

# 中国文化元典文选

(中英双语)

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# 前言

Preface

习近平主席在 2021 年 5 月 31 日就加强我国国际传播能力建设进行主持学习时强调“讲好中国故事，传播好中国声音，展示真实、立体、全面的中国，是加强我国国际传播能力建设的重要任务”。同时，他指出“要更好推动中华文化走出去，以文载道、以文传声、以文化人，向世界阐释推介更多具有中国特色、体现中国精神、蕴藏中国智慧的优秀文化”。中华优秀传统文化的传承和发展以及国家发展战略需要我们深入而准确地阐释中国元典中蕴藏的中国智慧，深入挖掘和梳理中华优秀传统文化的发生、发展以及历史根源，尤其关注中华优秀传统文化的科学精神，惟其如此才能真正向世界阐释推介具有中国特色的科学智慧，体现中国文化的科学精神。中华民族历来对人类自然和社会就有“为天地立心，为生民立命，为往圣继绝学，为万事开太平”的责任和担当。

本书立足于国家战略，革新以往仅以汉语形式展现给我国研究生及中国文化爱好者的国学内容。研究生不但要自己知晓中国文化经典，还要学会向西方人准确介绍中国文化。提升研究生灵活运用本土语言和英语的能力，使其懂得用英语表达中国文化经典，这是新文科背景下，研究生文化老师们应积极面对的大事。基于此，本人和中国典籍翻译家赵彦春教授商议决定编写《中国文化元典文选》这本书。目前国内同类教材并不多见，这也是本团队编写这本书的动因之一。关于“元典”概念，读者可参见李建中编写的《中国文化：元典与要义》（北京师范大学出版社 2016 年版），在此不再赘述。本书受西南交通大学研究生教材（专著）经费建设项目（项目编号：SWJTU-JC2022-011）专项资助，特此致谢！

21 世纪以来，中国历史进入了新的转型时期，经济快速发展，文化日渐繁荣，亦趋向传统文化的回归。然而，文化的回归不是对传统文化的简单重复，而是从传统文化中汲取灵感，以获取前进的动力。本书选取了中国文化元典中最为精粹的内容，为目标语读者获取中国文化精髓提供了便利，也为当代读者寻找中国智慧之源提供指导。本书的主要特点如下：

第一，本书以中国文化元典（如《论语》《孟子》《道德经》《庄子》《墨子》《韩非子》及古典诗歌等）为主要内容，以中华文化传播与交流为宗旨，以实现中华文化精髓的传承与发扬为目的。

第二，本书精心挑选中国文化元典中的经典篇目，以双语对照形式编排。其英文译者是我国著名的典籍翻译家赵彦春教授，他翻译的诸多中国文化经典受到海内外读者的高度评价，如中华文化海外传播的“拳头产品”《英韵三字经》等。他博学广识，深谙中国文化经典之精髓，又综合考量译入语读者的审美旨趣，其译文是中华文化海外传播的佳品。

第三，这门课程和以往不同之处主要体现在用汉语和英语双语呈现，既增长学生的中国古典文化知识，又提升其英语水平，让读者在学习中国古典文化的同时，领略中西方语言和思维方式的差异性。

本书共九章，涉及中国古典文学、史学、经学、儒家、道家、墨家、法家、兵家和佛家的诸多文化元典，选取各领域最为经典的篇目或语段，以中英文对照形式呈现给目标读者。这不仅有利于在课堂教学中引入中国文化元典的内容，也能让读者精准快速地获取中华文化精髓，感受中华文化的无限魅力。本书覆盖面非常广，按照中华文化经典内在的蕴含进行整合与梳理，从文学、历史、经学、儒学、道学、兵学和佛学等视角揭示中华文化之精神要义，使读者在了解中华精神来源的同时，弄清中华民族文化的来龙去脉，从而更为深刻地认识文化元典的历史价值和现代意义。本书适用于中国高校本科生、研究生的中国文化通识教育，英语或翻译专业学生的汉英翻译和跨文化交际，海外孔子学院的中国文化课教学等课程，亦可作为中国高校留学生学习中国文化元典的重要工具书等。

此外，本书还可以作为中国文化海外传播的重要途径，双语对照排版模式

为译入语读者提供了便捷的文化知识窗口，有助于扩大海外读者群体，提升中国文化元典海外知名度。

中华文化历经数千年，源远流长。中华古典文化形式多样、风格各异，有着自身独有的精神脉络和审美意趣。自有文字始，中华民族对文化的追求历久弥新，并保持着旺盛的生命力。本书第一章以中华古典文学为起点，逐步走进中华民族的精神世界。中国是诗歌的国度，第一节聚焦于中国第一部诗歌总集《诗经》，从中国诗歌之滥觞看古朴与典雅的结合，探中华风雅之起源。第二节呈现楚辞华彩，领略骚体新风，体会横跨千年的深情与烈骨。第三节选自《文心雕龙》开篇《原道》，为该书理论基础，涉及文德、文采、文史、文质之论，开文思之先河，成艺理之大观。第四、五节着眼于中国古典诗歌的巅峰——唐诗，以大唐诗坛双子星的作品为万花筒，看李白自然天成、率真酣畅的浪漫抒发，见杜甫忧国忧民、浑厚苍劲的理性表达，察乐府、古体、近体诗歌的多元体裁、题材，窥格律从无到有、经随意而谨严的流变。本章通过对中华古典文学史上部分扛鼎之作的翻译，力图跨语言、跨文化地展现中华古典文学的璀璨辉煌。译文尤其尊重古典诗歌的形式要求，以类比的方式还原汉诗韵律的风采，惟愿以此为中华文化的国际传播提供样例。

华夏文明滥觞于上古，从文字产生以来历史记载从未间断。“以史为鉴可以知兴替”，中国史学整合了历史、科学、哲学、人性、政治等多方面内容。第二章按照时间顺序节选中国历史上重要文献的经典论述，管窥史家的德识才学。第一节从中国第一部较为完备的编年史《左传》的双语对照入手为读者展示春秋时期周室衰微、诸侯争霸的历史碎片和礼仪、典章、伦理、民族、神话等社会内容的记述和评论。第二节是对中国第一部纪传体通史《史记》的节选，该书以人物传记为中心，包罗了从黄帝时代到汉武帝时期政治、军事、经济、文化等各方面的发展状况；本节以双语形式带领读者读太史公如何“究天人之际，通古今之变，成一家之言”。《汉书》为中国第一部纪传体断代史，从《史记》到《汉书》展现了儒家思想在汉代成为正统的演变过程，第三节部分呈现《汉书》的历史材料。汉代之后的大一统政权为唐朝，第四节节选该时期的政论性史书《贞观政要》，包含魏征、杜如晦、房玄龄等大臣在君臣和军政问题上的争

议、劝谏和奏议等。第五节则节选了中国第一部编年体通史《资治通鉴》的内容，用汉英双语再现司马光对政治、军事、民族关系政策的观点。史书中喜用古语古词，读之艰涩，译文部分则在保留原文风格的基础上，更为清晰地传达了原文要义。

早期儒家以《诗》《书》《礼》《乐》《易》《春秋》为六经，后世又发展为十三经（《易经》《尚书》《诗经》《周礼》《仪礼》《礼记》《春秋左传》《春秋公羊传》《春秋穀梁传》《孝经》《论语》《孟子》《尔雅》）。经董仲舒的努力，儒学成为官学，而经学也就成为中华传统思想核心的重要载体。第三章为经学，摘取《周易》和《尚书》的重要论述，探索中华核心思想的来源。译文特别遵循了《周易》“取象比类”的思维模式，凸显中华传统认知的特点；《尚书》中佶屈聱牙的文辞转换成英文后既保留了原文的简洁之风，又更易于理解。

儒家是起源于中国并影响及流传至周边东亚国家的文化主流思想与教派体系。第四章为儒家元典作品的节选，选取儒家代表作《论语》《孟子》以及《孝经》中经典篇目，以彰显儒家学说之经世致用思想及开放包容的情怀。孔子作为儒家学派的创始人，在《论语》第一节中阐释了仁、义、礼、智、信的伦理思想，对中国乃至全世界都产生了深远的影响。孟子是战国时期的哲学家、思想家和教育家，与孔子并称为“孔孟”。第二节《孟子》是总结战国时期各国治乱兴亡规律的作品，其中的“民为贵，社稷次之，君为轻”的观点对后世君王的治国理政具有重要的启示价值。第三节《孝经》为儒家孝道伦理方面的经典之作，是儒家十三经之一。《孝经》将“孝”看作人性伦理之规范，“夫孝，天之经也，地之义也，人之行也。”可见，孝是人类德行之本，上至国君，下至臣民都应以孝规约自身，由己及人。译文采用异化处理策略，紧贴原文，以求真实还原儒家思想之真实样貌，让译入语读者感知儒学的博大精深。

道家以“道”为核心，主张大道无为、道法自然，具有朴素的辩证法思想。第五章选取了道家文化元典《道德经》和《庄子》中的经典篇目。《道德经》为春秋时期老子所作，是道家哲学思想的重要来源，全书共计八十一篇。第一节选取其中十八篇，展现《道德经》中“内圣外王”之学，以为后世学者提供道家哲学的精神滋养。《庄子》是道家哲学的另一部力作，包括内篇、外篇和杂

篇，内篇被认为由庄子本人所著，是庄子思想的核心。第二节选取了内篇之《逍遥游》《齐物论》和《养生主》三篇。《逍遥游》作为《庄子》全书总纲，突显了庄子以“至人无己，神人无功，圣人无名”的态度来阐释道家生命哲学之奥秘，进而企及无限逍遥的哲学境界。庄子在《齐物论》中提倡齐一万物，无是非分别，表现了庄子对世俗的否定以及对自由境界的无限向往。庄子在《养生主》中指出养生须秉承事物中虚之道，顺应自然的变化与发展，为现世读者的生活与生存之道带来启迪。译文以娴熟流畅的语言、整齐划一的形式、灵动优美的韵律再现了道家哲学之崇尚自然、清净无为，追求自由的生命境界。

春秋战国时期的百家争鸣有“非儒即墨”的提法，足以见得墨家思想之时代价值。第六章为墨家代表作品《墨子》的篇目选辑。墨子在这部著作中提倡兼爱、非攻、尚贤、尚同、非命、非乐等思想，涉及政治学、逻辑学、军事学、几何学等领域，尤以逻辑思想最为突出，是先秦逻辑学的集大成之作。本章选取了《兼爱》《尚贤》《非攻》《尚同》《七患》等篇目来映现墨子的“非攻”“爱民”“兼爱”等“爱利百姓”思想，突出墨子以“兴天下大利，除天下之害”为己任的崇高理想。译文以通俗易懂的句式结构和语言表达准确传达了墨学思想之精义和内涵，希冀后世学者能以一斑而窥全豹，深刻感知墨家学派的思想精髓。

法家是我国历史上提倡以法治为核心的重要学派，是战国末期平民百姓的政治代言人，在政治上可谓是“独步天下”。第七章是我国法家思想之集大成者韩非子的作品选辑。法家经典《韩非子》将“国无常强，无常弱。奉法者强，则国强；奉法者弱，则国弱”作为君主专制的基本思想，秉持历史发展观，主张极端的功利主义，强调以法治国，以利用人，是中国封建社会领导阶层的统治法宝。《韩非子》由五十五篇论文集辑而成，本章选取其中十八篇，以汉英对照的形式向后世学者展现韩非子的历史进步论、朴素辩证法以及改革与法治等观点，使法家元典学习与文化传播紧密融合。

兵学在中国文化发展中有着源远流长的历史，兵学产生于西周，成熟于春秋，是我国传统文化中的军事瑰宝。诸子百家之一的兵家经典体现了中国古代军事思想之要旨。第八章选取《孙子兵法》《孙臆兵法》以及《吴子》中的部分

篇目，向当代学子揭示“兵者，国之大事，死生之地，存亡之道，不可不察也”的中国古代军事思想精粹。兵学元典《孙子兵法》《孙臆兵法》以及《吴子》均以博大精深的内容、深邃玄妙的思想、缜密严谨的逻辑而著称于世，是我国古代军事文化的璀璨明珠，是当代学子必读的中国兵学思想佳作。译文以原文为纲，综合考量目标读者的审美旨趣和阅读习惯，将中国兵家文化精髓以简洁凝练的句法结构，通俗易懂的文字表达再现出来，以期提升我国兵学典籍的跨语境传播效果。

早在东汉时期，佛教便传入中国，随着宗教文化的传播与变迁，形成了独具东方文化特色的中国佛教，与儒教和道教一同构筑了中国传统文化的三大精神支柱。第九章为佛家思想的经典选辑，展现了佛家禅语之精妙，如世人耳熟能详的四句偈语“菩提本无树，明镜亦非台，本来无一物，何处惹尘埃”旨在揭示世间一切皆如梦幻泡影，劝导世人摆脱虚妄执着，才能明心见性，自证菩提。本章选取的《菩提本无树》《无量寿经》《佛说四十二章经》以及《阿弥陀经》等都是佛家遗响千年的经典作品。译文以简洁精当的语言向目标读者展示佛家智慧之精微玄妙，彰显出中国佛学文化的无限魅力。

中华民族历经五千年，沉淀了惠泽万世的璀璨华夏文明和文化。党和国家一贯重视增强中华文化国际影响力，主推中华文化经典作品的外译。中国文化元典荟萃先民智慧，其思想富于原创性，其主题具有恒久性。中国文化元典涵盖后世中华文化的各类文化因子，从历史的角度而言，决定了中华文化发展的方向及文化特性。



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## 第一章 文学


### Chapter I Literature

#### 第一节 《诗经》

##### Section 1 *The Book of Songs*

###### 1. 关雎 *The Grebes Coo*

关关雎鸠，  
在河之洲。  
窈窕淑女，  
君子好逑。



Do-do, the grebes do coo  
At shoal amid the stream;  
The lad is keen to woo  
The lass, a virtuous dream.

参差荇菜，  
左右流之。  
窈窕淑女，  
寤寐求之。

Lush grows the water grass;  
She picks it left and right.  
The lad would court the lass,  
A-craving day and night.

求之不得，  
寤寐思服。  
悠哉悠哉，  
辗转反侧。

No chance to win her hand,  
Asleep, awake, he yearns.  
Long night he cannot stand;  
He tosses and he turns.

参差荇菜，  
左右采之。  
窈窕淑女，

Lush grows the water grass;  
She plucks it left and right.  
Lutes, flutes, do cheer the lass,

琴瑟友之。

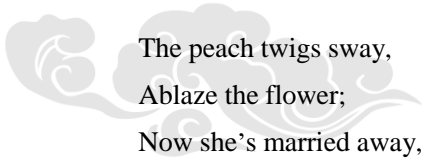
Her interest to invite.

参差荇菜，  
左右芼之。  
窈窕淑女，  
钟鼓乐之。

Lush grows the water grass;  
She culls it left and right.  
Bells, drums, do please the lass,  
Her humor to delight.

## 2. 桃夭 The Peach

桃之夭夭，  
灼灼其华。  
之子于归，  
宜其室家。



The peach twigs sway,  
Ablaze the flower;  
Now she's married away,  
Befitting her new bower.

桃之夭夭，  
有蕢其实。  
之子于归，  
宜其家室。

The peach twigs sway,  
Mellow the pome;  
Now she's married away,  
Befitting her new home.

桃之夭夭，  
其叶蓁蓁。  
之子于归，  
宜其家人。

The peach twigs sway,  
Verdant the frond,  
Now she's married away,  
Befitting the folks fond.

## 3. 击鼓 War Drums

击鼓其镗，  
踊跃用兵。

Tang, tang, the war drums sound;  
The soldiers leap and bound.



土国城漕，  
我独南行。

To build walls others stay;  
Southward I make my way.

从孙子仲，  
平陈与宋。  
不我以归，  
忧心有忡。

We follow him, Tsuchung,<sup>①</sup>  
To appease Ch'en and Sung.  
For long we can't go back;  
How sad we are, alack!

爰居爰处？  
爰丧其马？  
于以求之？  
于林之下。

Where to rest or abide?  
Where is my horse to ride?  
Where to find it, I brood;  
I search and search the wood.

“死生契阔”，  
与子成说。  
执子之手，  
与子偕老。

“We'll never go apart”  
The vow's borne in my heart.  
Of your hands I took hold,  
“I'll stay with you till old.”

于嗟阔兮，  
不我活兮。  
于嗟洵兮，  
不我信兮。

We're kept far far away,  
When is our meeting day?  
Apart for so long now,  
How can I keep the vow?

---

① Tsuchung: referring to Wenchung Lordson, with Tsuchung as his courtesy name, commander of the State of Wei. He once led the joint force of the States of Ch'en and Sung to attack the State of Cheng.

#### 4. 式微 It's Dark

式微，式微，  
胡不归？  
微君之故，  
胡为乎中露！

It's dark, oh nearly black,  
Why not go back?  
If it's not for you, oh you,  
Why do we get wet with dew?

式微，式微，  
胡不归？  
微君之躬，  
胡为乎泥中！

It's dark, oh nearly black,  
Why not go back?  
If it's not for you, esquire,  
Why do we toil in the mire?

#### 5. 黍离 Millet Droops Low

彼黍离离，  
彼稷之苗。  
行迈靡靡，  
中心摇摇。  
知我者，谓我心忧；  
不知我者，谓我何  
求。  
悠悠苍天，  
此何人哉！

Millet with grain droops low;  
Sorghum attends the blade.  
So slowly I go through;  
My heart is so dismayed.  
He who knows me says I'm distraught.  
He who doesn't asks if I'm seeking aught.  
O vast, almighty blue sky,  
Who on earth caused this and why?

彼黍离离，  
彼稷之穗。  
行迈靡靡，  
中心如醉。

Millet with grain droops low;  
Sorghum is in the ear.  
So slowly I go through;  
My heart feels drunk and drear.  
He who knows me says I'm distraught.

知我者，谓我心忧；  
不知我者，谓我何  
求。

悠悠苍天，  
此何人哉！

彼黍离离，  
彼稷之实。  
行迈靡靡，  
中心如噎。

知我者，谓我心忧；  
不知我者，谓我何  
求。

悠悠苍天，  
此何人哉！

He who doesn't asks if I'm seeking aught.  
O vast, almighty blue sky,  
Who on earth caused this and why?

Millet with grain droops low;  
Sorghum is in the grain.

So slowly I go through;  
My heart is choked with pain.

He who knows me says I'm distraught.  
He who doesn't asks if I'm seeking aught.

O vast, almighty blue sky,  
Who on earth caused this and why?

## 6. 子衿 Your Blue Collar

青青子衿，  
悠悠我心。  
纵我不往，  
子宁不嗣音？

青青子佩，  
悠悠我思。  
纵我不往，  
子宁不来？

You wear a collar blue;  
Blue, blue, I think of you.  
Where you are I can't go,  
Why no message to me, why no?

A collar blue you wear;  
Ware, ware, for you I care.  
Where you are I can't go,  
Why no sense of return, why no?

挑兮达兮，  
在城阙兮。  
一日不见，  
如三月兮。

Here nearby the gate tower,  
I pace hour after hour.  
One day that I miss you  
Is like three months ov'rdue.

### 7. 蒹葭 The Reeds

蒹葭苍苍，  
白露为霜。  
所谓伊人，  
在水一方。  
溯洄从之，  
道阻且长。  
溯游从之，  
宛在水中央。

The reeds sway, green and green;  
The white dew becomes frost.  
The lady fair I mean  
Looms yonder, all but lost.  
Upstream to her I row;  
The course is long and high.  
Upstream to her I go;  
On the waves she looks shy.

蒹葭凄凄，  
白露未晞。  
所谓伊人，  
在水之湄。  
溯洄从之，  
道阻且跻。  
溯游从之，  
宛在水中坻。

The reeds sway, clean and clean;  
The white dew has not dried.  
The lady fair I mean  
Looms by the riverside.  
Upstream to her I row;  
The course is hard and high.  
Upstream to her I go;  
On the strand she seems nigh.

蒹葭采采，  
白露未已。

The reeds sway, sheen and sheen;  
The white dew as e'er gleams.

所谓伊人，  
在水之滨。  
溯洄从之，  
道阻且右。  
溯游从之，  
宛在水中沚。

The lady fair I mean  
Stands on the bank, it seems.  
Upstream to her I row;  
The course turns left and right.  
Upstream to her I go;  
On the shoal she beams bright.

### 8. 无衣 No Clothes

岂曰无衣？  
与子同袍。  
王于兴师，  
修我戈矛，  
与子同仇！



You have no clothes to wear?  
The same clothes we will share.  
The Lord's bugle does flare!  
Let us make spear and shield,  
And go now to the field.

岂曰无衣？  
与子同泽。  
王于兴师，  
修我矛戟，  
与子偕作！

You have no clothes to wear?  
The same shirt we will share.  
The Lord's bugle does flare!  
Let us make lance and shield,  
And wend now to the field.

岂曰无衣？  
与子同裳。  
王于兴师，  
修我甲兵，  
与子偕行！

You have no clothes to wear?  
The same gown we will share.  
The Lord's bugle does flare!  
Let us make pike and shield,  
And march now to the field.

### 9. 蜉蝣 Ephemeron

蜉蝣之羽，  
衣裳楚楚。  
心之忧矣，  
于我归处。

Ephemeron wings sheen  
Like garments new and clean.  
My heart is struck with care;  
Where shall I go, o where?

蜉蝣之翼，  
采采衣服。  
心之忧矣，  
于我归息。

Ephemeron wings shine  
Like garments bright and fine.  
My heart is struck with care;  
Where shall I rest, o where?

蜉蝣掘阅，  
麻衣如雪。  
心之忧矣，  
于我归说。

Ephemérons take flight;  
Their sleek wings are snow white.  
My heart is struck with care;  
Where shall I die, o where?

### 10. 鹿鸣 The Deer Bleat

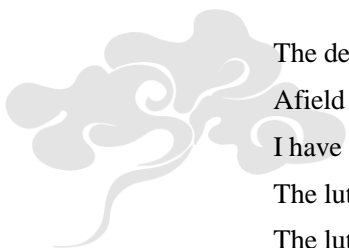
呦呦鹿鸣，  
食野之苹。  
我有嘉宾，  
鼓瑟吹笙。  
吹笙鼓簧，  
承筐是将。  
人之好我，  
示我周行。

The deer each to each bleat;  
Afield wormwood they eat.  
I have good guests today;  
The lute and flute we play.  
The reed and strings vibrate;  
I put gifts in the crate.  
They are indeed good friends,  
Showing me means and ends.

呦呦鹿鸣，  
食野之蒿。  
我有嘉宾，  
德音孔昭。  
视民不佻，  
君子是则是效。  
我有旨酒，  
嘉宾式燕以敖。

The deer each to each bleat;  
Afield south'rnwood they eat.  
I have good guests today;  
Good virtues they display.  
They teach folks not to steal,  
The lord's their ideal and weal.  
I have good food and wine;  
Happily, happily my guests dine.

呦呦鹿鸣，  
食野之芩。  
我有嘉宾，  
鼓瑟鼓琴。  
鼓瑟鼓琴，  
和乐且湛。  
我有旨酒，  
以燕乐嘉宾之心。



The deer each to each bleat;  
Afield scullcaps they eat.  
I have good guests today;  
The lute and lyre we play.  
The lute and lyre we play;  
We are so happy and gay.  
I have good food and wine.  
Merrily, merrily my guests dine.

## 11. 常棣 Cherry Blossoms

常棣之华，  
鄂不韡韡。  
凡今之人，  
莫如兄弟。

Cherry blossoms blow fine;  
Even the sepals shine.  
No one, one or other  
Is like a real brother.

死丧之威，  
兄弟孔怀。  
原隰裒矣，

When faced with threat or scare  
Brothers mutually care.  
On low land they gather

兄弟永矣。

And help out each other.

脊令在原，  
兄弟急难。  
每有良朋，  
况也求叹。

In need a wagtail's made;  
His brothers run to his aid.  
Good friends only stand by.  
Seek their help? You but sigh.

兄弟阋于墙，  
外御其务。  
每有良朋，  
烝也无戎。

Brothers fight at home though;  
Outside they fight their foe.  
Oftentimes a good friend  
Does not a hand extend.

丧乱既平，  
既安且宁。  
虽有兄弟，  
不如友生。

When over is the strife,  
They lead a peaceful life.  
At this time brotherhood  
Cannot match friendship good.

俎尔笾豆，  
饮酒之饫。  
兄弟既具，  
和乐且孺。

The bowls are placed in line;  
The brothers drink good wine.  
Today siblings unite  
In concord and delight.

妻子好合，  
如鼓琴瑟。  
兄弟既翕，  
和乐且湛。

Children and wife are boon  
Like lute and flute in tune.  
Today brothers unite  
In concert and delight.

宜尔室家，  
乐尔妻帑。

In your family dear  
Make children and wife cheer.

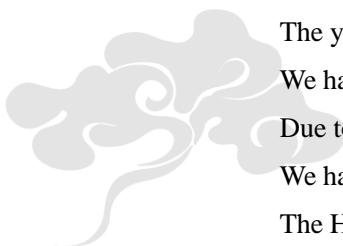


是究是图，  
亶其然乎。

Practice in word and deed,  
And a good life you'll lead.

## 12. 采薇 Vetch We Pick

采薇采薇，  
薇亦作止。  
日归日归，  
岁亦莫止。  
靡室靡家，  
玁狁之故。  
不遑启居，  
玁狁之故。



Vetch we pick, vetch we pick;  
The vetch sprouting so quick.  
Home we wend, home we wend;  
The year comes to an end.  
We have no home to go,  
Due to the Huns, our foe.  
We have no time to rest;  
The Huns do us molest.

采薇采薇，  
薇亦柔止。  
日归日归，  
心亦忧止。  
忧心烈烈，  
载饥载渴。  
我戍未定，  
靡使归聘。

Vetch we pick, vetch we pick,  
The vetch slender and thick.  
Home we wend, home we wend;  
Our hearts are bound to rend.  
Our hearts going to burst,  
We bear hunger and thirst.  
The war remains on fire;  
Who'll go home to inquire?

采薇采薇，  
薇亦刚止。  
日归日归，  
岁亦阳止。  
王事靡盬，

Vetch we pick, vetch we pick,  
The vetch stalk like a stick.  
Home we wend, home we wend;  
New Year will now spring send.  
The war's meeting a seethe;

不遑启处。  
忧心孔疚，  
我行不来！

We have no time to breathe.  
Our hearts laden with care,  
Go back home we can ne'er.

彼尔维何？  
维常之华。  
彼路斯何？  
君子之车。  
戎车既驾，  
四牡业业。  
岂敢定居？  
一月三捷。

What's the bloom facing thee?  
A bloom of cherry tree.  
Lo, chariot. What a thing!  
The chariot of our king.  
The chariot rolls along;  
The four steeds look so strong.  
How dare we lay down arms?  
One month we've three alarms.

驾彼四牡，  
四牡騤騤。  
君子所依，  
小人所腓。  
四牡翼翼，  
象弭鱼服。

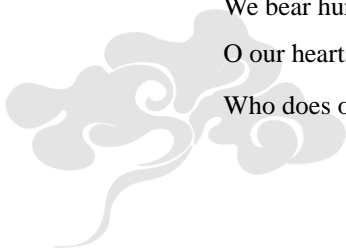
His guards the chariot drive;  
The four steeds gallop live.  
The king afore does ride;  
Behind we soldiers hide.  
The steeds charge in a row;  
There shine arrow and bow.

岂不日戎？  
口犹孔棘！

We'd always stand on guard;  
The Huns press us so hard.

昔我往矣，  
杨柳依依。  
今我来思，  
雨雪霏霏。  
行道迟迟，  
载渴载饥。  
我心伤悲，  
莫知我哀！

When we left long ago,  
The willows waved adieu.  
Now back to our hometown,  
We meet snow falling down.  
The way gets worse and worst;  
We bear hunger and thirst.  
O our hearts full of woe,  
Who does our sorrow know?



## 第二节 《楚辞》 Section 2 *Ch'u Verse*

### 1. 离骚（节选） *Woebegone (excerpt)*

帝高阳之苗裔兮，  
朕皇考曰伯庸。

O I'm a descendant from Lord High Sun<sup>①</sup>;  
And my late father was called Use One<sup>②</sup>.

① Lord High Sun: Plump Head, Chuan Hsiu if transliterated, Lord Yellow's grandson, named after the capital of his fief, High Sun, in today's Ch'i County, Honan Province.

② Use One: Poyung if transliterated, the author's father. "Use" in the name is a code of an important philosophical concept of doing, performance, practice or utility in contrast with the ultimate ontological "Word" or "Being" while "One" indicates his primogeniture as the

摄提贞于孟陬兮，

惟庚寅吾以降。

O in Prime Spring<sup>①</sup>, Jupiter<sup>②</sup> came to shine

O'er my birth on Tiger<sup>③</sup>, a month fine.

皇览揆余初度兮，

肇锡余以嘉名。

O my sire observed the hour when came I

And gave me auspicious names thereby.

名余曰正则兮，

字余曰灵均。

O my formal address was Rule Right<sup>④</sup>,

And my familiar one was Fair Sprite<sup>⑤</sup>.

纷吾既有此内美兮，

又重之以修能。

O with inner beauty I was so well blessed,

And to raise my own worth I tried best.

扈江离与辟芷兮，

纫秋兰以为佩。

---

first son.

- ① Prime Spring: the first moon according to Chinese calendar.
- ② Jupiter: the yearly star in Chinese astrology and astronomy, the fifth planet from the sun, around which it revolves about 12 (117/8) years at a mean distance of 483,000,000 miles. And Jupiter is a year because its orbit, close to the ecliptic, is divided into twelve parts, which represent 12 years, and accordingly one year is called one Jupiter year, Jupiter for short.
- ③ Tiger: name of a lunar month, approximately the period between Beginning of Spring and Stunned.
- ④ Rule Right: the formal address of our poet, Yüan Ch'ü (cir. 340 B.C. - cir. 278 B.C.). According to *The Rites of Chough*, a boy is given his formal name three months after his birth, used on formal or ceremonial occasions.
- ⑤ Fair Sprite: our poet's familiar address. In ancient China, a boy was given his familiar name when he had grown up to manhood at the age of twenty, addressed by his relatives and friends for daily use.

O selinea<sup>①</sup>, n angelica<sup>②</sup> I don;

A eupatory<sup>③</sup> sash I put on.

汨余若将不及兮，

恐年岁之不吾与。

O the tide I can't catch up with runs fast;

The time that does not wait for me flies past!

朝搴阰之木兰兮，

夕揽洲之宿莽。

O at dawn on slope magnolias<sup>④</sup> I amass;

At eve at shoal I pick lodging-grass<sup>⑤</sup>.

日月忽其不淹兮，

春与秋其代序。

O Sun and Moon, for e'er you turn and speed;

Spring and autumn each other succeed.

惟草木之零落兮，

恐美人之迟暮。

O there appear withering trees and grass;

I fear the beauty may fade, alas.

长太息以掩涕兮，

哀民生之多艰。

---

① selinea: an aromatic herb, an umbelliferous plant one to two feet tall, often knit into apparels or braided as pendants.

② angelica: an odoriferous herb over four feet tall, blowing small white flowers in clusters in summer, usually used as a decoration for sashes or pendants in ancient China. Its roots often candied as a confection.

③ eupatory: an aromatic herb, growing by waterside, with purple stems, red at protuberant joints, four to five feet tall, with glossy leaves which are long, pointed at end and saw-toothed on edges, luxuriant in summer.

④ magnolia: any of a genus (*Magnolia*) of trees or shrubs with barks like those of the cinnamon and with large, fragrant and usually showy flowers.

⑤ lodging-grass: a perennial aromatic grass extinct now, a coined term based on the motivation of Chinese Sumang (su: lodging; mang: grass) said to be able to stand having its heart plucked away without dying, a symbol of fidelity, goodness and permanence.

O with a long sigh, I wipe away my tears;  
How hard the folk's life is, months and years!

余虽好修姱以鞿羈兮，  
謇朝諝而夕替。

O although I'm self-disciplined, trying to be chaste,  
At morn I counsel, at eve debased.

既替余以蕙纕兮，  
又申之以揽茝。

O they curse me for the basil I wear  
And then for my angelica fair.

亦余心之所善兮，  
虽九死其犹未悔。

O to remain worthy and pure I try;  
I won't regret e'en if nine times I'll die.

路曼曼其修远兮，  
吾将上下而求索。

O the roadway rolls on to twist and turn;  
I'll seek and search, up and down I yearn.

## 2. 少司命 (节选) **Life God Junior**<sup>①</sup> (excerpt)

秋兰兮麝芜，  
罗生兮堂下。

Orchid<sup>②</sup>, lovage<sup>③</sup>, o aligned,

---

① Life God Junior: God in charge of the reproduction of people's posterity.

② orchid: any of a widely distributed family of terrestrial or epiphytic monocotyledonous plants having thickened bulbous roots and often very showy distinctive flowers.

③ lovage: a selinea-like herb, cultivated as a sweet herb, and for the use in herbal medicine of its root, and to a less degree, the leaves and seeds.

Grow neath the hall, o you find.

### 3. 惜往日 (节选) **Missing the Bygone Day (excerpt)**

芳与泽其杂糅兮，

孰申旦而别之？

O fragrance and luster can blend so well;

Who can the difference so clearly tell.

背法度而心治兮，

辟与此其无异。

O you do not rule with law but your mind,

As clear as the similes you may find.

### 4. 橘颂 **Ode to the Orange**

后皇嘉树，

橘徕服兮。

King of trees, of the best,

O accustomed, you're grand.

受命不迁，

生南国兮。

Now settled, never moved,

O you grow in South Land.

深固难徙，

更壹志兮。

Deeply rooted, so staid,

O you're focused and willed.

绿叶素荣，  
纷其可喜兮。

With leaves green and flowers white,  
O with such glee you're fulfilled.

曾枝剌棘，  
圆果抟兮。

Leaf upon leaf, with thorns,  
O you've fruit round and fine.

青黄杂糅，  
文章烂兮。

With yellow out of green,  
O you have hues to shine.

精色内白，  
类可任兮。

With pure skin, a white heart,  
O you're out of the Way.

纷纭宜修，  
嫿而不丑兮。

So fragrant and so spruce,  
O not plain, grace you display.

嗟尔幼志，  
有以异兮。

How great, a great young will!  
O unique you're to me!

独立不迁，  
岂不可喜兮？

Independent, unchanged,  
O isn't your state our glee?

深固难徙，





廓其无求兮。

So settled, moved no more,

O broad-minded, you stand tall.

苏世独立，

横而不流兮。

Straightforward and detached,

O to the dust you don't fall.

闭心自慎，

不终失过兮。

Circumspect and discreet,

O you've never gone awry.

秉德无私，

参天地兮。

Unselfish and virtuous,

You tower twixt earth and sky.

愿岁并谢，

与长友兮。

With you I would share all,

O be good friends for long.

淑离不淫，

梗其有理兮。

Graceful and not obscene,

O you're rational and strong.

年岁虽少，

可师长兮。

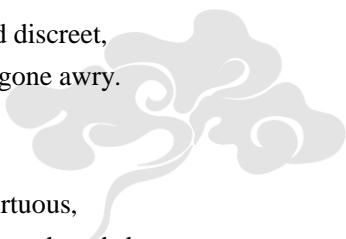
Although you are so young,

You're my teacher, my bro.

行比伯夷，

置以为像兮。

You are well placed in here,



O my icon like Great Bow<sup>①</sup>.

### 5. 天问（节选） Asking the Sky (excerpt)

曰：遂古之初，

谁传道之？

I'd ask: When Beginning began,

Who made it, by which man?

上下未形，

何由考之？

Not formed, Heaven and earth;

Who's it that gave them birth?

冥昭瞢暗，

谁能极之？

Chaos, so blurred and dim,

Who can reach to the brim?

冯翼惟象，

何以识之？

This icon does there rise;

This who can recognize?

明明暗暗，

惟时何为？

Shine in shine, shade in shade ,

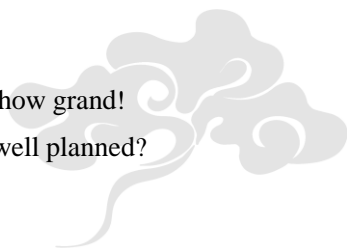
When was it like this made?



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① Great Bow: Bow One, so named because of being firstborn. There are two notables known by the name Great Bow or Bow One in Chinese history. The first one is the grand priest in Lord Mound's time, in charge of rites and criminal law; the second is the elder prince of the lord of Lonebamboo, a vassal state of Shang, who died of starvation at Mt. Firstshine to maintain his rectitude.

阴阳三合，  
何本何化？  
Shine and Shade and Man too,  
What's the root, fruit, or cue?  
圜则九重，  
孰营度之？  
The dome has nine folds, true!  
Who has measured it, who?  
惟兹何功，  
孰初作之？  
What a project, how grand!  
Who built it as well planned?  
斡维焉系，  
天极焉加？  
The axis of earth, oh, where?  
Where's the pole? You know e'er?  
八柱何当，  
东南何亏？  
Where do Eight Pillars<sup>①</sup> face,  
Southeast a sunken place?  
九天之际，  
安放安属？  
Within the nine broad skies,  
Where are their links and ties?  
隅隈多有，  
谁知其数？



---

① Eight Pillars: the eight pillars propping up the sky in Chinese mythology, also a metaphor for the mainstay of a cause.

Corners, edges, all those,  
Who knows the count, who knows?  
天何所沓?  
十二焉分?  
Where do Sky and Earth meet?  
Why twelve parts so discreet?  
日月安属?  
列星安陈?  
How suns and moons align?  
How are stars placed to shine?  
出自汤谷,  
次于蒙汜。  
Suns rise from Sunrise Dell<sup>①</sup>  
And in Haze Flow<sup>②</sup> they dwell.



## 6. 渔父 The Fisherman

屈原既放，游于江潭，行吟泽畔，颜色憔悴，形容枯槁。渔父见而问之曰：“子非三闾大夫与？何故至于斯？”

Yüan Ch'ü<sup>③</sup>, now exiled, wanders along the river, roving and chanting onto the marsh, so haggard and skinny. A fisherman, seeing him, asks: “Aren't you

① Sunrise Dell: the place where the ten suns rise according to Chinese mythology.

② Haze Flow: the place where the ten suns set for the night according to Chinese mythology.

③ Yüan Ch'ü: cir. 340 B.C. — cir. 278 B.C., our poet, a loyal minister of Ch'u and a great patriot of China, who threw himself into the River Milo, wronged by his king and other aristocrats and so aggrieved at his broken land. He is esteemed as father of Chinese poetry by virtue of being the first named poet of importance and the author of the great and exceptionally long poem *Woebegone*. He is well-liked in China and East Asia. May Fifth of each year, known as the Dragon Boat Festival, is the day when all Chinese and many East Asians like Koreans, Japanese, Vietnamese, Burmese, Malays and so on celebrate this poet, one of the greatest poets of all time.

Lord of Three Portals<sup>①</sup>, why reduced to such a state?"

屈原曰：

“举世皆浊我独清，  
众人皆醉我独醒，  
是以见放。”

Yüan Ch'ü replies:

"I'm exiled because



---

① Lord of Three Portals: the title of a minister who holds a special position instituted in the State of Ch'u, mainly in charge of sacrificial rituals and education of the young of the three noble families of Ch'u, i.e. Chao, Ch'ü and Ching.

All the world but me is sunken;  
All the crowd but me is drunken.”

渔父曰：

“圣人不凝滞于物，  
而能与世推移。  
世人皆浊，  
何不泥其泥而扬其波？  
众人皆醉，  
何不其糟而歠其？  
何故深思高举，  
自令放为？”



The fisherman says:

“A saint is not stuck but changing with the world.  
Since the world is sunken,  
Why not roil the mud and splash the blue?  
Since the crowd is drunken,  
Why not eat the draff and drink the brew?  
Why so profound and high flown that you've got exiled?”

屈原曰：“吾闻之：

新沐者必弹冠，  
新浴者必振衣。  
安能以身之察察，  
受物之汶汶者乎？  
宁赴湘流，  
葬于江鱼之腹中。  
安能以皓皓之白，  
而蒙世俗之尘埃乎？”

Y üan Ch'ü replies: “I hear:

He who's newly bathed must pat his crown;  
He who's newly washed must shake his gown.

Clean and clean I remain;

How can I myself stain?

I'd rather go to the Hsiang<sup>①</sup> stream

And be eaten up by a bream<sup>②</sup>.

I should keep chaste and pure, and I must;

How can I drift and breathe the dust?"

渔父莞尔而笑，鼓枻而去。

歌曰：

The old fisherman shows a thin smile and leaves, plying his oar while  
chanting:

“沧浪之水清兮，

可以濯吾缨；

沧浪之水浊兮，

可以濯吾足。”

“The Blue<sup>③</sup>'s stream is limpid,

Wherewith I wash my sash;

The Blue's stream is turbid,

Wherewith I wash my feet.”

遂去，不复与言。

Thus leaves he, speaking no more.

---

① the Hsiang: the Hsiang River, the biggest river in today's Hunan Province, a branch of the Long River, a major source of Lake Cavehall.

② bream: a fresh water cyprinoid fish.

③ the Blue: the Blue River, which might be the Han River or its branch or the Summer River.

### 第三节 《文心雕龙》

#### Section 3 *Carve the Dragon with Your Literary Heart*

##### 1. 原道 **Back to the Word**

文之为德也大矣，与天地并生者，何哉？夫玄黄色杂，方圆体分，日月叠璧，以垂丽天之象；山川焕绮，以铺理地之形：此盖道之文也。仰观吐曜，俯察含章，高卑定位，故两仪既生矣。惟人参之，性灵所钟，是谓三才。为五行之秀气，实天地之心生。心生而言立，言立而文明，自然之道也。旁及万品，动植皆文。龙凤以藻绘呈瑞，虎豹以炳蔚凝姿；云霞雕色，有逾画工之妙；草木贲华，无待锦匠之奇。夫岂外饰，盖自然耳。至于林籁结响，调如竽瑟；泉石激韵，和若球铎。故形立则章成矣，声发则文生矣。夫以无识之物，郁然有彩，有心之器，其无文欤？

Great is the virtue of literature! It began with Heaven and earth. Why? With the emergence of Heaven and earth was the division of yellow and dark, and of square and round. Suns and moons like layered jade revealed the icons in Heaven, hills and rills like brilliant brocade showed the layout and texture of earth. This is the literature of the Word. High above, suns and moons give off sparkles; down below, hills and rills roll with splendor. With the determination of Heaven being high and earth being low, Two Wings came into being. Humans joined them, fully spirited, hence Three Gifts<sup>①</sup>. Humans are souls of all things, actually the mind of Heaven and earth. The mind gives rise to language, and language to civilization, as is the course of nature. As is extended to all things, flora and fauna are literate: dragons and phoenixes are blessed with colored hues; tigers and leopards are painted with brilliant stripes. Clouds in the sky outshine the exquisite designs by artists; flowers of grass and plants decline the gifts of

<sup>①</sup> Three Gifts: referring to Heaven, Earth and Man.



craftsmen. Have they been beautified? No, they are natural. Hark, a sough through the woods is like a flute melody, and the gurgle upon the pebbles is a lute harmony. So, form established, sound activated, literature comes to be. Even senseless natural things are rich with literature. Aren't intelligent men literate?

## 第四节 李白诗歌

### Section 4 Pai Li's Poems

#### 1. 静夜思 Night Thought

床前看月光，  
疑是地上霜。  
举头望山月，  
低头思故乡。

The moon<sup>①</sup> sheds light before the bed<sup>②</sup>,  
Which seems to be frost on the ground.  
To the bright moon, I raise my head,  
And lower it to muse, for home bound.

---

① the moon: the satellite of the earth, an important image in Chinese literature or culture as it can evoke many associations such as solitude and nostalgia on the one hand, and purity, brightness and happy reunions on the other. In traditional times, there used to be a "moon-viewing party," at which people sat quietly on a moonlit night, particularly under a full moon, and thought of a loved one or loved ones far away, inside the vast reaches of China proper and even overseas, who might themselves be sitting sharing the same moon at the same time, in the same reverent silence.

② the bed: probably a flower bed in a yard, because looking at the moon in a room seems to be improbable.

## 2. 清平调（其一） Pure Peace Tune, No.1<sup>①</sup>

云想衣裳花想容，  
春风拂槛露华浓。  
若非群玉山头见，  
会向瑶台月下逢。

Her dress like plumage and her face a rose,  
Breeze pets the rails and the belle in repose.  
If not a fairy queen from Heav'n on high,  
She's Goddess of Moon that makes rosebuds shy.

## 3. 峨眉山月歌 A Song of the Moon o'er Mt. Brow

峨眉山月半轮秋，  
影入平羌江水流。  
夜发清溪向三峡，  
思君不见下渝州。

Half a disc of moon over Mt. Brow<sup>②</sup> glows;  
Its autumn shadow cast to the Peace flows<sup>③</sup>.  
From Clear Creek to Three Gorges<sup>④</sup> I go at night,

---

① Pure Peace Tune, No.1: Pai Li's poem composed impromptu at a royal party held by Emperor Deepsire with Lady Yang in the Pavilion of Aloes on a spring day. The tree-peonies newly imported from India were in full bloom as if in rivalry of beauty with the emperor's voluptuous mistress. There were the musicians of the Pear Garden and the wine of grapes from Coolton. Pai Li was summoned, because his art could capture for eternity the glory of the vanishing hours.

② Mt. Brow: Mt. Omei if transliterated, a famous mountain located in Shu.

③ the Peace flows: Pingch'iang if transliterated, a river located in Shu.

④ Three Gorges: referring to the three gorges of the Long River, including Big Pond Gorge, Witch Gorge, and Westridge Gorge, a set of spectacular gorges formed where the Long River cuts its way through the formidable Witch Mountains, forming a three-hundred-kilometer stretch of very narrow canyons.

Rowing past Y üchow<sup>①</sup> without you in sight.

#### 4. 黄鹤楼送孟浩然之广陵 Seeing off Haojan Meng<sup>②</sup> to Broadridge<sup>③</sup>

##### at Yellow Crane Tower

故人西辞黄鹤楼，

烟花三月下扬州。

孤帆远影碧山尽，

唯见长江天际流。

Yellow Crane<sup>④</sup> to my old friend now says bye;

Amid March catkins<sup>⑤</sup>, to Yangchow<sup>⑥</sup> he'll go.

The lonely sail fades to merge with the mountain;

Lo, beside Heavens the Yangtze does flow.

---

① Y üchow: a former name of Ch`ungch`ing.

② Haojan Meng: Haojan Meng (A.D. 689 - A.D. 740), a renowned pastoral poet, Pai Li's good friend, ranking next to Pai Li and Fu Tu in the entire galaxy of the poets of the glorious T'ang Empire, but unfulfilled officially, he lived in reclusion almost all his life.

③ Broadridge: an alternative name for Yangchow, a land of Wu in the Spring and Autumn period, belonging to Stripfour (576 B.C. - 484 B.C.), who declined the throne and farmed in Broadridge. It became the most prosperous port city in the T'ang dynasty because of the Peking-Hangchow Canal dug by the previous dynasty and it was a waterland like today's Venice, attracting businessmen, travelers, monks and courtesans from every part of the country and the world.

④ Yellow Crane: Yellow Crane Tower, a famous tower built by Wu in A.D. 223, located on the top of Mt. Snake, overlooking the Long River, in present-day Wuhan, Hupei Province.

⑤ catkin: a deciduous scaly spike of flowers, as in the willow, an image of helpless drifting or wandering in Chinese literature.

⑥ Yangchow: alias Broadridge, an important city in today's Chiangu Province, the greatest port in China and the centre of luxury trades in the T'ang dynasty.

5. 宣州谢朓楼饯别校书叔云 Seeing Off Yün, My Uncle, a Collator, on

T'iao Hsieh<sup>①</sup>'s Tower in Hsuan<sup>②</sup>

弃我去者，昨日之日不可留；  
乱我心者，今日之日多烦忧。  
长风万里送秋雁，  
对此可以酣高楼。  
蓬莱文章建安骨，  
中间小谢又清发。  
俱怀逸兴壮思飞，  
欲上青天览明月。  
抽刀断水水更流，  
举杯消愁愁更愁。  
人生在世不称意，  
明朝散发弄扁舟。




What deserts me is yesterday that has gone away;  
What disturbs me is today that does me dismay.  
The wind blows a thousand miles for wild geese<sup>③</sup>;  
Let's go upstairs, let's drink to the spry breeze.  
Your verses are pithy with colors clean<sup>④</sup>;  
My poems are pretty like branches green.  
Full of pride, so elegant, we would fly

- 
- ① T'iao Hsieh: T'iao Hsieh (A.D. 464 - A.D. 499), an outstanding highborn landscape poet. He was appointed prefecture of Hsuan in A.D. 495 and then director of the Board of Civil Affairs, and died in prison due to a false charge.
- ② Hsuan: an ancient town or prefecture in present-day Hsuan, Anhui Province.
- ③ wild goose: an undomesticated goose that is caring and responsible, taken as a symbol of benevolence, righteousness, good manner, wisdom, and faith in Chinese culture.
- ④ Your verses are pithy with colors clean: referring to the style of Making Peace, i.e., the third reign title of Emperor Hsien (A.D. 181 - A.D. 234) of the Eastern Han, when literature flourished.

To pick up the shining moon from the sky.  
Cut off the flow, and we will see more flow;  
Drink off our woe, and we will have more woe.  
Life is hard, such a harassing affair;  
Let's row tomorrow, disheveled our hair.

## 6. 长相思 Long Longing

长相思，在长安。  
络纬秋啼金井阑，  
微霜凄凄簟色寒。  
孤灯不明思欲绝，  
卷帷望月空长叹。  
美人如花隔云端，  
上有青冥之高天，  
下有绿水之波澜。  
天长路远魂飞苦，  
梦魂不到关山难。  
长相思，摧心肝。



My longing stretches to the capital.  
Neath the rails cheep crickets ephemeral;  
My mat feels cold as frost begins to fall.  
The lone lamp dims and my sad tears run dry;  
Rolling up the curtain, to the moon I sigh.  
The belle looms like a rosebud in the sky.  
High above extends the infinite blue;  
Down below a tumult of waves do flow.  
Time hangs on my hand and the way's far-flung;  
The mountain passes cannot hear my song.  
My longing, rending my heart, stretches long.

### 7. 赠汪伦 To Lun Wang

李白乘舟将欲行，  
忽闻岸上踏歌声。  
桃花潭水深千尺，  
不及汪伦送我情。

While I'm leaving now to the boat embark,  
A song from the bank treads in with beats, hark.  
A thousand feet deep is the Peach Bloom Pond<sup>①</sup>,  
But not deeper than my friend's love so fond.

### 8. 上李邕 To Yung Li<sup>②</sup>

大鹏一日同风起，  
抟摇直上九万里。  
假令风歇时下来，  
犹能簸却沧溟水。  
时人见我恒殊调，  
闻余大言皆冷笑。  
宣父犹能畏后生，  
丈夫未可轻年少。

One day the roc<sup>③</sup> with the wind does arise

- 
- ① the Peach Bloom Pond: a pond in Ching County under the jurisdiction of Hsuan, with a bucolic scene of Peach Blossom Source depicted by Lord Glee, that is, Lingyūn Hsieh (A.D.385 - A.D.433). Here, a villager called Lun Wang treated Pai Li with wine and saw him off with the simplicity of true love. Lun's descendants cherish this poem till now.
- ② Yung Li: A.D.678 - A.D. 747, a famous poet and calligrapher, and an outspoken official, killed later by Premier Linfu Li out of schemes and intrigues.
- ③ roc: in Arabian and Persian legend, an enormous and powerful bird of prey. According to Sir Lush, the giant bird is a symbol of universal force or the operation of such a force, as reads like this: There in North Sea is a fish called Minnow, whose body spans about a thousand miles. When transformed into a bird, it is called Roc, whose back spans about a thousand miles.

Ninety thousand miles up to the blue skies.  
 If the wind slows down and inclines to stop,  
 It'll turn the sea upside down with a flop.  
 The world may regard my talk as so queer;  
 Hearing me like that, at my words they jeer.  
 Teacher<sup>①</sup> said a child may strike one with awe;  
 One should never a little child ignore!

### 9. 将进酒 Do Drink Wine<sup>②</sup>

君不见黄河之水天上来，  
 奔流到海不复回。  
 君不见高堂明镜悲白发，  
 朝如青丝暮成雪。  
 人生得意须尽欢，  
 莫使金樽空对月。

Don't you espy  
 The Yellow River<sup>③</sup> surge down from the sky,  
 Up to the sea it does tumble and flow?  
 Don't you espy  
 To my white hair in the mirror I sigh,

- 
- ① Teacher: referring to Confucius, who had 72 outstanding disciples out of several thousand students, extolled as a teacher of all by emperors, scholars and the general population in later generations.
- ② wine: Drinking plays an important part in the lives of most Chinese, especially Chinese poets, acting as a form of enlightenment comparable to zen practice. Wine is a must at a feast, as is said, without wine, there will be no feast.
- ③ the Yellow River: the second longest river in China, flowing through Loess Plateau, hence yellow water all the way, 5,464 kilometers long, with a drainage area of 752,443 square kilometers. It has been regarded as the cradle of Chinese civilization. As legend goes, the river derived from a yellow dragon that, couchant on Midland Plain, ate yellow soil, flooded crops, devoured people and stock, and was finally tamed by Great Worm, the First King of Hsia (cir. 2070 B.C. – 1600 B.C.).

As at dawn is black and at dusk turns snow?

Do enjoy life while in prime you run high;

Not to the moon just your empty cup ply.

天生我材必有用，

千金散尽还复来。

烹羊宰牛且为乐，

会须一饮三百杯。

So born by Heaven<sup>①</sup> we must be of use;

Spend all the money and more will come up.

Cook lamb, kill cattle just for joy profuse;

Do gulp down three hundred fills from your cup.

岑夫子，

丹丘生，

将进酒，

杯莫停。

与君歌一曲，

请君为我倾耳听。

Ts'en, my teacher,

Redknoll<sup>②</sup>, friend mine,

Don't put down cups,

Do drink the wine.

I'll sing you a song of cheer,

Please listen, prick up your ear.

钟鼓馔玉不足贵，

但愿长醉不用醒。

---

① Heaven: the space surrounding or seeming to overarch the earth, in which the sun, the moon, and stars appear, popularly the abode of God, his angels and the blessed, and in most cases suggesting supernatural power or sometimes signifying a monarch.

② Ts'en and Redknoll: Pai Li's Wordist friends.



古来圣贤皆寂寞，

惟有饮者留其名。

Bells, drums and dainties are precious no more;

Drink ourselves drunk, ne'er sober, lying down.

Obscure are the sages and saints of yore,

Only drinkers can enjoy high renown.

陈王昔时宴平乐，

斗酒十千恣欢谑。

主人何为言少钱，

径须沽取对君酌。

At olden times Prince Ch'en<sup>①</sup> held a great feast;

He drank barrels and barrels with no stall.

How can a host claim to have money least?

I shall buy more and drink up to you all.

五花马，

千金裘，

呼儿将出换美酒，

与尔同销万古愁。

Dapples<sup>②</sup> be sold,

And furs like gold.

Call our son to pawn them, buy wine, buy more,

With you I will drink off our age-long sore.

---

① Prince Ch'en: referring to Chih Ts'ao (A.D. 192 - A.D. 232), the third son of the overlord Ts'ao Ts'ao. So talented and dissolute, he failed to ascend the throne but succeeded as a poet, remembered as a representative of Making Peace Literature in Chinese history.

② dapple: an animal whose skin or fur is spotted, a horse in this poem.

## 10. 蜀道难 The Shu Way Is Hard

噫吁噉，危乎高哉！  
蜀道之难，难于上青天。  
蚕丛及鱼凫，  
开国何茫然。  
尔来四万八千岁，  
不与秦塞通人烟。  
西当太白有鸟道，  
可以横绝峨眉巅。  
地崩山摧壮士死，  
然后天梯石栈相钩连。  
上有六龙回日之高标，  
下有冲波逆折之回川。  
黄鹤之飞尚不得过，  
猿猱欲度愁攀援。  
青泥何盘盘，  
百步九折萦岩峦。  
扪参历井仰胁息，  
以手抚膺坐长叹。  
问君西游何时还？  
畏途巉岩不可攀。  
但见悲鸟号古木，  
雄飞雌从绕林间。  
又闻子规啼夜月，愁空山。  
蜀道之难，难于上青天，  
使人听此凋朱颜。  
连峰去天不盈尺，



枯松倒挂倚绝壁。  
 飞湍瀑流争喧豗，  
 砅崖转石万壑雷。  
 其险也若此，  
 嗟尔远道之人胡为乎来哉！  
 剑阁峥嵘而崔嵬，  
 一夫当关，万夫莫开。  
 所守或匪亲，化为狼与豺。  
 朝避猛虎，  
 夕避长蛇，  
 磨牙吮血，  
 杀人如麻。  
 锦城虽云乐，  
 不如早还家。  
 蜀道之难，难于上青天，  
 侧身西望长咨嗟。



Oh, wow, my! What a height, so high!  
 The Shu<sup>①</sup> way is so hard, harder than climbing the sky!  
 When did Silkworm<sup>②</sup> and Fishduck<sup>③</sup>  
 Begin their realm? It's hard to say.  
 Since then it's been forty eight thousand years;  
 Between here and Ch'in Land there is no way.  
 Mt. Venus<sup>④</sup> in the west birds can fly o'er;  
 On to the top of Mt. Brow<sup>⑤</sup> flap they may.

- 
- ① Shu: one of the earliest kingdoms in China, founded by Silkworm according to legend.  
 ② Silkworm: the founder of the Kingdom of Shu, who taught his people how to raise silkworms, hence regarded as God of Silkworm-breeding.  
 ③ Fishduck: one of the earliest kings of Shu, regarded as Gods of Fishing.  
 ④ Mt. Venus: the highest peak of Ch'in Ridge, a Wordist sanctuary, known for its height, coldness, dangerousness, strangeness and bountifulness.  
 ⑤ Mt. Brow: one of the four Buddhist mountains, located in Ssuch'uan Province, named for

The earth sunk, mountains crushed, the brave men died<sup>①</sup>,  
 Hence the sky ladder and stack path relay.  
 Up, the peak barring Apollo's cart<sup>②</sup> by six dragons<sup>③</sup> drawn;  
 Down, the waves swirling and surging up to the Milky Way<sup>④</sup>.  
 Yellow cranes flying there at the height cringe;  
 Chimpanzees would climb but to start they sway.  
 The Clay Ridge<sup>⑤</sup> circles up,  
 Bending and twisting around the rocks gray.  
 From star to star you hold your breath to feel,  
 And palming your chest, you sit down to sigh.  
 Now going west, when will you come back then?  
 It's dangerous to climb the crags so high.  
 Behold, the birds wail over olden trees,  
 Male leading female, round the wood they fly.  
 Hark, on the barren hill, the cuckoos to the moon cry<sup>⑥</sup>.  
 The Shu way is so hard, harder than climbing the sky;  
 At this you are too scared to run your eye.

its elegant brow-shaped silhouette viewed from a distance.

- ① The earth sunk...: According to legend, King of Shu sent five strong men to pick up the five belles given by King Hui of Ch'in. On their way back, they saw a serpent sneak into a cave. A brave man seized its tail, and the other four pulled it out with all their strength. In an instant, the earth sank and the mountain crushed and buried the men and the belles. Thus, the mountain cracked into five peaks, which made a way to Shu.
- ② Apollo's cart: As legend goes, Apollo or God of Sun (a Goddess named Good Air, actually) rode a cart pulled by six dragons across the sky everyday.
- ③ dragon: Though variously understood as a large reptile, a marine monster, a jackal and Satan incarnate, it is also a kind protector in folklore and myth in Western culture, a mascot on the national flag of Wales. And in the East, it has been represented as a fabulous serpent-like giant winged animal that can change its length and girth, a totem of the Chinese nation and a symbol of benevolence and sovereignty in Chinese culture.
- ④ the Milky Way: the Silver River in Chinese mythology, a luminous band circling the heavens composed of stars and nebulae; the Galaxy.
- ⑤ the Clay Ridge: located on the border of present-day Kansu and Sha'anhsi provinces. There are rainy cliffs precipitous enough to block the passage by clay.
- ⑥ the cuckoos to the moon cry: It is said that during the Shang dynasty, Cuckoo (Yü Tu), a caring king of Shu, abdicated the throne due to a flood and lived in reclusion. After his death, he became a cuckoo, wailing day and night, shedding tears and blood.

The range is less than a foot from the blue;  
 Rotten pines hang upside down in cliffs high.  
 Water dashes rocks and turns like thunder;  
 Waterfalls and whirlpools noisily vie.  
 It's so dangerous!  
 Why have you come here all the way from afar, why?  
 Sword Pavilion<sup>①</sup> towering juts steeply up;  
 If one man holds the pass, all invaders will die.  
 Those stationed are kindred and kin,  
 Otherwise, they'd rebel like wolves sly.  
 At dusk snakes you evade;  
 At dawn tigers you shun;  
 A snake may bite for fun;  
 A tiger may bloody run.  
 Tho Silkton<sup>②</sup> is such a good place,  
 You'd better go back home anon.  
 The Shu way is so hard, harder than climbing the sky !  
 Turning west to gaze, hopelessly you sigh.

---

① Sword Pavilion: a strategic pass with a plank road built along cliffs in modern-day Ssuch'uan Province.

② Silkton: the other name of Ch'engtu for it was a town of silk.

## 第五节 杜甫诗歌

### Section 5 Fu Tu's Poems

#### 1. 春望 A View of Spring

国破山河在，  
城春草木深。  
感时花溅泪，  
恨别鸟惊心。  
烽火连三月，  
家书抵万金。  
白头搔更短，  
浑欲不胜簪。



The state broken, the land we keep;  
The spring grass in the town grows deep.  
Touched by hard times<sup>①</sup>, blossoms shed tears;  
Dispersed by war, birds cringe in fears.  
For months the beacon<sup>②</sup> fires have run;  
News from home's warmer than the sun.  
Scratching my head, I feel hair thin,  
Which could not hold up my hat pin.

---

① hard times: referring to Lushan An's Rebellion. In the eleventh moon of A.D. 755, Lushan An turned traitor and captured cities and forts in a few months, forcing the emperor to flee to Ssuch'uan.

② beacon: a prominent building set on a wall or hill or a similar position, as a guide or warning to garrison generals or others.

## 2. 赠花卿 To Hua<sup>①</sup>, a General

锦城丝管日纷纷，  
半入江风半入云。  
此曲只应天上有，  
人间能得几回闻？

In Silkton there the tune of flutes or strings  
Half to a river wind, half to clouds rings.  
Such music should be a Heavenly tune;  
One can only hear once in a blue moon.

## 3. 月夜忆舍弟 Missing My Brothers<sup>②</sup> on a Moonlit Night

戍鼓断人行，  
边秋一雁声。  
露从今夜白，  
月是故乡明。  
有弟皆分散，  
无家问死生。  
寄书长不达，  
况乃未休兵。

Watch drum<sup>③</sup> on and off, traffics cease;  
The border hears shrills of wild geese.  
Autumn dew turns frost from tonight<sup>④</sup>;

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① Hua: General Hua under Kuangyin Ts'ui, Mayor of Ch'engtu.

② my brothers: Fu Tu had four brothers, Ying Tu, Kuan Tu, Feng Tu and Chan Tu.

③ watch drum: a drum on a watch tower.

④ Autumn dew turns frost from tonight: referring to White Dew, the fifteenth of the twenty-four terms of the year.

My town should see the moon so bright.  
My brothers were driven asunder;  
“Are they alive or dead?” I wonder.  
It’s long for news to come to hand,  
And now the war fire sears my land.

#### 4. 旅夜书怀 **Traveling at Night**

细草微风岸，  
危檣独夜舟。  
星垂平野阔，  
月涌大江流。  
名岂文章著，  
官应老病休。  
飘飘何所似，  
天地一沙鸥。



Thin grass ashore stirs with a blast;  
My boat sails at night, a high mast.  
The stars hang low o’er the broad plain;  
The moonlit river pours amain.  
One’s not famed from a writing quill;  
He should retire when old and ill.  
Drifting, drifting, where shall I lie,  
A seagull<sup>①</sup> between sea and sky?

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① seagull: a kind of sea bird, any gull or large tern, a symbol of clean integrity. The seagulls in the Wordist book *Sir Line (Liehtzu)* are particularly sensitive to impurity of motive and will make friends only with the completely guileless and disinterested. It is also used as metaphor for drifting.



## 5. 客至 A Friend's Visit

舍南舍北皆春水，  
但见群鸥日日来。  
花径不曾缘客扫，  
蓬门今始为君开。  
盘飧市远无兼味，  
樽酒家贫只旧醅。  
肯与邻翁相对饮，  
隔篱呼取尽馀杯。

The spring water north and south of my hut,  
Day in day out but seagulls come to view.  
I've never swept my petal-strewn path but  
Today my thatched gate is opened for you.  
Town off, I've no dainties to entertain;  
All I have to drink is home-brewed wine.  
Drink with my old neighbor if you would fain,  
I'll invite him across the fence to dine.

## 6. 望岳 Looking at Mt. Arch

岱宗夫如何，  
齐鲁青未了。  
造化钟神秀，  
阴阳割昏晓。  
荡胸生曾云，  
决眦入归鸟。  
会当凌绝顶，

一览众山小。

Behold Mt. Arch<sup>①</sup>, how high it stands !

Its green o'er Ch'i and Lu<sup>②</sup> expands.

The nature's made it a great one,

Shade as its moon, shine as its sun.

Unto my chest thick clouds arise;

And homing birds fly to my eyes.

When I reach the top to view all,

All mountains under me are small.



### 7. 春夜喜雨 A Blessing Rain on a Spring Night

好雨知时节，

当春乃发生。

随风潜入夜，

润物细无声。

野径云俱黑，

江船火独明。

晓看红湿处，

花重锦官城。

A good rain knows its time to come,

And brings things to life right in spring.

It steals into the night with wind

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① Mt. Arch: one of the Five Mountains in China, located in Shantung Province, along with Mt. Ever in Shanhsi, Mt. Scale in Hunan, Mt. Flora in Sha'anhsi, and Mt. Tower in Honan. Mt. Arch is the most sacred of the five, because 72 sovereigns in prehistoric China made sacrifices to the god of the mountain and 12 emperors made sacrifices from the Ch'in dynasty to the Ch'ing dynasty, clearly recorded in history books.

② Ch'i and Lu: The north side of Mt. Arch was the ancient State of Ch'i; its south side was the State of Lu.

And mutely moistens everything.  
 Over wild paths, clouds are all black,  
 A boat afloat, its lone fire bright.  
 At daybreak one sees wet and red;  
 Flowers in Brocade Town<sup>①</sup> make a sight.

### 8. 饮中八仙歌 **Song of Eight Drinking Immortals**<sup>②</sup>

知章骑马似乘船，  
 眼花落井水底眠。  
 汝阳三斗始朝天，  
 道逢曲车口流涎，  
 恨不移封向酒泉。  
 左相日兴费万钱，  
 饮如长鲸吸百川，  
 衔杯乐圣称避贤。  
 宗之潇洒美少年，  
 举觞白眼望青天，  
 皎如玉树临风前。  
 苏晋长斋绣佛前，  
 醉中往往爱逃禅。  
 李白一斗诗百篇，  
 长安市上酒家眠。



① Brocade Town: alias Silkton, Ch'engtu, a city once prosperous with fine silk, now the capital of Ssuch'uan Province.

② Eight Drinking Immortals: The eight who are good at drinking in Long Peace are Pai Li, Chihchang Ho, Shihchih Li, Chin Li, Tsungchih Ts'ui, Chin Su, Hsu Chang, and Sui Chiao, dubbed Eight Drinking immortals. This poem consists of eight portraits of them.

天子呼来不上船，  
 自称臣是酒中仙。  
 张旭三杯草圣传，  
 脱帽露顶王公前，  
 挥毫落纸如云烟。  
 焦遂五斗方卓然，  
 高谈雄辨惊四筵。

Stave<sup>①</sup> rides his horse like sailing on a boat;  
 Blurred, he falls in a well and sleeps afloat.  
 Having drunk three pots, Shine<sup>②</sup> goes to court now;  
 Mash-cart met en route, his mouth drools enow,  
 Sad, he can't change his fief to Wine Spring<sup>③</sup>, how?  
 Left Minister<sup>④</sup> gets up and spends like showers;  
 Like a whale he sucks in hours after hours;  
 Cup to his lips, he's the saint, shunning powers.  
 To Sire<sup>⑤</sup> is carefree, with handsome young eyes,  
 His cup raised, his pupils raised to the skies,  
 Gleaming like a jade tree thru soughs and sighs.  
 Chin<sup>①</sup> fasts before figures of Buddha men;

- 
- ① Stave: referring to Chihchang Ho, whose first name means Knowing Staves.  
 ② Shine: referring to Chin Li, the Prince of Youshine (Juyang), Chihchang Ho's good friend.  
 ③ Wine Spring: Spring of Wine, a city called Chiuch'üan if transliterated, in the western part of today's Kansu Province, as is said to have possessed a natural fountain of wine. According to *Myths and Marvels (Shen-e Ching)*, in the wilderness of West China, there gurgles a fountain of wine pure like jade, more than 3 meters in width and more than 10 meters in depth and, which can revive or rejuvenate a drinker to eternal life. And a folklore source says in the Western Han dynasty, Swift Huo (140 B.C. - 117 B.C.) put his wine into the spring so that there would be an adequate supply for a celebration party after their defeating a Hun invasion, hence the name.  
 ④ Left Minister: Shichih Li (A.D. 694 - A.D.747), of the royal family of T'ang, prime minister, Emperor Grandsire's great grandson.  
 ⑤ To Sire: Chungchih Ts'ui, secretary, knighted Count of Ch'i.

When he's so drunk, he tries to escape Zen.  
 A pot of wine drunk, Pai<sup>②</sup>'s verse may pour down;  
 He sleeps to snore in a pub of the town.  
 Son of Heaven calls him to go aboard;  
 He would not, declaring: "I am Wine Lord."  
 After three cups, Sunrise<sup>③</sup>, Cursive Saint, leers.  
 Cap dropped, head bare, he stands before the peers,  
 Wielding his brush, hence a great piece appears.  
 Only after five pots does Burn<sup>④</sup> there rise,  
 His eloquence does all at feast surprise.

### 9. 兵车行 **The Chariot: A Ballad**<sup>⑤</sup>

车辚辚，马萧萧，  
 行人弓箭各在腰。  
 耶娘妻子走相送，  
 尘埃不见咸阳桥。  
 牵衣顿足拦道哭，

① Chin: Chin Su (A.D. 676 - A.D.734) , from Blue Field County, a court official.

② Pai: Pai Li (A. D. 701 - 762), 12 years Fu Tu's senior, a famous poet, accorded God of Wine, Fallen Immortal, and Fairy of Poetry.

③ Sunrise: Hsu Chang, from Wu County, once Sheriff of Wu County.

④ Burn: Sui Chiao, a commoner.

⑤ The poem makes reference to the northwestern frontiers, however, many Chinese critics believe that Fu Tu's protest was actually targeted at the disastrous campaigns in the south against the Kingdom of South Summons in 751 and after. The historical record describes popular disaffection for the South Summons campaigns in terms similar to Fu Tu's. In the northwest the loss of tens of thousands of T'ang troops in the Pyrrhic capture of the almost impregnable Stone Fortress from a few hundred Tibetans was a waste—caused by Deepshire's insistence—but it did not seriously damage the large armies operating in Central Asia. The war with the Tang's old ally South Summons was initiated through arrogant political ineptness and consummated by military ineptness as well, with the destruction of two large T'ang armies and South Summons' subsequent alliance with Tibet. Fu Tu is probably not referring to any single campaign, but to the steady drain on the peasantry caused by immoderate conscription.

哭声直上干云霄。  
道旁过者问行人，  
行人但云点行频。  
或从十五北防河，  
便至四十西营田。  
去时里正与裹头，  
归来头白还戍边。  
边庭流血成海水，  
武皇开边意未已。  
君不闻，  
汉家山东二百州，  
千村万落生荆杞。  
纵有健妇把锄犁，  
禾生陇亩无东西。  
况复秦兵耐苦战，  
被驱不异犬与鸡。  
长者虽有问，  
役夫敢伸恨？  
且如今年冬，  
未休关西卒。  
县官急索租，  
租税从何出？  
信知生男恶，  
反是生女好。  
生女犹得嫁比邻，  
生男埋没随百草。  
君不见，青海头，  
古来白骨无人收。  
新鬼烦冤旧鬼哭，



天阴雨湿声啾啾。

Chariots rattle, horses neigh;

Bow, arrows at the waist, men march their way.

Moms and dads, wives and kids rush to say bye;

Allshine Bridge<sup>①</sup> you can't see as dust does fly.

Pulling at clothes, stamping, blocking, they cry;

Cries rise straight up to the clouds in the sky.

A passer-by asks a man on the way:

The man replies: Troops are oft called today.

At fifteen some the River<sup>②</sup> north guard best;<sup>③</sup>

When forty they till troop farms in the west.

When they leave, Headman<sup>④</sup> gives them turbans mere;

Back home, hair white, then back to the frontier.

Blood on the frontier flows like an ocean,

Land extending is the Most High<sup>⑤</sup>'s motion.

Don't you espy

In two hundred shires east of the pass<sup>⑥</sup> there

All villages creep with thorns in fields bare?

Sturdy wives there are to hold hoe and plow

On lanes and slopes but they can't have enow.

E'en worse for troops in the bitterest wars,

Driven on, no different from dogs and boars.

---

① Allshine Bridge: on the Wei River, built in the age of Emperor Martial of Han, the indispensable route between Long Peace and the west areas.

② the River: referring to the Yellow River.

③ At fifteen some the River north guard best: young people were sent to the Yellow River to guard it well against Tibetan looters.

④ Headman: A headman, a countryside leader, manages about a hundred households in the T'ang dynasty.

⑤ the Most High: referring to Emperor Deepsire in this poem.

⑥ two hundred shires east of the pass: referring to the two hundred and seventeen prefectures east of Case Dale Pass.

Though you may pose the question, sir,  
Does a conscript dare to demur?  
And now in this winter, this year  
They still send troops to the frontier;  
County clerks demand taxes now,  
But where to get taxes, and how?  
To have boys is bad, as is said,  
Better to have a girl instead.  
Your girl to your neighbor can be married;  
Your boy will be with all grasses buried.  
Don't you espy by Kokonor there  
Since of yore there have been white bones lay bare?  
New ghosts vent their wrongs and former ghosts weep,  
It's cloudy, it's raining and insects cheep.

