scholar
学士舍人	8	imperial scholars
学士院	3、4、5、15、24、38	The College of Imperial Scholars
巡检使	473	the circuit inspector
仪仗使司	414	Chief of the Guard of Honor
银台司	20	The Department of Yintai



官政名称	所在篇数	译名
右班殿直	469	a low-ranking military officer
右仆射	175	Prime Minister
右司谏	166	Deputy procurator
右正言	216	A high-ranking court official
御史	38、185、、202、216、 379、414	Discipline Inspector
御史大夫	40	Chief Discipline Inspector
御史中丞	7、220、508	Chief Discipline Inspector
御药院	354	Imperial Medical Department
赞善大夫	435	Chief Advisor to the Crown Prince
彰善阁	354	the Zhangshan Stack
掌书记	348	Secretary
朝请大夫	571	senior court official of <i>zhaoqing</i>
昭文馆	22	The Zhaowen Library
正副发运使	213、318、396	Director/Vice Director of the Department of Food Transportation
知府	24、406	prefect
直官	37	acting official
知录事参军	605	the secretary general of the city government
知院官	188	the man on duty
知制诰	16、26、37、351、355、 368、510	chief secretary
知州(州官)	173、184、185、201、 202、214、216、220、 340、344、351、368、 381、383、465、474、 476、513、554、585、587	prefect
中散大夫	266	senior court official of <i>zhongsan</i>
中书	6、7、8、11、12、13、27、 29、30、34、36、39、40、 60、188、509、510、573	Zhongshu



官政名称	所在篇数	译名
中书检正官	33、152、199、365	chief procurator in Zhongshu
中书令	39	Chairman of Zhongshu
中书舍人	12、37	officials in Zhongshu
中允	152、404	Zhongyun
主簿	72、81、185、295、368、 607	Chief Administrative Officer
诸司使	424、559、(570)	a high-ranking military office
转运使	166、170、183、210、 319、400、409、474、576	governor
转运司	211、417	Transportation Department of Salt and Food
状元	26、390、408	<i>zhuangyuan</i>
资政殿学士	173、570	the academician of the Zizheng Hall
总管司	19	The Department of Zongguan
走马承受	86、471	A special envoy
左仆射	40	Chairman of Shangshu
左侍禁	576	a low-ranking officer
左右丞 (左丞)	40、384	Ministers and Vice Ministers of the Six Ministries of Shangshu

## 北宋年号中英对照表

The Year Designation of the Northern Song Dynasty (960-1127)

年号	Year Designation	庙号	Emperor's Title	公历/ Gregorian Calendar
建隆(4)	Jianlong Period	太祖	Emperor Taizu	960
乾德(6)	Qiande Period			963
开宝(9)	Kaibao Period			968
太平兴国(9)	Taipingxingguo Period	太宗	Emperor Taizong	976
雍熙(4)	Yongxi Period			984
端拱(2)	Duangong Period			988
淳化(5)	Chunhua Period			990
至道(3)	Zhidao Period			995
咸平(6)	Xianping Period	真宗	Emperor Zhenzong	998
景德(4)	Jingde Period			1004
大中祥符(9)	Dazhongxiangfu Period			1008
天禧(5)	Tianxi Period			1017
乾兴(1)	Qianxing Period			1022
天圣(10)	Tiansheng Period	仁宗	Emperor Renzong	1023
明道(2)	Mingdao Period			1032
景祐(5)	Jingyou Period			1034
宝元(3)	Baoyuan Period			1038
康定(2)	Kangding Period			1040
庆历(8)	Qingli Period			1041
皇祐(6)	Huangyou Period			1049
至和(3)	Zhihe Period			1054
嘉祐(8)	Jiayou Period	1056		
治平(4)	Zhiping Period	英宗	Emperor Yingzong	1064
熙宁(10)	Xining Period	神宗	Emperor Shenzong	1068
元丰(8)	Yuanfeng Period			1078





年号	Year Designation	庙号	Emperor's Title	公历/ Gregorian Calendar
元祐(9)	Yuanyou Period	哲宗	Emperor Zhezong	1086
绍圣(5)	Shaosheng Period			1094
元符(3)	Yuanfu Period			1098
建中靖国(1)	Jianzhongjingguo Period	徽宗	Emperor Huizong	1101
崇宁(5)	Chongning Period			1102
大观(4)	Daguan Period			1107
政和(8)	Zhenghe Period			1111
重和(2)	Chonghe Period			1118
宣和(7)	Xuanhe Period			1119
靖康(2)	Jingkang Period	钦宗	Emperor Qinzong	1126