

English Translations of Chinese Classics

Volume I



Romance of the Three Kingdoms
and
A Mission to Heaven

英譯中國文學選粹
第一輯

三國志與西遊記

嘉華影清選註

English Translations of Chinese Classics

Romance of the Three Kingdoms

AND

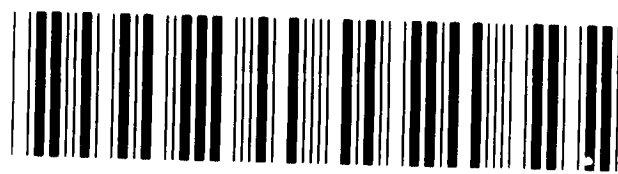
A Mission to Heaven

(SELECTIONS)

Selected and Annotated

By

Yuan & Shih



北师大图 B2354767

The Peism Book Co., Ltd.

Shanghai, China.

1931

1931 4 付排

1931 6 初版

每册實價一元二角

小 引

翻譯非易事也。昔人有云：“文章本天成，妙手偶得之。”夫以“天成”之文章，經過翻譯而仍不失其精彩，則更非妙手莫辦，——況東西文字之差異如此其甚乎？文學，一如其他藝術，本具有普遍性，徒以所用媒介物(Medium)之不同，遂不得不有賴乎翻譯。吾人於外國文學傑作輒欲見其譯為中國文，而於我國文學傑作亦甚欲見其譯為外國文焉。今茲所編“英譯中國文學選粹”，蓋欲使讀者知我國文學之譯為外國文果何若，非特從事翻譯者可資借鏡，即學習英文者亦可以供揣摩，知如何以他種文字表達吾人之思想，藉以增進英文作文之能力。惟茲編所輯，其譯文間亦有錯誤或與原意不符者，或係意譯而有增減者，則均予以註釋，俾讀者知所注意。而譯文中之成語及較生僻之單詞，亦均附以說明，於英文學生蓋不無小補云。

漢英文學津梁第一集內容

三 國 志

Romance of The Three Kingdoms

by

C. H. Brewitt-Taylor

- | | | |
|------|--|-----|
| I. | 曹操煮酒論英雄····· | 2 |
| | Ts'ao Ts'ao Discusses Heroes. | |
| II. | 司馬徽再薦名士 劉玄德三顧草廬····· | 22 |
| | Another Scholar Introduced:
The Three Visits to the Recluse | |
| III. | 兄逼弟曹植賦詩····· | 94 |
| | A Cruel Brother; A Poem. | |
| IV. | 馬謖拒諫失街亭 武侯彈琴退仲達····· | 102 |
| | Ma Su's Wrangling Loses Chieht'ing;
K'ung-ming's Lute Repulses Ssuma. | |

西遊記

A Mission To Heaven

by

Timothy Richard

- I. 靈根育孕源流出 心性修持大道生…… 156
Eternal Life Impregnates the World and
a Child Is Brought Forth.
Mind and Soul Unite and Bring Forth
Religion.
- II. 亂蟠桃大聖偷丹 反天宮諸神捉怪…… 190
The Robbery of the Peaches and the
Pills of Immortality.
Lawless Behaviour in Heaven. All the
Gods Ordered to Arrest the Demon.
- III. 八卦爐中逃大聖 五行山下定心猿…… 233
The Great Holy One Jumps out of the
Eight Diagram Crucible,
And Is Imprisoned Under Nature's
Mountain.

English Translations of Chinese Classics

Volume I

Romance of the Three Kingdom

(Translated by C. H. Brewitt-Taylor)

A Mission to Heaven

(Translated by Timothy Richard)

英譯中國文學選粹

第一輯

三國志 西遊記

Romance of the Three Kingdoms

三國演義

Ts'ao Ts'ao Discusses Heroes

Next day after dark Tung Ch'êng went to Liu Pei's lodging taking with him the decree. As soon as he was announced Yüan-tê came to greet him and led him into a private room where they could talk freely.

*The two younger brothers¹ were there as well.

"It must be something unusually important that has brought you here to-night," said Pei.

"If I had ridden forth by daylight, Ts'ao might have suspected something, so I came by night."

Wine was brought in and while they were drinking Tung Ch'êng said, "Why did you check your brother the other day at the hunt when he was going to attack Ts'ao Ts'ao?"

Yüan-tê was startled and said, "How did you know?"

"Nobody noticed but I saw."

Yüan-tê could not prevaricate and said, "It was the presumption of the man that made my brother

1. the two younger brothers: 指關張。

曹操煮酒論英雄

次日黑夜裏，董承懷詔，徑往玄德公館中來。門吏入報，玄德出迎，請入小閣坐定。關張侍立於側，

玄德曰：“國舅夤夜至此，必有事故。”

承曰：“白日乘馬相訪，恐操見疑，故黑夜相見。”

玄德命取酒相待。承曰：“前日圍場之中，雲長欲殺曹操，將軍動目搖頭而退之，何也？”

玄德失驚曰：“公何以知之？”

承曰：“人皆不見，某獨見之。”

玄德不能隱諱，遂曰：“舍弟見操潛越，故不覺發

so angry; he could not help it."

The visitor covered his face and wept. "Ah," said he, "if all the Court Ministers were like him, there would be no sighs for lack of tranquillity."

Now Yüan-té felt that possibly Ts'ao Ts'ao had sent his visitor to try him, so he cautiously replied, "Where are the sighs for lack of tranquillity while Ts'ao Ts'ao is *at the head of affairs?¹"

Tung Ch'êng changed colour and rose from his seat. "You, Sir, are a relative of *His Majesty² and so I *showed you my inmost feelings.³ Why did you mislead me?"

"Because I feared you might be misleading me, and I wanted to find out."

At this Tung Ch'êng drew out the decree he had received and showed it. His host was deeply moved. Then he produced the pledge. There were only six names to it and these were Tung Ch'êng, Wang Tzū-fu, Ch'ung Chi, Wu Shih, Wu Tzū-lan and Ma T'êng.

"Since you have a decree like this, I cannot but do my share," said Liu Pei and at Tung Ch'êng's request he added his name and signature to the others

1. to be at the head of affairs: 總理事務; 主持政事(治國)。

怒耳”。

承掩面而哭曰：“朝廷臣子，若盡如雲長，何憂不
太平哉。”

玄德恐是曹操使他來試探，乃佯言曰：“曹丞相
治國，爲何憂不太平？”

承變色而起曰：“公乃漢朝皇叔，故剖肝瀝膽以
相告，公何詐也？”

玄德曰：“恐國舅有詐，故相試耳。”

於是董承取衣帶詔令觀之。玄德不勝悲憤。又
將義狀出示，上止有六位：一，車騎將軍董承；二，工
部侍郎王子服；三，長水校尉种輯；四，議郎吳碩；五，
昭信將軍吳子蘭；六，西涼太守馬騰。

玄德曰：“公既奉詔討賊，備敢不效犬馬之勞？”

承拜謝，便請書名。玄德亦書左將軍劉備，押了字付

2. His Majesty: 皇上(漢朝)。

3. to show one's inmost feelings: 剖肝瀝膽。

and handed it back.

“Now let us but get three more, which will *make ten,¹ and we shall be ready to act.”

“But you must move with great caution and not let this *get abroad,”² said Yüan-tê.

The two remained talking till an early hour in the morning when the visitor left.

Now in order to put Ts'ao Ts'ao quite off the *scent³ that any plot against him was in progress, Liu Pei began to devote himself to gardening, planting vegetables and watering them with his own hands. His brothers ventured to remonstrate with him for taking to such an occupation when great matters needed attention.

“The reason for this you may not know,” replied he. And they said no more.

One day when the two brothers were absent and Yüan-tê was busy in his garden, two messengers with an escort came from Ts'ao Ts'ao, saying “The command of the Minister is that you come at once.”

“What important affair is *afoot⁴?” asked he nervously.

1.make ten: 合成十個(共聚十義)。

2. to get abroad: 張揚出去;洩漏。

3. scent: 野獸經過時所留于地上之氣味。按獵犬追尋野

承收訖。

承曰：“尙容再請三人，共聚十義，以圖國賊。”

玄德曰：“切宜緩緩施行，不可輕洩。”

共議到五更，相別去了。

玄德也防曹操謀害，就下處後園種菜，親自澆灌，以爲韜晦之計。關張二人曰：“兄不留心天下大事，而學小人之事，何也？”

玄德曰：“此非二弟所知也”二人乃不復言。

一日，關張不在，玄德正在後園澆菜，許褚張遼引數十人入園中曰：“丞相有命，請使君便行。”

玄德驚問曰：“有甚緊事？”

獸卽靠嗅取這氣味而知其踪跡。故此處可作‘消息’解。to put off the scent, 意云‘使不知消息’（以爲韜晦之計）。

4. to be afoot = to be in progress, 進行。

“We know nothing: we were ordered to come and request your presence.”

All he could do was to follow. When he arrived Ts'ao met him and laughingly said, “That is a big business you have in hand at home.”

This remark made Liu Pei turn the colour of clay. But Ts'ao took him by the hand and led him straight to the private garden, saying, “The growth of vegetables that you are trying to learn is very difficult.”

Yüan-tê *breathed again.¹ He said, “That is hardly a business it is only a solace.”

Ts'ao said, “I happened to notice the green plums on the trees to-day and suddenly *my thoughts went back to² a year ago when we were thrashing Chang Hsiu. We were marching through a *parched³ district and every one was suffering from thirst. Suddenly I lifted my whip and pointing at something in the distance I said, “Look at those plum trees.” The soldiers heard it and it made their mouths water. Now I owe something to the plums and *we will

1. **breathed again:** 鬆了氣, (放了心)。

2. **my thoughts went back to.....,** 我回想到.....

許褚曰：“不知。只教我來相請。”

玄德只得隨二人來相府見操。操笑曰：“在家做得好大事！”

嚇得玄德面如土色，操執玄德手，直至後園曰：

“玄德，學圃不易。”

玄德方纔放心，答曰：“無事消遣耳。”

操曰：“適見枝頭梅子青青，忽感去年征張繡時，道上缺水，將士皆渴。吾心生一計，以鞭虛指曰：“前面有梅林。”軍士聞之，口皆生唾，由是不渴。今見此

3. parched=dry, 乾枯,(缺水)。

pay it to-day.¹ I ordered the servants to heat some wine very hot and sent to invite you to share it.”

Yüan-tê was quite composed by this time and no longer suspected any sinister design. He went with his host to a small summer house, where the wine cups were already laid out and green plums filled the dishes. After a goblet of wine had been swallowed they sat down to a confidential talk and enjoyment of their wine.

As they drank the weather gradually changed, clouds gathering and threatening rain. The servants pointed out a mass of cloud that looked like a dragon hung in the sky. Both host and guest went to the window and leaned over the rail looking at it.

“Do you understand the evolutions of dragons?” asked Ts'ao of the guest.

“Not in detail.”

“A dragon can assume any size, can rise in glory or hide from sight. Bulky, it generates clouds and evolves mist; attenuated, it can scarcely hide a

1. 按原文：‘今見此梅，不可不賞’，其中‘賞’字乃，觀賞之意，譯者却誤為‘論功行賞’的‘賞’字了，故譯為‘we will pay it’（to pay = to reward, 酬報；賞）。而且在譯者的意思以為其所以要行賞者是因為梅子曾經救了將士的渴罷，遂云‘J

梅，不可不賞。又值煮酒正熟，故邀使君小亭一會。”

玄德心神方定，隨至小亭，已設樽俎：盤置青梅，

一樽煮酒。二人對坐，開懷暢飲。

酒至半酣，忽陰雲漠漠，驟雨將至。從人遙指天

外龍挂，操與玄德凭欄觀之。

操曰：“使君知龍之變化否？”

玄德曰：“未知其詳，”

操曰：“龍能大能小，能升能隱；大則興雲吐霧，

小則隱介藏形；升則飛騰於宇宙之間，隱則潛伏於波

owe something to the plums.’ 這樣一來，這句的譯文完全與原文的意思不符了。順便記起一首英譯的唐詩。那譯文是不記得了，只是原句‘閑坐說玄宗’中的‘玄宗’，那譯者不知道就是唐明皇，却譯作‘玄秘的宗教’！

mustard stalk or conceal a *shadow.¹ Mounting, it can soar to the *empyrean²; subsiding, it lurks in the uttermost depths of the ocean. This is the mid-spring season and the dragon chooses this moment for his transformations, like a man realising his desires and overrunning the world. The dragon among animals compares with the hero among men. You, O Yüan-tê, with your experience must know who are the heroes of the present day and I wish you would say who they are.”

“How can a dullard like me know such things?”

“Do not be so modest.”

“Thanks to your kindly protection I have a post at Court. But as to heroes I really do not know who they are.”

“You may not have looked upon their faces, but you have heard their names.”

“Yüan Shu, with his resources; is he one?”

His host laughed, “A rotting bone in a graveyard. I shall *put him out of the way³ shortly.”

“Well, Yüan Shao then. The highest offices of State have been held in his family for four genera-

1. 按原文：‘小則隱介潛形’。‘介’，鱗介也；‘潛形’即潛身也。譯者把這句話又譯錯了，把‘介’誤為芥菜（mustard stalk）而‘形’則誤為影（shadow）。

濤之內。方今春深，龍乘時變化，猶人得志而縱橫四海。龍之爲物，可比世之英雄。玄德久歷四方，必知當世英雄。請試指言之。”

玄德曰：“備肉眼安識英雄？”

操曰：“休得過謙。”

玄德曰：“備叨恩庇，得仕於朝，天下英雄，實有未知。”

操曰：“既不識其面，亦聞其名。”

玄德曰：“淮南袁術，兵糧足備，可謂英雄。”

操笑曰：“塚中枯骨，吾早晚必擒之！”

玄德曰：“河北袁紹，四世三公，門多故吏；今虎

2. empyrean = the highest heaven.

3. to put out of the way = to imprison, 擒。

tions and his clients are many. He is firmly posted in Ichou and he commands the services of many able men. Surely he is one."

"A bully, but a coward; he is fond of grandiose schemes, but is devoid of decision; he makes for great things but grudges the necessary toil. He loses sight of everything else in view of a little present advantage. He is not one."

"There is Liu Ching-shêng. He is renowned as a man of perfection, whose fame has spread on all sides. Surely he is a hero."

"He is a mere semblance, a man of vain reputation. No; not he."

"Sun Ts'ê is a sturdy sort, the chief of all in the east. Is he a hero?"

"He has profited by his father's reputation; he is no hero."

*"What of¹ Liu Chang?"

"Though he is of the reigning family, he is nothing more than a watch dog. How could you make a hero of him?"

* 'What about² Chang Hsiu, Chang Lu, Han Sui and all those?"

I. what of ... = what is to be said of = (what of Liu Chang? 劉漳何如呢?)

踞冀州之地，部下能事者極多，可謂英雄。”

操笑曰：“袁紹色厲膽薄，好謀無斷；幹大事而惜身，見小利而忘命：非英雄也。”

玄德曰：“有一人名稱八駿，威鎮九州，——劉景升可謂英雄。”

操曰：“劉表虛名無實，非英雄也。”

玄德曰：“有一人血氣方剛，江東領袖，——孫伯符乃英雄也。”

操曰：“孫策藉父之名，非英雄也。”

玄德曰：“益州劉季玉，可為英雄乎？”

操曰：“劉璋雖係宗室，乃守戶之犬耳，何足為英雄！”

玄德曰：“如張繡張魯韓遂等輩皆何如？”

2. what about... = what of...。

Ts'ao clapped his hands and laughed very loudly.
“Paltry people like them are not worth mentioning,”

“With these exceptions I really know none.”

“Now heroes are men who cherish lofty designs in their bosoms and have plans to achieve them; they have all-embracing schemes and the whole world is at their mercy.”

“Who is such a man?” said Yüan-tê.

Ts'ao pointed his finger first at his guest and then at himself, saying, “The only heroes in the world are you and I.”

Yüan-tê gasped and the spoon and chopsticks rattled to the floor. Now just at that moment the storm burst with a tremendous peal of thunder and rush of rain. Yüan-tê stooped down to recover the fallen articles, saying, “What a shock! and *it was quite close.”¹

“What! are you afraid of thunder?” said Ts'ao.

Yüan-tê replied, “The wise man paled at a sudden peal of thunder or fierce gust of wind. Why should one not fear?”

1. 按原文：‘乃至于此，’意謂‘使我吃驚到這步田地，’可譯為：It frightened me so much. 而這位譯者却把原文中那個‘至’字誤作‘來到’解，因而將此語誤譯為‘it was quite close’了。

操鼓掌大笑曰：“此等碌碌小人，何足挂齒！”

玄德曰：“舍此之外，備實不知。”

操曰：“夫英雄者，胸懷大志，腹有良謀；有包藏宇宙之機，吞吐天地之志者也。”

玄德曰：“誰能當之？”

操以手指玄德，後自指曰：“今天下英雄，惟使君與操耳。”

玄德聞言，吃了一驚，手中所執匙筯，不覺落於地下。時正值天雨將至，雷聲大作。玄德乃從容俯首拾筯曰：“一震之威，乃至於此。”

操笑曰：“丈夫亦畏雷乎？”

玄德曰：“聖人迅雷風烈必變，安得不畏？”

Thus he glossed over the real fact, that it was the words he had heard that had so startled him.

Constrained to lodge in a tiger's lair,
He played a waiting part,
But when Ts'ao talked of breaking men,
Then terror gripped his heart.
But he cleverly used the thunder peal
As excuse for turning pale;
O quick to seize occasions thus!
He surely must prevail.

The shower had passed and there appeared two men rushing through the garden, both armed. In spite of the attendants they forced their way to the pavilion where sat the two friends. They were Kuan Yü and Chang Fei.

The two brothers had been outside the city at archery practice when Ts'ao Ts'ao's invitation had come so peremptorily. On their return they heard that two officers had arrived and led away Yüan-tê to the Minister. They hastened to his palace and were told their brother was with his host in the grounds and they *feared something had happened.¹ So they

1. feared something had happened: 恐怕發生了什麼事情(只恐有失)。

將聞言失筈緣故，輕輕掩飾過了。(操遂不疑玄

德。後人有詩讚曰：)

勉從虎穴暫趨身，

說破英雄驚殺人。

巧借聞雷來掩飾，

隨機應變信如神！

天雨方住，見兩個人撞入後園，手提寶刀，突至
亭前，左右攔擋不住。(操視之)乃關張二人也。

原來二人從城外射箭方回，聽得玄德被許褚張
遼請將去了，慌忙來相府打聽；聞說在後園，只恐有

rushed in. Now when they saw their brother quietly talking with Ts'ao and enjoying a cup of wine, they took up their usual places and meekly stood waiting.

"Why did you come?" said Ts'ao Ts'ao.

"We heard that you, Sir, had invited our brother to a wine party and we came to amuse you with a little sword play," said they.

"This is not a Hungmên banquet," replied Ts'ao. "What use have we for two Hsiangs?"

Yüan-té smiled. The host ordered wine to be served to the two "Fan K'uai" to allay their excitement and, soon after, the three took their leave and returned homeward.

"We were nearly frightened to death," said Kuan Yü.

The story of the dropped chopsticks was told. The two asked what their brother intended by his actions and he told them that his learning gardening was to convince Ts'ao Ts'ao of his perfect simplicity and the absence of any ambition. "But," said he, "when he suddenly pointed to me as one of the heroes I was startled, for I thought he had some suspicions. Happily the thunder at that moment supplied the excuse I wanted."

"Really you are very clever," said they.

失，故衝突而入。却見玄德與操對坐飲酒，二人按劍而立。

操問二人何來。

雲長曰：“聽知丞相和兄飲酒，特來舞劍，以助一笑。”

操笑曰：“此非鴻門會。安用項莊項伯乎？”

玄德亦笑。操命取酒與“二樊噲”壓驚。（關張拜謝。）

須臾席散，玄德辭操而歸。雲長曰：“險些驚殺我兩個！”

玄德以落筯事說與關張。關張問是何意。玄德曰：“吾之學圃，正欲使操知我無大志；不意操竟指我爲英雄，我故失驚落筯。又恐操生疑，故借懼雷以掩飾之耳。”

關張曰：“兄真高見”

Another Scholar Introduced: The Three visits to the Recluse.

As has been said Yüan-tê prepared gifts to offer to Chuko Liang on his visit. One day his servants announced a stranger of extraordinary appearance, wearing a lofty head-dress and a wide belt.

“Surely this is he” said Yüan-tê, and, hastily arranging his dress, he went to welcome the visitor. But the first glance showed him that it was the recluse of the mountains, Ssuma Hui. However, Yüan-tê was glad to see him and led him into the inner apartment as he would an old friend. There Pei conducted him to the seat of honour and made his obeisance, saying, “Since leaving you that day in the mountains I have been overwhelmed with military preparations and so have failed to visit you as courtesy demanded. Now that the brightness has descended upon me *I hope this dereliction of duty may be pardoned.”¹

1. I hope this dereliction of duty may be pardoned: 我希望這種失禮可以見宥。(按:此與原文不符)。

司馬徽再薦名士
劉玄德三顧草廬

却說玄德正安排禮物，欲往隆中謁諸葛亮，忽人報：“門外有一先生，峨冠博帶，道貌非常，特來相探。”

玄德曰：“此莫非卽孔明否？”遂整衣出迎。視之，乃司馬徽也，玄德大喜，請入後堂高坐，拜問曰：“備自別仙顏，日因軍務倥傯，有失拜訪。今得光降，大慰仰慕之私。”

"I hear Hsü Yüan-chih is here. I have come expressly to see him," replied the visitor bluntly.

"He has lately left for Hsüch'ang. A messenger came with a letter telling of the imprisonment of his mother."

"Then he has just fallen into Ts'ao Ts'ao's trap, for that letter was a forgery. I have always known his mother to be a very noble woman, and even if she were imprisoned by Ts'ao she would not summon her son like that. Certainly the letter was a forgery. If the son did not go, the mother would be safe; if he went, she would be a dead woman."

"But how?" asked Yüan-tê, dismayed.

"She is a woman of the highest principles, who would be greatly mortified at the sight of her son under such conditions.

Liu Pei said, "Just as your friend was leaving he mentioned the name of a certain Chuko Liang. What think you of him?"

Hui laughed, saying, "If Yüan-chih wanted to go, he was free to go. But why did he want to provoke *hien* into coming out and showing compassion for some one else?"

"Why do you speak like that?" asked Yüan-tê.

徽曰：“聞徐元直在此，特來一會。”

玄德曰：“近因曹操囚其母，徐母遣人馳書喚回
許昌去矣。”

徽曰：“此中曹操之計矣。吾素聞徐母最賢，雖
爲操所囚，必不肯馳書召其子。此書必詐也。元直不
去，其母尚存；今若去，母必死矣。”

玄德驚問其故。

徽曰：“徐母高義，必羞見其子也。”

玄德曰：“元直臨行，薦南陽諸葛亮，其人若何？”

徽笑曰：“元直欲去自去便了，何又惹他出來嘔
心血也？”

玄德曰：“先生何出此言？”

He replied, "Five men, K'ung-ming, Ts'ui Chou-p'ing, Shih Kuang-yuan, Mêng Kung-wei and Hsü Yüan-chih were the closest of friends. They formed a little coterie devoted to meditation on essential refinement. Only K'ung-ming arrived at a perception of its meaning. He used to sit among them with his arms about his knees muttering and then, pointing to his companions, he would say, 'You, gentlemen, would become governors and prefects if you were in official life.'

"When they asked him what was his ambition he would only smile and always compared himself with the great scholars Kuan Chung and Yo I. No one could gauge his talents."

"How comes it that Yingchou produces so many able men?" said Yüan-tê.

"That old astrologer, Yin K'uei, used to say that the stars clustered thick over the district and so there were many wise men."

Now Kuan Yü was there and when he heard K'ung-ming so highly praised he said, "Kuan Chung and Yo ㄚ are the two most famous men mentioned in the 'Spring and Autumn.' They well overtopped the rest of mankind. Is it not a little too much to say that K'ung-ming compares with these two?"

徽曰：“孔明與博陵崔州平，潁川石廣元，汝南孟公威，與徐元直四人爲密友。此四人務於精純，惟孔明獨觀其大略。嘗抱膝長吟，而指四人曰：“公等仕進可至刺史，郡守。”

衆問孔明之志若何，孔明但笑而不答。每常自比管仲樂毅，其才不可量也。”

玄德曰：“何潁川之多賢乎？”

徽曰：“昔有殷墟善觀天文，嘗謂羣星聚於潁分，其地必多賢士。”

時雲長在側曰：“某聞管仲樂毅，乃春秋戰國名人，功蓋寰宇。孔明自比此二人，毋乃太過？”

“In my opinion he should not be compared with these two, but rather with two others,” said Hui.

“Who are these two?” asked Kuan Yü.

“One of them is Chiang Tzü-ya, who laid the foundations of the Chou dynasty so firmly that it lasted eight hundred years, and the other Chang Tzū-fang, who made Han glorious for four centuries.”

Before the surprise called forth by this startling statement had subsided, the visitor walked down the steps and took his leave. Liu Pei would have kept him if he could, but he was obdurate. As he stalked proudly away he threw up his head and said, “Though the ‘Sleeping Dragon’ has found his lord, he has not been born at the right time. It is a pity.”

“What a wise hermit!” was Liu Pei’s comment.

Soon after the three brothers set out to find the abode of the wise man. When they drew near the spot they saw a number of peasants in a field hoeing up the weeds, and as they worked they sang:—

“The earth is a chequered board,
And the sky hangs over all,
Under it men are contending,
Some rise, but a many fall.
For those who succeed ’tis well,
But for those who go under *rough.¹

I. (it is) rough=harsh, uneven

徽笑曰：“以吾觀之，不當比此二人。我欲另以二人比之。”

雲長問那二人。

徽曰：“可比興周八百年之姜子牙，旺漢四百年之張子房也。”

衆皆愕然。徽下階相辭欲行。玄德留之不住。徽出門仰天大笑曰：“臥龍雖得其主，不得其時，惜哉！”

言罷，飄然而去。玄德歎曰：“真隱居賢士也！”

次日，玄德同關張并從人等來隆中，遙望山畔數人，荷鋤耕於田間，而作歌曰：

蒼天如圓蓋，

陸地如棋局。

世人黑白分，

往來爭榮辱。

榮者自安安，

辱者定碌碌。

There's a dozing dragon hard by,
But his sleep isn't deep enough."

They stopped to listen to the song and, calling up one of the peasants, asked who made it.

"It was made by Master 'Sleeping Dragon,'" said the labourer.

"Then he lives hereabout. Where?"

"South of this hill there is a ridge called The Sleeping Dragon and close by is a sparse wood. In it stands a modest cottage. That is where Master Chuko takes his repose."

Yüan-tê thanked him and the party rode on. Soon they came to the ridge, most *aptly named,¹ for indeed it lay wrapped in an atmosphere of calm beauty.

A poet wrote of it thus:—

Not far from Hsiangyang's massive walls
There stands, clear cut against the sky,
A lofty ridge, and at its foot
A gentle stream goes gliding by.

The contour, curving up and down,
Although by resting cloud it's marred,

1. aptly named: 名副其實;名不虛傳。

南陽有隱居，

高眠臥不足。

玄德聞歌，勒馬喚農夫問曰：“此歌何人所作？”

答曰：“乃臥龍先生所作也。”

玄德曰：“臥龍先生住何處？”

農夫曰：“自此山之南，一帶高岡，乃臥龍岡也。

岡前疎林內茅廬中，即諸葛先生高臥之地。”

玄德謝之，策馬前行。不數里，遙望臥龍岡，果然清景異常。

後人有古風一篇，單道臥龍居處。詩曰：

襄陽城西二十里，

一帶高岡枕流水。

高岡屈曲壓雲根，

Arrests the eye; and here and there
The flank by waterfalls is scarred.

There, like a sleeping dragon coiled,
Or phoenix hid among thick pines,
You see, secure from prying eyes,
A cot, reed-built on rustic lines.

The rough-joined doors, pushed by the wind,
Swing idly open and disclose
The greatest genius of the world
Enjoying still his calm repose.

The air is full of woodland scents,
Around are hedgerows trim and green,
Close-growing intercrossed bamboos
*Replace¹ the painted doorway screen.

But look within *and books you see²
By every couch, near every chair;
And you may guess that common men
Are very seldom welcomed there.

1. to replace: 代替。

流水潺湲飛石髓。

勢若困龍石上蟠，

形如單鳳松陰裏。

柴門半掩閉茅廬，

中有高人臥不起。

修竹交加列翠屏，

四時籬落野花馨。

牀頭堆積皆黃卷，

座上往來無白丁。

2.and you see books.

The hut seems far from human ken,
*So far,¹ one might expect to find
Wild forest denizens there, trained
To serve in place of human kind.

*Without² a hoary crane might stand
As warden of the outer gate;

*Within³ a long-armed gibbon come
To offer fruit upon a plate.

But enter; there refinement reigns;

*Brocaded silk the lutes protect,⁴

And *burnished weapons on the walls
The green of pines outside reflect.⁵

For he who dwells within that hut
Is talented *beyond compare,⁶

Although he lives the simple life
And harvest seems' his only care.

He waits until the thund'rous call

Shall bid him wake, nor sleep again;

*Then will he forth and at his word

Peace over all the land shall reign.⁷

1. so far.....=so far that.....

2. without=outside.

3. Within=inside.

4. Brocaded silk protects the lutes.

叩戶蒼猿時獻菓，

守門老鶴夜聽經。

囊裏名琴藏古錦，

壁間寶劍映松文。

廬中先生獨幽雅，

閒來親自勤耕稼。

專待春雷驚夢回，

一聲長嘯安天下。

5. burnished weapons on the wall reflect the green of pines outside.

6. **beyond compare**: 無可比, 無比。

7. Then he will (go) forth and at his word peace shall reign over all the land.

Yüan-tê soon arrived at the door of the retreat, dismounted and knocked at the rough door of the cottage. A youth appeared and asked what he wanted.

Yüan-tê replied, "I am Liu Pei, General of the Han Dynasty, Marquis of Ichêngting, Magistrate of Yuchou and Uncle of the Emperor. I am come to salute the Master."

"I cannot remember so many titles," said the lad.

"Then simply say that Liu Pei has come to enquire after him."

"The master left this morning early."

"Whither has he gone?"

"His movements are very uncertain. I do not know whither he has gone."

"When will he return?"

"That also is uncertain. Perhaps in three days, perhaps in ten."

The disappointment was keen.

"Let us go back since we cannot see him," said Chang Fei.

"Wait a little time," said Yüan-tê.

"It would be better to return," said Kuan Yü, "then we might send to find out when this man had come back."

玄德來到莊前，下馬親叩柴門，一童出問。

玄德曰：“漢左將軍宜城亭侯領豫州牧皇叔劉備特來拜見先生。”

童子曰：“我記不得許多名字。”

玄德曰：“你只說劉備來訪。”

童子曰：“先生今早少出。”

玄德曰：“何處去了。”

童子曰：“蹤跡不定，不知何處去了。”

玄德曰：“幾時歸？”

童子曰：“歸期亦不定，或三五日，或十數日。”

玄德惆悵不已。

張飛曰：“既不見，自歸去罷了。”

玄德曰：“且待片時。”

雲長曰：“不如且歸，再使人來探聽。”

So Yüan-tê agreed, first saying to the boy, "When the master returns, tell him that Liu Pei *has been."¹

They rode away. Presently Liu Pei stopped and looked back at the surroundings of the little cottage in the wood. The mountains were picturesque rather than grand, the water clear rather than profound, the plain was level rather than extensive, the woods luxuriant rather than extensive. Gibbons ranged through the trees and cranes waded in the shallow water. The pines and the bamboos *vied with each other in verdure.² It was a scene to linger upon.

While Liu Pei stood regarding it, he saw a figure coming down a mountain path. The man's bearing was lofty; he was handsome and dignified. He wore a comfortable-looking bonnet on his head and a black robe hung about his figure in easy folds. He used a staff to help him down the steep path.

"Surely that is he!" said Yüan-tê.

He dismounted and walked over to greet the stranger, whom he saluted deferentially, saying, "Are you not Master Sleeping Dragon, Sir?"

"Who are you, General?" said the stranger.

1.has been (here): 到過這裏。

玄德從其言，囑咐童子曰：“如先生回，可言劉備拜訪。”

遂上馬，行數里，勒馬回觀隆中景物，果然山不高而秀雅，水不深而澄清；地不廣而平坦，林不大而茂盛；猿鶴相親，松篁交翠，觀之不已。

忽見一人容貌軒昂，丰姿俊爽，頭戴逍遙巾，身穿皂布袍，杖藜從山僻小路而來。

玄德曰：“此必臥龍先生也。”

急下馬向前施禮，問曰：“先生非臥龍否？”

其人曰：“將軍是誰？”

2. vied with each other in verdure: 彼此競綠，(交翠)。

“I am Liu Pei”

“I am not K'ung-ming, but I am a friend of his. My name is Ts'ui Chou-p'ing.”

“Long have I known of you! I am very glad to see you,” replied Yüan-tê. “And now I pray you to be seated just where we are and let me receive your instruction.”

The two men sat down in the wood on a stone and the two brothers ranged themselves by Liu Pei's side.

Chou-p'ing began, saying, “General, for what reason do you wish to see K'ung-ming?”

Liu Pei replied, “The Empire is in confusion and troubles gather everywhere. I want your friend to tell me how to restore order.”

“You, Sir, wish to arrest the present disorder although you are a kindly man and, from the oldest antiquity *the correction of disorder has demanded stern measures.¹ On the day that the founder of the Han dynasty first put his hand to the work and slew the wicked ruler of Ts'in, order began to replace disorder. Good government began with The Founder,

1. 此句譯文之意。謂：你想戡定目前的世亂，但你是一個斯文人。而從古以來定亂需要一些嚴酷的手段呵。與原文意義不甚符合。

玄德曰：“劉備也。”

其人曰：“吾非孔明，乃孔明之友，博陵崔州平也。”

玄德曰：“久聞大名，幸得相遇。乞卽席地權坐，請教一言。”

二人對坐於林間石上，關張侍立於側。

州平曰：“將軍何故欲見孔明？”

玄德曰：“方今天下大亂，四方雲擾，欲見孔明，求安邦定國之策耳。”

州平笑曰：“公以定亂爲主，雖是仁心，但自古以來，治亂無常。自高祖斬蛇起義，誅無道秦，是由亂而入治也；至哀平之世，二百年太平日久，王莽篡逆，

(206 B.C.), and endured two hundred years; two centuries of tranquillity. Then came Wang Mang's rebellion and disorder took the place of order. Anon, arose Kuang-Wu, who restored the Dynasty, and order once more prevailed. We have had two centuries of order and tranquillity, and the time of trouble and battles is due. The restoration of peace will take time; it cannot be quickly accomplished. You, Sir, wish to get K'ung-ming to regulate times and seasons, to repair the cosmos; but I fear the task is indeed difficult and to attempt it would be a vain expenditure of mental energy. You know well that he who goes with the favour of Heaven *travels an easy road,¹ he who goes contrary meets difficulties. One cannot escape one's lot; one cannot evade fate."

"Master," replied Pei, "your insight is indeed deep and your words of wide meaning, but I am a scion of the House of Han and must help it. Dare I talk of the inevitable and trust to fate?"

Chou-p'ing replied, "A simple denizen of the mountain wilds is unfitted to discuss the affairs of Empire. But you bade me speak and I have spoken; perhaps somewhat madly."

1. to travel an easy road! 走安易的路。

又由治而入亂；光武中興，重整基業，復由亂而入治；
至今二百年，民安已久，故干戈又復四起。此正由治
入亂之時，未可猝定也。將軍欲使孔明斡旋天地，補
綴乾坤，恐不易爲，徒費心力耳。豈不聞‘順天者逸，
逆天者勞’，‘數之所在，理不得而奪之；命之所在，人
不得而強之’乎？”

玄德曰：“先生所言，誠爲高見。但備身爲漢胄，
合當匡扶漢室，何敢委之數與命？”

州平曰：“山野之夫，不足與論天下事。適承明
問，故妄言之。”

“Master, I am grateful for your instruction. But know you whither K'ung-ming has gone?”

“I also came to see him and I know not where he is,” said Chou-p'ing

“If I asked you, Master, to accompany me to my poor bit of territory, would you come?”

“I am too dilatory, too fond of leisure and ease, and no longer have any ambitions. But I will see you another time.”

And with these words he saluted and left.

The three brothers also mounted and started homeward. Presently Chang Fei said, “We have not found K'ung-ming and we have had to listen to the wild ravings of this so-called scholar. *There is the whole result of this journey.”¹

“His words were those of a deep thinker,” replied Yüan-tê.

Some days after the return to Hsinyeh, Yüan-tê sent to find out whether K'ung-ming had returned and the messenger came back saying that he had. Wherefore Liu Pei prepared for another visit. Again Chang Fei showed his irritation by remarking, “Why must you go hunting after this villager? Send and tell him to come.”

I. There is the whole result of this journey:
此來的結果如此而已。(按:原文無此語)。

玄德曰：“蒙先生見教，但不知孔明往何處去了？”

州平曰：“我亦欲訪之，正不知其何往。”

玄德曰：“請先生同至敝縣，若何？”

州平曰：“愚性頗樂閒散，無意功名久矣。容他日再見。”

言訖，長揖而去。

玄德與關張上馬而行。張飛曰：“孔明又訪不着。却遇此腐儒，閒談許久！”

玄德曰：“此亦隱者之言也。”

三人回至新野，過了數日，玄德使人探聽孔明。

回報曰：“臥龍先生已回矣”。玄德便教備馬。張飛曰：

“量一村夫，何必哥哥自去？可使人喚來便了。”

“Silence!” said Yuan-tê, “The Teacher Meng, (Mencius) said, ‘To try to see the sage without going his way is like barring a door you wish to enter.’ K’ung-ming is the greatest sage of the day; how can I summon him?”

So Yüan-tê rode away to make his visit, his two brothers with him as before. It was winter and exceedingly cold; angry clouds covered the whole sky. Before they had gone far a bitter wind began to blow in their faces and the snow began to fall. Soon the mountains were of jade and the trees of silver.

“It is very cold and the earth is frozen hard, no fighting is possible now.” Said Chang Fei. “Yet we are going all this way to get advice which will be useless to us. Where is the sense of it? Let us rather get back to Hsinyeh out of the cold.”

Yüan-tê replied, “I am set upon proving my zeal to K’ung-ming, but if you, my brother, do not like the cold, you can return.”

“I do not fear death; do you think I care for the cold? But I do care about wasting my brother’s energies,” said Chang Fei.

“Say no more,” said Yüan-tê, *and they travelled on.¹

I. 按原文：‘只相隨同去，’是 direct quotation，應譯爲 ‘Just follow me.’ 此處譯文：and they travelled on，誤也。

玄德叱曰：“汝豈不聞孟子云：‘欲見賢而不以其道，猶欲其入而閉之門也。’孔明當世大賢，豈可召乎？”

遂上馬再往訪孔明。關張亦乘馬相隨。時值隆冬，天氣嚴寒，彤雲密布。行不數里，忽然朔風凜凜，瑞雪霏霏；山如玉簇，林似銀妝。

張飛曰：“天寒地凍，尚不用兵，豈宜遠見無益之人乎？不如回新野以避風雪。”

玄德曰：“吾正欲使孔明知我懇懃之意。如弟輩怕冷，可先回去。”

飛曰：“死且不怕，豈怕冷乎？但恐哥哥空勞神思。”

玄德曰：“勿多言，只相隨同去。”

When they drew near the little wood they heard
singing in a roadside inn and stopped to listen. This
was the song:—

Although possessed of *talent rare,¹

This man has made no name;

Alas! the day is breaking late

That is to show his fame.

O friends you know the tale:

Th' aged man constrained to leave

His cottage by the sea,

To follow in a prince's train

*His counsellor to be.²

Eight hundred feudal chieftains met

Who came with one accord;

The happy omen, that white fish,

*That leapt the boat aboard;³

The gory field in distant wilds,

Whence flowed a crimson tide,

*And him acknowledged chief in war⁴

Whose virtues none denied;

1. rare talent

2. to be his counsellor

將近茅廬，忽聞路旁酒店中有人作歌。玄德立馬

聽之。其歌曰：

壯士功名尙未成，

嗚呼久不遇陽春。

君不見東海老叟辭荆榛，

後車遂與文王親？

八百諸侯不期會，

白魚入舟涉孟津？

牧野一戰血流杵，

鷹揚偉烈冠武臣。

3. aboard (prep.) the boat.

4. acknowledge him chief in war.

That Kaoyang rustic, fond of wine,
Who left his native place
And went to serve so faithfully
The man of handsome face;

And one who spoke of ruling chiefs
In tones so bold and free,
But sitting at the festive board
Was full of courtesy;

And one, 'twas he who laid in dust
Walled cities near four score—
But men of *doughty¹ deeds like these
On earth are seen no more.

*Now had these men not found their lord²
Would they be known to fame?
Yet having found, they served him well
And so achieved a name.

The song ended, the singer's companion tapping
the table sang:—

We had a famous emperor,
Who drew his shining sword,

r. doughty = valiant; heroic.

又不見高陽酒徒起草中，

長揖芒碭隆準公？

高談王霸驚人耳，

輟洗延坐欽英風？

東下齊城七十二，

天下無人能繼蹤？

兩人非際聖天子，

至今誰復識英雄？

歌罷，又有一人擊桌而歌。其歌曰：

吾皇提劍清寰海，

2. had these men not found..... = if these men had not found.....

Cleansed all the land within the seas
And made himself its lord.

In time his son succeeded him,
And so from son to son
The lordship passed, held firm until
Four hundred years had run.

Then dawned a day of weaklier sons,
The fiery virtue failed,
Then ministers betrayed their trust,
*Court intrigues vile¹ prevailed.

The omens came; a serpent black
Coiled in the dragon throne,
While in the hall of audience
Unholy haloes shone.

Now bandits swarm in all the land
And noble strives with chief,
The common people, sore perplexed,
Can nowhere find relief.

Let's drown our sorrows in the cup,
Be happy while we may,

1. vile, adj., qualifying 'intrigues'.

創業垂基四百載。

桓靈季業火德衰，

奸臣賊子調鼎鼎。

青蛇飛下御座旁，

又見妖虹降玉堂，

羣盜四方如蟻聚，

奸雄百輩皆鷹揚。

吾儕長嘯空拍手，

悶來村店飲村酒。

猶善其身盡日安，

Let those who wish run after fame
That is to last *for aye.¹

The two men laughed loud and clapped their hands as the second singer ceased. Yüan-tê thought full surely the longed-for sage was there, so he dismounted and entered the inn. He saw the two merry-makers sitting opposite each other at a table. One was pale with a long beard; the other had a strikingly refined face. Yüan-tê saluted them and said, "Which of you is Master Sleeping Dragon?"

"Who are you, Sir?" asked the long-bearded one. "What business have you with Sleeping Dragon?"

"I am Liu Pei. I want to enquire of him how to restore tranquillity to the world."

"Well, neither of us is your man, but we are friends of his. My name is Shih Kuang-yüan and my friend here is Mêng Kuang-wei."

"I know you both by reputation," said Yüan-tê smiling. "I am indeed fortunate to meet you in this haphazard way. Will you not come to the Sleeping Dragon's retreat and talk for a time? I have horses here for you."

1. for aye = for ever.

何須千古名不朽？

二人歌罷，撫掌大笑。玄德曰：“臥龍其在此間乎？”遂下馬入店。見二人憑桌對飲，上首者白面長鬚，下首者清奇古貌。玄德揖而問曰：“二公誰是臥龍先生？”

長鬚者曰：“公何人？欲尋臥龍何幹？”

玄德曰：“某乃劉備也。欲訪先生，求濟世安民之術。”

長鬚者曰：“我等非臥龍，皆臥龍之友也。吾乃潁川石廣元。此位是汝南孟公威。”

玄德喜曰：“備久聞二公大名，幸得邂逅。今有隨行馬匹在此，敢請二公同往臥龍莊上一談。”

“We idle folk of the wilds know nothing of tranquillising States. Do not trouble to ask, please. Pray mount again and go your way in search of Sleeping Dragon.”

So he remounted and went his way. He reached the little cottage, dismounted and tapped at the door. The same lad answered his knock and he asked whether the Master had returned.

“He is in his room reading,” said the boy.

Joyful indeed was Liu Pei as he followed the lad in. In front of the middle door he saw written this pair of scrolls:—

By purity manifest the inclination:

By repose affect the distant.

As he was looking at this couplet he heard some one singing in a subdued voice and stopped by the door to peep in. He saw a young man close to a charcoal brazier, hugging his knees while he sang:—

The phoenix flies high, *ah me!¹

And only will perch on a wutung tree.

The scholar is hid, ah me!

1. ah me! 感嘆詞, 無意義。

廣元曰：“吾等皆山野慵懶之徒，不省治國安民之事，不勞下問。明公請自上馬，尋訪臥龍。”

玄德乃辭二人，上馬投臥龍岡來；到莊前下馬，扣門問童子曰：“先生今日在莊否？”

童子曰：“現在堂上讀書。”

玄德大喜，遂跟童子而入。至中門，只見門上大書一聯云：

“淡泊以明志，

寧靜而致遠。”

玄德正看間，忽聞吟詠之聲。乃立於門側窺之，見草堂之上，一少年擁爐抱膝，歌曰：

鳳翱翔於千仞兮，

非梧不棲，

士伏處於一方兮，

Till his lord appear he can *patient be.¹

He tills his fields, ah me!

He is well-content and I love my home,

He awaits his day, ah me!

His books and his lute to leave and roam.

As the song ended Yüan-tê advanced and saluted saying, "Master, long have I yearned for you, but have found it impossible to salute you. Lately one Hsu spoke of you and I hastened to your dwelling, only to come away disappointed. This time I have braved *the elements² and come again and my reward is here; I see your face, and I am indeed fortunate."

The young man hastily returned the salute and said, "General, you must be that Liu Pei of Yuchou who wishes to see my brother.

"Then, Master, you are not the 'Sleeping Dragon!" said Yüan-tê, starting back.

"I am his younger brother, Chün. He has an elder brother, Chin, now with Sun in Chiangtung as a secretary. K'ung-ming is the second of our family."

"Is your brother at home?"

1. be patient.

非主不依。

樂躬耕於隴畝兮，

吾愛吾廬；

聊寄傲於琴書兮，

以待天時。

玄德待其歌罷，上草堂施禮曰：“備久慕先生，無緣拜會。因昨徐元直稱薦，敬至仙莊，不遇空回。今特冒風雪而來，得瞻道貌，實爲萬幸！”

那少年慌忙答禮曰：“將軍莫非劉豫州，欲見家兄否？”

玄德驚訝曰：“先生又非臥龍耶？”

少年曰：“某乃臥龍之弟諸葛均也。愚兄弟三人。長兄諸葛瑾現在江東孫仲謀處爲幕賓。孔明乃二家兄。”

玄德曰：“臥龍今在家否？”

2. the elements = the weather; the stormy weather, i.e. wind and snow.

“Only yesterday he arranged to go a jaunt with Ts'ui Chou-p'ing.”

“Whither have they gone?”

“Who can say? They may take a boat and sail away among the lakes, or go to gossip with the priests in some remote mountain temple, or wander off to visit a friend in some far away village, or be sitting in some cave with a lute or a chessboard. Their goings and comings are uncertain and nobody can guess at them.”

“What very poor luck have I! Twice have I failed to meet the great sage.”

“Pray sit a few moments and let me offer you some tea.”

“Brother, since the master is not here I pray you remount and go,” said Chang Fei.

“Since I am here, why not a little talk before we go home again?” said Yüan-tê.

Then turning to his host he continued, **“Can you tell me if your worthy brother is skilled in strategy and studies works on war?”*¹

1. 此句譯文意云：‘你能告訴我令兄是否熟諳韜略而且研究兵書麼？’與原文意義不甚相符，Can you tell me if.....似應改作 Can you tell me how.....。

均曰：“昨爲崔州平相約，出外閒遊去矣。”

玄德曰：“何處閒遊？”

均曰：“或駕小舟，游於江河之中；或訪僧道於山嶺之上；或尋朋友於村落之間；或樂琴棋於洞府之內；往來莫測，不知去所。”

玄德曰：“劉備直如此緣分淺薄，兩番不遇大賢！”

均曰：“少坐獻茶。”

張飛曰：“那先生既不在，請哥哥上馬。”

玄德曰：“我既到此間，如何無一語而回？”

因問諸葛均曰：“聞令兄臥龍先生熟諳韜略，日看兵書，可得聞乎？”

“I do not know.”

“This is worse than the other,” grumbled Chang Fei. “And the wind and snow are getting worse; we ought to go back.”

Yüan-tê turned on him angrily and told him to stop.

Chün said, “Since my brother is absent I will not presume to detain you longer. I will *return your call¹ soon.”

“Please do not take that trouble. In a few days I will come again. But if I could borrow paper and pencil I would leave a note to show your worthy brother that I am zealous and earnest.”

Chun produced the “four treasures” of the scholar and Yüan-tê, thawing out the frozen brush between his lips, spread the sheet of delicate note-paper and wrote:—

“Pei has long admired your fame. He has visited your dwelling twice, but to his great disappointment he has gone empty away. He humbly remembers that he is a distant relative of the Emperor, that he has undeservedly enjoyed fame and rank. When he sees the proper government wrested aside and replaced

1. return your call: 回拜;答訪(回禮)。

均曰：“不知，”

張飛曰：“問他則甚！風雪甚緊，不如早歸。”

玄德叱止之。

均曰：“家兄不在，不敢久留車騎。容日却來回禮。”

玄德曰：“豈敢望先生枉駕。數日之內，備當再至。願借紙筆作一書，留達令兄，以表劉備慇懃之意。”

均遂進文房四寶。玄德呵開凍墨，拂展雲箋，寫書曰

備久慕高明，兩次晉謁，不遇空回，惆悵何

似！竊念備漢朝苗裔，濫叨名爵，伏觀朝廷陵替，

by pretence, the foundation of the State crumbling away, hordes of bravos creating confusion in the country and an evil cabal behaving unseemly toward the rightful Prince, then his heart and gall are torn to shreds. Though he has a real desire to assist, yet is he deficient in the needful skill. Wherefore he turns to the Master, trusting in his kindness, graciousness, loyalty and righteousness. Would the Master but use his talent, equal to that of Lü Wang, and perform great deeds like Chang Tzŭ-fang, then would the Empire be happy and the throne would be secure.

“This is written to tell you that, after purification of mind with fasting and of body with fragrant baths, Pei will come again to prostrate himself in your honoured presence and receive enlightenment.”

The letter written and given to Chün, Yüan-tê took his leave, exceedingly disappointed at this second failure. As he was mounting he saw the serving lad waving his hand outside the hedge and heard him call out, “The old Master is coming.”

Yüan-tê looked and then saw a figure seated on a donkey leisurely jogging along over a bridge.

The rider of the donkey wore a cap with long flaps down to his shoulders and his body was wrapped

綱紀崩摧，羣雄亂國，惡黨欺君，備心膽俱裂。雖有匡濟之誠，實乏經綸之策。仰望先生仁慈忠義，慨然展呂望之大才，施子房之鴻略，天下幸甚！社稷幸甚！

先此布達，再容齋戒薰沐，特拜尊顏，面傾鄙悃。統希鑒原。

玄德寫罷，遞與諸葛均收了，拜辭出門。（均送出玄德，再三慇懃致意而別。）方上馬欲行，忽見童子招手籬外叫曰：“老先生來也。”

玄德視之，見小橋之西，一人煖帽遮頭，狐裘蔽

in a fox fur robe. A youth followed him bearing a jar of wine. As he came through the snow he hummed a song:—

'Tis eve, the sky is overcast,
The north wind comes with icy blast,
Light snowflakes whirl *adown¹ until
A white pall covers dale and hill.
Perhaps above the topmost sky
White dragons strive for mastery,
The armour scales from their forms *riven²
Are scattered o'er the world *wind-driven.³
Amid the storm there jogs along
A simple *wight⁴ who *croons⁵ a song.
“O poor plum trees, the gale doth tear
Your blossoms off and leave you bare.”

“Here at last is the Sleeping Dragon,” thought Yüan-tê, hastily slipping out of the saddle. He saluted the donkey rider as he neared and said, “Master, it is hard to make way against this cold wind. I and my companions have been waiting long.”

1. adown=down.

2. riven (p. p. of rive) from their forms=wrenched from their bodies.

體，騎着一驢，後隨一青衣小童，攜一葫蘆酒，踏雪而來；轉過小橋，口吟詩一首。詩曰：

一夜北風寒，
萬里彤雲厚。

長空雪亂飄，
改盡江山舊。

仰面觀太虛，
疑是玉龍門。

紛紛鱗甲飛，
頃刻遍宇宙。

騎驢過小橋，
獨嘆梅花瘦。

玄德聞歌曰：“此真臥龍矣！”滾鞍下馬，向前施

禮曰：“先生冒寒不易。劉備等候久矣。”

-
3. wind-driven=driven by the wind.
 4. wight=person.
 5. to scroon=to sing in a low monotonous tone.

The rider got off his donkey and returned the bow, while Chuko Chün from behind said, "This is not my brother; it is his father-in-law, Huang Ch'êng-yen."

Yüan-tê said, "I chanced to hear the song you were singing; it is very beautiful."

Ch'êng-yen replied, "It is a little poem I read in my son-in-law's house and I recalled it as I crossed the bridge and saw the plum trees in the hedge. And so it happened to catch your ear, noble Sir."

"Have you seen your son-in-law lately?" asked Yüan-tê.

"That is just what I have come to do now."

At this Yüan-tê bade him farewell and went on his way. The storm was very grievous to bear, but worse than the storm was the grief in his heart as he looked back at Sleeping Dragon Ridge.

One winter's day through snow and wind
A prince rode forth *the sage to find;¹
Alas! his journey was in vain,
*And sadly turned he home again.²

The stream stood still beneath the bridge
A sheet of ice draped rock and ridge,

1. .to find the sage.

那人慌忙下驢答禮。諸葛均在後曰：“此非臥龍家兄，乃家兄岳父黃承彥也。”

玄德曰：“適間所吟之句，極其高妙。”

承彥曰：“老夫在小壻家觀梁父吟，記得這一篇；適過小橋，偶見籬落間梅花，故感而誦之。不期爲尊客所聞。”

玄德曰：“曾見令壻否？”

承彥曰：“便是老夫也來看他。”

玄德聞言，辭別承彥上馬而歸。正值風雪又大，回望臥龍岡，悵快不已。後人有詩，單道玄德風雪訪孔明。詩曰：

一天風雪訪賢良，
不遇空回意感傷。

凍合溪橋山石滑，

2. And sadly he turned home again.

His steed benumbed with biting cold
 *But crawled as he were stiff and old.¹

 The snow-flakes on the rider's head
 Were like pear-blossoms newly *shed,²
 Or like the willow-catkins *light³
 They brushed his cheek in headlong flight.

 He stayed his steed, he looked around,
 The snow lay thick on tree and mound,
 The Sleeping Dragon Ridge lay white
 A hill of silver, glistening bright.

After the return to Hsinyeh the time slipped
 away till spring was near. Then Yüan-té cast lots
 to find the *propitious day⁴ for another journey in
 search of the sage. The day being selected he fasted
 for three days and then changed his dress ready for
 the visit. His two brothers viewed the preparations
 with disapproval and presently made up their minds
 to remonstrate.

The sage and the fighting man never agree,
 A warrior despises humility.

1. as = as if.

2. shed = fallen (modifying "pear-blossoms").

寒侵鞍馬路途長。

當頭片片梨花落，

撲面紛紛柳絮狂。

回首停鞭遙望處，

爛銀堆滿臥龍岡。

玄德回新野之後，光陰荏苒，又早新春。乃令卜

者揲著。選擇吉期，齋戒三日，薰沐更衣，再往臥龍岡

謁孔明。關張聞之不悅，遂一齊入諫玄德。

高賢未服英雄志，

屈節偏生傑士疑。

3. light (adj.), modifying "willow-catkins."

4. propitious day: 吉日(吉期)。

Nothing discouraged by two unsuccessful visits to the retreat of the sage whose advice he sought to secure, Liu Pei made preparations for a third visit. His brothers disapproved, and Kuan Yü said, "Brother, you have sought him twice, surely this is showing even too much deference. I do not believe in this fame of his for learning; he is avoiding you and dare not submit to the test. Why so obstinately hold this idea?"

"You are wrong, my brother. Duke Huan of Ch'i paid five visits to the 'Hermit of the Eastern Suburb' before he got to see his face. *And my desire to see the sage is even greater than his."¹

"I think you are mistaken," said Chang Fei. "How can this villager be such a marvel of wisdom? You should not go again and, if he will not come, I will bring him with a hempen rope."

"Have you forgotten the great Prince Wên's visit to Chiang Tzū-ya, the old man of the Eastern Sea? If he could show such deference to a wise man, where am I too deferential? If you will not go, your brother and I will go without you," said Yüan-tê.

1. 此句譯文意云：“而我之要見這位賢者的欲望比他的更大哩。”與原文意義不符。應改譯為：And, now, the sage I desire to see is even greater than that one.

却說玄德訪孔明兩次不遇，欲再往訪之。關公曰：“兄長兩次親往拜謁，其禮太過矣。想諸葛亮有虛名而無實學，故避而不敢見。兄何惑於斯人之甚也？”

玄德曰：“不然。昔齊桓公欲見東郭野人，五反而方得一面。况吾欲見大賢耶？”

張飛曰：“哥哥差矣。量此村夫，何足爲大賢？今番不須哥哥去；他如不來，我只用一條麻繩縛將來！”

玄德叱曰：“汝豈不聞周文王謁姜子牙之事乎？文王且如此敬賢，汝何太無禮！今番汝休去，我自與雲長去。”

“If you two go, how can I hang back?” said Chang Fei,

“If you go, then you must be polite,”

Fei said he would not *forget himself,¹ and the three set out. When they were half a *li* from the little cottage, Yüan-tê dismounted, deciding to show his respect by approaching the house on foot. Very soon he met Chuko Chün, whom he saluted with great deference, enquiring whether his brother was at home.

“He returned last evening; you can see him to-day, General.”

As he said this he went off with some swagger.

“Fortune favours me this time,” said Yüan-tê, “I am going to see the master.”

“That was a rude fellow”, said Fei, “it would not have hurt him to have conducted us to the house. Why did he go off like that?”

“Each one has his own affairs,” said his brother. “What power have we over him?”

Soon the three stood at the door and they knocked. The serving lad came out and asked their business and Yüan-tê said very deferentially, “I would trouble the servant of the genius, gentle page, to inform the

1. to forget oneself: 忘形。

飛曰：“既兩位哥哥都去，小弟如何落後？”

玄德曰：“汝若同往，不可失禮。”

飛應諾。於是三人乘馬引從者往隆中。離草廬半里之外，玄德便下馬步行。正遇諸葛均。玄德忙施禮，問曰：“令兄在莊否？”

均曰：“昨暮方歸。將軍今日可與相見。”言罷，飄然自去。

玄德曰：“今番僥倖得見先生矣！”

張飛曰：“此人無禮！便引我等到莊也不妨！何故竟自去了！”

玄德曰：“彼各有事，豈可相強？”

三人來到莊前叩門，童子開門出問。玄德曰：“有

Master that Liu Pei wishes *to pay his respects to¹ him.”

“My Master is at home, but he is asleep.”

“In that case do not announce me.”

He bade his two brothers wait at the door quietly and he himself entered with careful steps. There was the man he sought, lying asleep on the couch, stretched on a simple mat. Yüan-tê saluted him with joined hands at a respectful distance.

The time passed and still the sleeper did not wake. The two brothers left without, beginning to feel impatient, also came in and Chang Fei was annoyed at seeing his revered elder brother respectfully standing by while another slept.

“What an arrogant fellow is this Master?” said he. “There is our brother waiting, while he sleeps on perfectly carelessly. I will go to the back of the place and let off a bomb and see if that will rouse him.”

“No, no; you must do nothing of the kind,” whispered Kuan Yü, and then Yüan-tê told them to go out again.

Just then he noticed that the Master moved. He turned over as though about to rise, but, instead, he

1. to pay one's respects to: 至敬于: 奉謁; 拜見。

勞仙童轉報。劉備專來拜見先生。”

童子曰：“今日先生雖在家，但今在草堂上晝寢未醒。”

玄德曰：“既如此，且休通報。”

分付關張二人，只在門首等着。玄德徐步而入，見先生仰臥於草堂几席之上。玄德拱立階下。

半晌，先生未醒。關張在外立久，不見動靜，入見玄德，猶然侍立。

張飛大怒，謂雲長曰：“這先生如何傲慢！見我哥哥侍立階下，他竟高臥，推睡不起！等我去屋後放一把火，看他起不起？”

雲長再三勸住。玄德仍命二人出門外等候。

望堂上時，見先生翻身將起，忽又朝裏壁睡着。

faced the wall and again fell asleep. The serving lad made as if he would rouse his master, but Yüan-tê forbade him to be disturbed and he waited yet another weary hour. Then K'ung-ming woke up repeating to himself the lines:—

“Can any know what fate is his?
Yet have I felt throughout my life,
The day would come at last to quit
The calm retreat for toil and strife.”

As he finished he turned to the lad saying, “Have any of the usual people come?”

“Liu, the Uncle of the Emperor is here,” said the boy. “He has been waiting some time.”

Why did you not tell me?” said he, rising from the couch. “I must dress.”

He rose and turned into a room behind to dress. In a short time he re-appeared, his clothing properly arranged, to receive his visitor.

Then Yüan-tê saw coming toward him a man *rather below medium height¹ with a refined face.

1. 按原文‘身長八尺’意譯應作‘rather tall.’此處譯文爲‘rather below medium height’（尙不及中常的高度）。誤也。

童子欲報。玄德曰：“且勿驚動。”又立了一個時辰，

孔明纔醒，口吟詩曰：

大夢誰先覺？

平生我自知。

草堂春睡足，

窗外日遲遲。

孔明吟罷。翻身問童子曰：“有俗客來否？”

童子曰：“劉皇叔在此，立候多時。”

孔明乃起身曰：“何不早報？尙容更衣。”

遂轉入後堂。又半晌，方整衣冠出迎。

玄德見孔明身長八尺，面如冠玉，頭戴綸巾，身

He wore a head-wrap and a long crane-white gown. He moved with much dignity as though he was rather more than mortal.

Yüan-tê bowed saying, "I am one of the offshoots of the Han family, a simple person from Cho. I have long known the Master's fame, which has indeed thundered in my ear. Twice I have come to visit you, without success. Once I left my name on your writing table; you may have my note."

K'ung-ming replied, "This hermit is but a dilatory person by temperament. I know I have to thank you for more than one vain visit and I am ashamed to think of them."

*These courteous remarks and the proper bows exchanged, the two men sat in their relative positions as host and guest and the serving lad brought tea. Then K'ung-ming said. "From your letter I know that you grieve for both people and government. If I were not so young and if I possessed any talent, I would venture to question you."¹

Yüan-tê replied, "Ssüma Hui and Hsü Shu have both spoken of you; can it be that their words

1. 按原文：“但恨亮年幼才疏，有誤下問，”應譯作 “But I am afraid that you may be disappointed when you

披鶴氅，飄飄然有神仙之概。

玄德下拜曰：“漢室末胄，涿郡愚夫，久聞先生大名，如雷貫耳。昨兩次晉謁，不得一見，已書賤名於文几，未審得入覽否？”

孔明曰：“南陽野人，疏懶性成，屢蒙將軍枉臨，不勝愧赧。”

二人叙禮畢，分賓主而坐。童子獻茶。茶罷，孔明曰：“昨觀書意，足見將軍憂民憂國之心；但恨亮年幼才疎，有誤下問。”

玄德曰：“司馬德操之言，徐元直之語，豈虛談

find me unexperienced and untalented as I am.” 原譯誤爲“如果我非年幼，如果我有才能，我倒要冒昧來請問你。”

were vain? I trust, O Master, that you will not despise my worthlessness but will condescend to instruct me."

"The two men you speak of are very profound scholars. I am but a peasant, a mere farmer, and who am I that I should talk of Empire politics? Those two misled you when they spoke of me. Why do you reject the beautiful jewel for a worthless pebble?"

"But your abilities are world embracing and marvellous. How can you be content to allow time to pass while you *idle away¹ life in these secluded haunts? I conjure you, O Master, to remember the inhabitants of the world and remove my crass ignorance by bestowing instruction upon me."

"But what is your ambition, General?"

Yüan-tê moved his seat nearer to his host and said, "The Hans are sinking; designing ministers steal away their authority. I am weak, yet I desire to restore the State to its right mind. But my ignorance is too vast, my means are too slender *and I know not where to turn.² Only you, Master, can

1. to idle away = to pass away idly, 閑度。

2. 按原文: '而智術淺短, 迄無所就;' 應譯作 "But my ignorance is too vast, my means are too slender to achieve

哉？望先生不棄鄙賤，曲賜教誨。”

孔明曰：“德操，元直，世之高士。亮乃一耕夫耳，安敢談天下事？二公謬舉矣。將軍奈何舍美玉而求頑石乎？”

玄德曰：“大丈夫抱經世奇才，豈可空老於林泉之下？願先生以天下蒼生爲念，開備愚魯而賜教。”

孔明笑曰：“願聞將軍之志。”

玄德屏人促席而告曰：“漢室傾頽，奸臣竊命，備不量力，欲伸大義於天下，而智術淺短，迄無所就。唯

any success.’ 蓋‘就’字應作‘成就’(success)解而譯者却誤爲‘就教’或‘依就’之‘就’了，故譯爲“……and I know not where to turn”了。

lighten my darkness and preserve me from falling,
How happy should I be if you would do so!"

K'ung-ming replied, "One bold man after another has arisen in various parts of the Empire ever since the days of the great rebel Tung Cho. Ts'ao Ts'ao was not so powerful as Yüan Shao, but he overcame him by seizing the favourable moment and using his men properly. Now he is all-powerful; he rules an immense army and, through his control of the Court, the various feudal lords as well. You cannot think of opposing him. When the Suns have held their territory in Chiangtung for three generations. Their position may not appear too secure, but they have popularity to appeal to. You can gain support but win no success there. Chingchou on the north rests on the two rivers Han and Mien; their interests lie in all to the south of them; on the east they touch Wu and on the west they extend to the ancient states Pa and Shu. This is the area in which decisive battles have to be won and one must hold it in order to be secure and Heaven has virtually made it yours. Yichou is an important place, fertile and extensive, a country favoured of Heaven and that through which the Founder of Han obtained the Empire. Its ruler Liu Chang is ignorant and weak

先生開其愚而拯其厄，實爲萬幸。”

孔明曰：“自董卓造逆以來，天下豪傑並起。曹操勢不及袁紹，而竟能克紹者，非唯天時，抑亦人謀也。今操已擁百萬之衆，挾天子以令諸侯，此誠不可與爭鋒。孫權據有江東，已歷三世，國險而民附，此可用爲援而不可圖之也。荊州北據漢沔，利盡南海，東連吳會，西通巴蜀，此用武之地，非其主不能守。是殆天所以資將軍，（將軍豈有意乎？）益州險塞，沃野千里，天府之國，高祖因之以成帝業。今劉璋闇弱，民殷國富，

The people are noble and the country prosperous, but he does not know how to hold it all, and all the able men of the district are yearning for an enlightened prince. As you are a scion of the Family, well known throughout the land as trusty and righteous, a whole-hearted hero, who greatly desires to win the support of the wise, if you get possession of Yi and Ching, if on the west you are in harmony with the Jung tribes, on the south win over I and Yüeh, make an alliance with Sun Ch'üan, and maintain good government, you can await confidently the day when heaven shall offer you the desired opportunity. Then you may depute a worthy leader to go to the north-east while you take command of an expedition to the north-west, and will you not find the warmest welcome prepared for you by the people? This done the completion of the task will be easy. The Hans will be restored. *And I will be your adviser in all these operations¹ if you will only undertake them."

He paused while he bade the lad bring out a map. As this was unrolled K'ung-ming went on, "There you see the fifty-four divisions of Ssüch'uan. Should you wish to take the overlordship you will

5. 按原文：‘此亮之所以爲將軍謀者也’應譯作“‘That is what I can project for you.’”原譯與原文意義不甚相符。

而不知存恤，智能之士，思得明君，將軍既皇室之胄，
信義著於四海，總攬英雄，思賢如渴，若跨有荆益，保
其巖阻，西和諸戎，南撫彝越，外結孫權，內修政理；
待天下有變，則命一上將將荊州之兵，以向宛洛，將
軍身率益州之衆；以出秦川，百姓有不箠食壺漿以迎
將軍者乎？誠如是，則大業可成，漢室可興矣。此亮所
以爲將軍謀者也，唯將軍圖之。”

言罷，命童子取出畫一軸，挂於中堂，指謂玄德

曰：“此西川五十四州之圖也，將軍欲成霸業，北讓

yield to Ts'ao Ts'ao in the north till the time of Heaven be come, to Sun Ch'üan in the south till the position may become *favourable.¹ You, General, will be the Man and complete the trinity. Chingchou is to be taken first as a home, the west next for the foundation of domination. When you are firmly established you can lay your plans for the attainment of the whole Empire."

As K'ung-ming ceased his harangue, Yüan-tê left his place and saluted him, saying, "Your words, O Master, render everything so clear that meseems the clouds are swept aside and I see the clear sky. But Chingchou belongs to Liu Piao, my kinsman, and Yichou to another kinsman; I could hardly take the land from them."

"I have studied the stars and I know Liu Piao is not long for this world; the other is not the sort of man to endure. Both places will certainly fall to you."

Yüan-tê bowed his acknowledgments. And so, in one conversation, K'ung-ming proved that he, who had lived in complete retirement all his life knew and foresaw the three fragments into which the

1. 按原文之‘天時,地利,人和’本不易譯,而譯者便都譯錯了。

曹操占天時，南讓孫權占地利，將軍可占人和。先取荊州爲家，後卽取西川建基業。以成鼎足之勢，然後可圖中原也。”

玄德聞言，避席拱手謝曰：“先生之言，頓開茅塞，使備如撥雲霧而覩青天；但荊州劉表，益州劉璋，皆漢室宗親；備安忍奪之？”

孔明曰：“亮夜觀天象，劉表不久人世。劉璋非立業之主，久後必歸將軍。”

玄德聞言，頓首拜謝。只這一席話，乃孔明未出

Empire was to break. True, indeed, is it that throughout all the ages no one has ever equalled his intelligence and mastery of the situation.

Behold, when Liu Pei frets that he is weak,
Then "Sleeping Dragon" is not far to seek;
When he desires to know how things will hap,
The Master, smiling, shows him on the map.

"Though I be of small repute and scanty virtue," said Yüan-tê "I hope, O Master, you will not despise me for my worthlessness, but will leave this retreat to help me. I will assuredly listen most reverently to your words."

K'ung-ming replied, "I have long been happy on my farm and am fond of my leisure. I fear I cannot obey your command."

Yüan-tê wept. "If you will not, O Master, what will become of the people?"

The tears rolled down unchecked upon the lapel and sleeves of his robe. This proved to K'ung-ming the sincerity of his desire and he said, "General, if you will accept me, I will render what trifling service I can."

Then Yüan-tê was delighted. He called in Kuan and Chang to make their bow and brought out the

茅廬，已知三分天下。真萬古之人不及也！後人有詩

讚曰：

豫州當日歎孤窮，

何幸南陽有臥龍。

欲識他年分鼎處，

先生笑指畫圖中。

玄德拜請孔明曰：“備雖名微德薄，願先生不棄鄙賤，出山相助。備當拱聽明誨。”

孔明曰：“亮久樂耕鋤，懶於應世，不能奉命。”

玄德泣曰：“先生不出，如蒼生何？”言畢，淚沾袍袖，衣襟盡溼。孔明見其意甚誠，乃曰：“將軍既不棄，願效犬馬之勞。”

玄德大喜，遂命關張入拜，獻金帛禮物。孔明固

gifts he had prepared. K'ung-ming refused them all.

“These are not gifts to engage your services, but mere proof of my regard,” said Yüan-tê.

Then the presents were accepted. They all remained that night at the farm. Next day Chuko Chün returned and his brother said to him, “Uncle Liu has come thrice to see me and now I must go with him. Keep up the farm in my absence and do not let the place go to ruin for, as soon as my work is accomplished. I will certainly return.”

Then, turning from his humble home,
He thought of peaceful days to come,
When he should take the homeward way.

And ne'er beyond the valley stray.
But duty kept him in the west,
And there he found his place of rest.

辭不受。

玄德曰：“此非聘大賢之禮，但表劉備寸心耳。

孔明方受。於是玄德在莊中共宿一宵。次日諸葛均回，孔明囑付曰：“吾受劉皇叔三顧之恩，不容不出。汝可躬耕於此，勿得荒蕪田畝。待我功成之日，卽當歸隱。”後人有詩歎曰：

身未升騰思退步，

功成應憶去時言。

只因先主丁寧後，

星落秋風五丈原。

A Cruel Brother; a Poem.

Ts'ao P'ei's mother, the Lady P'ien, was alarmed at the severity of the new rule, and the suicide of her youngest son wounded her deeply. When she heard that Ts'ao Chih had been arrested and his comrades put to death, she left her palace and went to see her eldest son. As soon as he saw her, the prince hastened to meet her. She began to weep.

"Your brother has always had that weakness for wine, but we let him *go his way¹ *out of consideration² for his undoubted ability. I hope you will not forget he is your brother and that I bore you both. Spare his life that I may close my eyes in peace when I set out for the deep springs."

"I also admire his ability, mother, and have no intention to hurt him. But I would reform him. Have no anxiety as to his fate."

So the mother was comforted and withdrew. The prince then went to a private room and bade them call his brother.

1. to go one's way: 任意而行。

兄逼弟曹植賦詩

却說曹丕之母卞氏，聽得曹熊縊死，心甚悲傷；

忽又聞曹植被擒，其黨丁儀等已殺，大驚，急出殿，召

曹丕相見。丕見母出殿，慌來拜謁。

卞氏哭謂丕曰：“汝弟植平生嗜酒疎狂，蓋因自

恃胸中之才，故爾放縱。汝可念同胞之情，存其性命。

吾至九泉亦瞑目矣。”

丕曰：“兒亦深愛其才，安肯害他？今正欲戒其性

耳。母親勿憂。”

卞氏洒淚而入。丕出偏殿，召曹植入見。

2. out of consideration: 不管；不介意。

Said Hua Hsin, "Surely the princess-mother has just been interceding for your brother; is it not so?"

"It is so," replied the prince.

"Then let me say that he is too clever to be content to remain in a humble station. If you do not remove him he will do you harm."

"I must obey my mother's command."

"People say your brother simply talks in literature. I do not believe it myself, but he might be put to the test. If he bears a false reputation you can slay him; if what they say is true, then degrade him, lest the scholars of the land should babble."

Soon Ta'ao Chih came, and in a state of great trepidation bowed low before his elder brother, confessing his fault.

The prince addressed him, saying, "Though we are brothers, yet the proper relation between us of prince and minister must not be overlooked. Why then did you behave indecorously? While the late prince lived you made a boast of your literary powers, but I am disposed to think you may have made use of another's pen. Now I require you to compose a poem within the time taken to walk seven paces, and I will spare your life if you succeed. If you fail,

華歆問曰：‘適來莫非太后勸殿下勿殺子建乎？’

丕曰：“然。”

歆曰：“子建懷才抱智，終非池中物；若不早除，必爲後患。”

丕曰：“母命不可違。”

歆曰：“人皆言子建出口成章，臣未深信。主上可召入以才試之。若不能則殺之，若果能則眨之，以絕天下文人之口。”

(丕從之。)須臾。曹植入見，惶恐伏拜請罪。

丕曰：“吾與汝情雖兄弟，義屬君臣，汝安敢恃

蔑禮？昔先君在日，汝常以文章誇示於人，吾深疑汝

必用他人代筆。吾今限汝行七步吟詩一首。若果能則

then I shall punish you with rigour.”

“Will you suggest a theme?” asked Chih.

Now there was hanging in the hall a black and white sketch of two bulls that had been fighting at the foot of a wall, and one of them had just fallen dead into a well. Ts'ao P'ei pointed to the sketch and said, “Take that as the subject. But you are forbidden to use the words ‘two bulls, one bull, fighting, wall’s foot, falling, well and dead.’”

Ts'ao Chih took seven paces and then recited this poem:—

Two butcher’s victims lowing walked along,
Each head bore curving bones, a sturdy pair,

They met just by a hillock, both were strong,
Each would avoid a pit new digged there.

They fought unequal battle, for at length
One lay below a gory mass, inert.

’Twas not that they were of unequal strength—
Though wrathful both, *one did not strength
exert.’¹

2. one did not exert strength.

免一死，若不能則從重治罪，決不寬恕。”

植曰：“願乞題目。”

時殿上懸一水墨畫，畫着兩隻牛，鬪於土牆之下，一牛墜井而亡。丕指畫曰：“卽以此畫爲題，詩中不許犯着‘二牛鬪牆下，一牛墜井死’字樣。”

植行七步，其詩已成。詩曰：

兩肉齊道行，頭上帶凹骨。

相遇由山下，歛起相搪突。

二敵不俱剛，一肉臥土窟。

非是力不如，盛氣不泄畢。

This exhibition of skill amazed the prince and the whole court. Ts'ao P'ei thought he would use another test, so he bade his brother improvise on the theme of their fraternal relationship, the words "brotherhood" or "brother" being barred. Without seeming to reflect, Ts'ao Chih rattled off this rhyme:—

They were boiling beans on a beanstalk fire;

*Came a plaintive voice from the 'pot,¹

"O why, since we sprang from the selfsame
root,

Should you kill me with anger hot?"

The allusion in these verses to the cruel treatment of one member of a family by another was not lost upon Ts'ao P'ei, and he dropped a few silent tears.

The mother of both men came out at this moment from her abiding place and said, "Should the elder brother thus oppress the younger?"

The prince jumped from his seat, saying, "My mother, the laws of the state cannot be nullified."

Ts'ao Chih was degraded to the rank of "Marquis of Anhsiang." He accepted the decision without a murmur and at once left his brother's court.

1. A plaintive voice came from the pot.

曹丕及羣臣皆驚。丕又曰：“七步成章，吾猶以爲遲。汝能應聲而作詩一首否？”植曰：“願即命題。”丕曰：“吾與汝乃兄弟也。以此爲題。亦不許犯着‘兄弟’字樣。”植略不思索，卽口占一首曰：

煮豆燃豆其，豆在釜中泣。

本是同根生，相煎何太急。

曹丕聞之，潸然淚下。

其母卞氏，從後殿出曰：“兄何逼弟之甚耶？”

丕慌忙離坐告曰：“國法不可廢耳。”

於是貶曹植爲安鄉侯。植拜辭上馬而去。

Ma Su's Wrangling Loses Chieht'ing; K'ung-ming's Lute Repulses Ssuma.

Beside sending Chang Ho as van-leader, Ta'ao Jui appointed two other captains, Hsin P'i and Sun Li, to assist Ts'ao Chên. Each led five legions. Ssuma's army was twenty legions strong. They marched out through the pass and made a camp.

When encamped, the Commander-in-chief summoned the leader of the van to his tent and admonished him, saying. "A characteristic of Chuko Liang is his most diligent carefulness; he is never hasty. If I were in his place I should advance through the Tzuwu Valley to capture Ch'angan and so save much time. It is not that he is unskilful, but he fears lest that plan might miscarry, and he will not sport with risk. Therefore he will certainly come through the Hsieh Valley, taking Meich'êng on the way. That place captured, he will divide his force into two, one part to take Chi Valley. I have sent orders to guard Meich'êng

馬謖拒諫失街亭 武侯彈琴退仲達

却說魏主 曹叅 令 張郃 爲先鋒，(與 司馬懿 同征進;) 一面令 辛毗，孫禮，二人領兵五萬，往助 曹真，二人奉詔而去。

且說 司馬懿 引二十萬軍，出關下寨，請先鋒 張郃 至帳下曰：“諸葛亮 平生謹慎，未敢造次行事。若是吾用兵，先從 子午谷 逕取 長安，早得多時矣。他非無謀，但恐有失，不肯弄險。今必出軍 斜谷，來取 郿城。若取 郿城，必分兵兩路，一軍取 箕谷 矣。吾已發檄文，令

strictly and on no account to let its garrison go out to battle. The captains Sun Li and Hsin P'i are to command the Chi Valley entrance, and should the enemy come they are to make a sudden attack."

"By what road will you advance?" asked Chang.

"I know a road west of Ts'inling valley called Chieht'ing, on which stands the city Liehliuch'êng. These two places are the throat of Hanchung. Chuko Liang will take advantage of the unpreparedness of Ts'ao Chên and will certainly come in by this way. I and you will go to Chieht'ing, whence it is a short distance to Yenp'ing Pass, and when K'ung-ming hears that the road through Chieht'ing is blocked and his supplies cut off, he will know that Shên-si is in danger, and will retire without losing a moment into Hanchung. I shall smite him on the march, and I ought to gain a complete victory. If he should not retire, then I shall block all the smaller roads and so stop his supplies. A month's starvation will kill off the men of Shu, and Chuko will be my prisoner."

Chang Ho took in the scheme and expressed his admiration of the prescience of his chief.

Ssüma continued, "However, it is not to be

子丹拒守鄴城，若兵來不可出戰；令孫禮辛毗截住箕谷道口，若兵來則出奇兵擊之。”

郃曰：“今將軍當於何處進兵？”

懿曰：“吾素知秦嶺之西，有一條路，地名街亭；傍有一城，名列柳城：此二處皆是漢中咽喉。諸葛亮欺子丹無備，定從此進。吾與汝逕取街亭，望陽平關不遠矣。亮若知吾斷其街亭要路，絕其糧道，則隴西一境，不能安守，必然連夜奔回漢中去也。彼若回動，吾提兵於小路擊之，可得全勝；若不歸時，吾却將諸處小路，盡皆壘斷，俱以兵守之。一月無糧，蜀兵皆餓死，亮必被吾擒矣。”

張郃大悟，拜伏於地曰：“都督神算也！”

懿曰：“雖然如此，諸葛亮不比孟達。將軍爲先

forgotten that Chuko is quite different from Méng, and you, as leader of the van, will have to advance with the utmost care. You must impress upon your captains the importance of reconnoitring a long way ahead and only advancing when they are sure there is no ambush. The least remissness will make you the victim of some ruse of the enemy."

*Chang Ho, having received his instructions, marched away. Meanwhile a spy had come to K'ung-ming in Ch'ishan with news of the destruction of Méng Ta and the failure of his conspiracy. Ssuma, having succeeded there, had gone to Ch'angan when he had marched through the pass.¹

K'ung-ming was distressed. "Méng's destruction was certain," said he. "Such a scheme could not remain secret. Now Ssuma will try for Chieht'ing and block the one road essential to us."

So Chieht'ing had to be defended, and K'ung-ming asked who would go. Ma Su offered himself instantly. K'ung-ming urged upon him the importance of his task. "The place is small, but of very great importance, for its loss would involve the loss of the whole army. You are deeply read in all the

1. 此段在原文較長，譯文節略。

鋒，不可輕進。當傳與諸將，循山西路，遠遠哨探。如無伏兵，方可前進。若是怠忽，必中諸葛亮之計。”

張郃受計引軍而行。却說孔明在祁山寨中，忽報新城探細人來到，急喚入問之。細作告曰：“司馬懿倍道而行。八日已到新城，孟達措手不及；又被申耽申儀李輔鄧賢爲內應，孟達被亂軍所殺。今司馬懿撤兵到長安，見了魏主，同張郃引兵出關，來拒我師也。”

孔明大驚曰：“孟達作事不密，死固當然。今司馬懿出關，必取街亭，斷吾咽喉之路。”

便問：“誰敢引兵去守街亭？”言未畢，參軍馬謖曰：“某願往。”孔明曰：“街亭雖小，干係甚重。倘街亭

rules of strategy, but the defence of this place is difficult, since it has no wall and no natural defences.”

“I have studied the books of war since I was a boy, and I may say I know a little of the art of war,” Ma replied. “Why alone is Chieht’ing so difficult to hold?”

“Because Ssūma I is an exceptional man, and also he has a famous second in Chang Ho as leader of the van. I fear you may not be a match for him.”

Ma replied, “To say nothing of these two, I would not mind if Ts’ao Jui himself came against me. If I fail, then I beg you to behead my whole family.”

“There is no jesting in war,” said K’ung-ming.

“I will give a written pledge.”

The general agreed, and a written pledge was given and placed on record.

K’ung-ming continued, “I shall give you two legions and a half of veterans and also send an officer of rank to assist you.”

Next he summoned Wang P’ing and said to him, “As you are a careful and cautious man I am giving you a very responsible position. You are to hold Chieht’ing with the utmost tenacity. Camp there in the most commanding position so that the

有失，吾大軍皆休矣。汝雖深通謀略，此地奈無城郭，又無險阻，守之極難。”

謾曰：“某自幼熟讀兵書，頗知兵法。豈一街亭不能守耶？”

孔明曰：“司馬懿非等閒之輩；更有先鋒張郃，乃魏之名將；恐汝不能敵之。”

謾曰：“休道司馬懿，張郃，便是曹叡親來，有何懼哉！若有差失，乞斬全家。”

孔明曰：“軍中無戲言。”

謾曰：“願立軍令狀。”

孔明從之。謾遂寫了軍令狀呈上。

孔明曰：“吾與汝二萬五千精兵，再撥一員上將，相助你去。”

卽喚王平分付曰：“吾素知汝平生謹慎，故特以此重任相託。汝可小心謹慎。此地下寨必當要道之

enemy cannot steal by. When your arrangements are complete, draw a plan of them and a map of the local topography and let me see it. *All my dispositions have been carefully thought out and are not to be changed.¹ If you can hold this successfully it will be of the first service in the capture of Ch'angan. So be very, very careful."

After these two had gone and K'ung-ming had reflected for a long time, it occurred to him that there might be some slip between his two leaders, so he called Kao Hsiang to him and said, "North-east of Chieht'ing is a city named Liehliuch'êng and near it an unfrequented hill path. There you are to camp and make a stockade. I will give you a legion for this task, and if Chieht'ing should be threatened you may go to the rescue."

After Kao Hsiang had left, and as K'ung-ming knew his man was not a match for his opponent Chang Ho, he decided there ought to be additional strength on the west in order to make Chieht'ing safe. So he summoned Wei Yen and bade him lead his troop to the rear of Chieht'ing and camp there.

1. 按原文：“凡事商量停當而行，不可輕易。”應譯作：“whatever you do, do it with precaution, and never

處，使賊兵急切不能偷過。安營既畢，便畫四至八道地理形狀圖本來我看。凡事商議停當而行，不可輕易。如所守無危，則是取長安第一功也，戒之戒之！”

二人拜辭引兵而去。孔明尋思，恐二人有失，又喚高翔曰：“街亭東北上有一城，名列柳城，乃山僻小路，此可以屯兵紮寨。與汝一萬兵，去此城屯劄，但街亭危，可引兵救之。”

高翔引兵而去。孔明又思高翔非張郃對手，必得一員大將，屯兵於街亭之右，方可防之；遂喚魏延引本部兵去街亭之後屯劄。

be careless.”原譯者却將這句中的“易”當作“改易”的意思，遂致全句譯錯。

But Wei Yen thought this rather a *slight,¹ and said, "As leader of the van I should go first against the enemy; why am I sent to a place where there is nothing to do?"

"The leadership of the van is really a second-rate task. Now I am sending you to support Chieht'ing and take post on the most dangerous road to Yenp'ing Pass. You are the chief keeper of the throat of Hanchung. It is a very responsible post and not at all an idle one. Do not so regard it and spoil my whole plan. Be particularly careful."

Wei Yen, satisfied now that he was not being slighted, went his way.

K'ung-ming's mind was at rest, and he called up Chao Yün and Têng Chih, to whom he said, "Now that Ssuma I is in command of the army the whole outlook is different. Each of you will lead a force out by Chi Valley and move about so as to mislead the enemy. Whether you meet and *engage² them or not you will certainly cause them uneasiness. I am going to lead the main army through Hsieh Valley to Meich'eng. If I can capture that, Ch'angan will fall."

1. slight: 輕視; 委屈.

延曰：“某爲前部，理合當先破敵，何故置某於安閒之地？”

孔明曰：“前鋒破敵，乃偏裨之事耳。今令汝接應街亭，當陽平關衝要道路，總守漢中咽喉，此乃大任也。何爲安閒乎？汝勿以等閒視之，失吾大事。切宜小心在意！”

魏延大喜，引兵而去。

孔明恰纔心安，乃喚趙雲鄧芝分付曰：“今司馬懿出兵，與往日不同。汝二人各引一軍出箕谷，以爲疑兵。如逢魏兵，或戰或不戰，以驚其心。吾自統大軍，由斜谷逕取郿城。若得郿城，長安可破矣。”

2. to engage = to come into conflict with.

For this march Chiang Wei was appointed leader of the van.

When Ma Su and Wang P'ing had reached Chieht'ing and saw what manner of place it was, Ma Su smiled, saying, "Why was the minister so extremely anxious? How would the Wei armies dare to come to such a hilly place as this?"

Wang P'ing replied, "Though they might not dare to come, we should set our camp at this meeting of many roads. So let us order our men to fell trees and build a strong stockade as for a permanent stay."

But Ma Su had a different idea. "What sort of a place is a road to make a camp in? Here is a hill standing solitary and well wooded. It is a heaven-created point of vantage, and we will camp on it."

"You are wrong, Sir," replied Wang. "If we camp on the road and build a strong wall the enemy cannot possibly get past. If we abandon this for the hill, and the men of Wei come in force, we shall be surrounded, and how then be safe?"

"You look at the thing like a woman," said Ma Su, laughing. "The rules of war say that when one looks down from a superior position one easily overcomes the enemy. If they come I will see to it that not a breastplate ever goes back again."

(二人受命而去。) 孔明令姜維作先鋒，兵出斜谷。

却說馬謖王平二人兵到街亭，看了地勢。馬謖笑曰：“丞相何故多心也？量此山僻之處，魏兵如何敢來！”

王平曰：“雖然魏兵不敢來，可就此五路總口下寨；即令軍士伐木爲柵，以圖久計。”

謖曰：“當道豈是下寨之地？此處側邊一山，四面皆不相連，且樹木極廣，此乃天賜之險也。可就山上屯軍。”

平曰：“參軍差矣。若屯兵當道，築起城垣，賊兵縱有十萬，不能偷過；今若棄此要路，屯兵於山上，倘魏兵驟至，四面圍定，將何策保之？”

謖大笑曰：“汝真女子之見！兵法云：“凭高視下，勢如劈竹。”若魏兵到來，吾教他片甲不回！”

"I have followed our general in many a campaign, and always he has carefully thought out his orders. Now I have studied this hill carefully, and it is a critical point. If we camp thereon and the enemy cut off our water supply we shall have a mutiny."

"No such thing," said Ma Su. "Sun Wu says that victory lies in desperate positions. If they cut off our water will not our men be desperate and fight to the death? Then everyone of them will be worth a hundred. I have studied the books, and the minister has always asked my advice. Why do you presume to oppose me?"

"If you are determined to camp on the hill, then give me part of the force to camp there on the west so that I can support you in case the enemy come."

But Ma Su refused. Just then a lot of the inhabitants of the hills came running along saying that the Wei soldiers had come.

Wang was still bent on going his own way, and so Ma said to him, "Since you will not obey me, I will give you half a legion and you can go and make your own camp, but when I report my success to the minister you shall have no share of the merit."

平曰：“吾累隨丞相經陣，每到之處，丞相盡意指教。今觀此山，乃絕地也。若魏兵斷我汲水之道，軍士不戰自亂矣。”

謖曰：“汝莫亂道。孫子云：‘置之死地而後生。’若魏兵絕我汲水之道，蜀兵豈不死戰？以一可以當百也。吾素讀兵書，丞相諸事尙問於我，汝奈何相阻耶？”

平曰：“若參軍欲在山上下寨，可分兵與我，自於山西下一小寨，爲犄角之勢。倘魏兵至，可以相應。”

馬謖不從。忽然山中居民，成羣結隊，飛奔而來，報說魏兵已到。

王平欲辭去。馬謖曰：“汝既不聽吾令，與汝五千兵自去下寨。待吾破了魏兵，到丞相面前須分不得功。”

Wang P'ing marched about ten *li* from the hill and made his camp. He drew a plan of the place and sent it quickly to K'ung-ming with a report that Ma Su had camped on the hill.

Before Ssüma marched, he sent his younger son to reconnoitre the road and to find out whether Chieht'ing had a garrison. He had returned with the information that there was a garrison.

"Chuko Liang is rather more than human," said his father regretfully when the son gave in his report. "He is too much for me."

"Why are you despondent, father? I think Chieht'ing is not so difficult to take."

"How dare you utter such bold words?"

"Because I have seen. There is no camp on the road, but the enemy are camped on the hill."

This was glad news. "If they are on the hill then Heaven means a victory for me," said his father.

Ssüma changed into another dress, took a small escort and rode out to see for himself. The moon shone brilliantly, and he rode to the hill whereon was the camp and looked all round it, thoroughly reconnoitring the neighbourhood. Ma Su saw him, but only laughed.

王平引兵離山十里下寨，畫成圖本；星夜差人去稟孔明，具說馬謖自於山上下寨。

却說司馬懿在城中，令次子司馬昭，去探前路；若街亭有兵守禦，即當按兵不行。司馬昭奉令探了一遍，回見父曰：“街亭有兵把守。”

懿歎曰：“諸葛亮真乃神人，吾不如也！”

昭笑曰：“父親何故自墮志氣耶？男料街亭易取。”

懿問曰：“汝安敢出此大言？”

昭曰：“男親自哨見，當道並無寨棚，軍皆屯於山上，故知可破也。”

懿大喜曰：“若兵果在山上，乃天使吾成功矣！”

遂更換衣服，引百餘騎親自來看。是夜天晴月朗。直至山下，周圍巡哨了一遍，方回。

“If he has any luck he will not try to surround this hill,” said Ma.

He issued an order to his captains that in case the enemy came they were to look to the summit for a signal with a red flag, when they should rush down on all sides.

Ssūma I returned to his camp and sent out to enquire who commanded in Chieht'ing. They told him Ma Su, brother of Ma Liang.

“A man of false reputation and very ordinary ability,” said Ssūma. “If K'ung-ming uses such as he, he will fail.”

Then he asked if there were any other camps near the place, and they told him Wang P'ing was about ten *li* off. Wherefore Chang Ho was ordered to go and check Wang P'ing.

This done, the hill was surrounded and the road to the water supply was blocked. Lack of water would cause a mutiny, and when that occurred it would be time to attack. Chang Ho marched out and placed himself between Wang P'ing and the hill. Then Ssūma led the main body to attack the hill on all sides.

From the summit of his hill Ma Su could see the banners of his enemy all round, and the country

馬謖在山上見之，大笑曰：“彼若有命，不來圍山！”

傳令與諸將：“倘兵來，只見山頂上紅旗招動，即四面皆下。”

却說司馬懿回到寨中，使人打聽是何將引兵守街亭。回報曰：“乃馬良之弟馬謖也。”

懿笑曰：“徒有虛名，乃庸才耳！孔明用如此人物，如何不誤事！”

又問：“街亭左右別有軍否？”探馬報曰：“離山十里有王平安營。”懿乃命張郃引一軍，當住王平來路。

又令申耽、申儀，引兩路兵圍山，先斷了汲水道路；待蜀兵自亂，然後乘勢擊之。（當夜調度已定）。

次日天明，張郃引兵先往背後去了。

司馬懿大驅軍馬，一擁而進，把山四面圍定。馬

about was full of men. Presently the *hemming in¹ was complete, and the men of Shu became dejected. They dared not descend to attack although the red flag signalled for them to move. The captains stood huddled together, no one daring to go first. Ma Su was furious. He cut down two officers, which frightened the others to the point of descending and making one desperate rush. But the men of Wei would not fight with them, and they re-ascended the hill.

Ma Su saw that matters were going ill, so he issued orders to bar the gates and defend till help should come.

When Wang P'ing saw the hill surrounded he started to go to the rescue, but Chang Ho checked him, and after exchanging a half score encounters Wang was compelled to retire whence he had come.

The Wei men kept a close siege. The men in the hill camp, having no water, were unable to prepare food, and disorder broke out. The shouting was audible at the foot of the hill and went on far into the night. The men on the south face got out of hand, opened the gates and surrendered. The men

1. hemming in: 包圍。

謾在山上看時，只見魏兵漫山遍野，旌旗隊伍，甚是嚴整。蜀兵見之，盡皆喪胆，不敢下山。馬謖將紅旗招動，軍將你我相推，無一人敢動。謾大怒，自殺二將。衆軍驚懼，只得努力下山來衝魏兵。魏兵端然不動。蜀兵又退上山去。

馬謖見事不諧，教軍緊守寨門，只等外應。

却說王平見魏兵到，引軍殺來，正遇張郃；戰有數十餘合，平力窮勢孤，只得退去。

魏兵自辰時困至戌時，山上無水，軍不得食，寨中大亂。曠到半夜時分，山南蜀兵大開寨門，下山降魏。馬謖禁止不住。司馬懿又令人於沿山放火，山

of Wei went round the hill setting fire to the wood, which led to still greater confusion in the beleaguered garrison. At last Ma Su decided to make a dash for safety toward the west.

Ssūma allowed him to pass, but Chang Ho was sent to pursue and chased him for thirty *li*. But then there came an unexpected roll of drums. Chang Ho was stopped by Wei Yen while Ma Su got past. Whirling up his sword, Wei Yen dashed toward Chang, who retired within his ranks and fled. Wei followed and drove Chang backward toward Chieht'ing.

The pursuit continued for fifty *li*, and then Wang found himself in an ambush, Ssūma I on one side and his son on the other. They closed in behind Wei Yen, and he was surrounded. Chang Ho then turned back, and the attack was now on three sides. Wei Yen lost many men, and all his efforts failed to get him clear of the press. Then help appeared in the person of Wang P'ing.

"This is life for me," said Wei Yen as he saw Wang coming up, and the two forces joined in a new attack on the men of Wei. So the men of Wei drew off, while Wei Yen and Wang P'ing made all haste back to their own camps—only to find them in the hands of the enemy.

上蜀兵愈亂。馬謖料守不住，只得驅殘兵殺下山西逃奔。

司馬懿放條大路，讓過馬謖。背後張郃引兵趕來。趕到三十餘里；前面鼓角齊鳴，一彪軍出，放過馬謖，攔住張郃；視之乃魏延也，揮刀縱馬，直取張郃。郃回軍便走。延驅兵趕來，復奪街亭。

趕到五十餘里，一聲喊起，兩邊伏兵齊出：左邊司馬懿，右邊司馬昭。却抄在魏延背後，把延困在垓心，張郃復來，三路兵合在一處。魏延左衝右突，不得脫身，折兵大半。正危急間，忽一彪軍殺入，乃王平也。

延大喜曰：“吾得生矣！”二將合兵一處，大殺一陣，魏兵方退。二將慌忙奔回寨時，營中皆是魏兵旌旗。

Shén I and Shén Tan then rushed out and drove Wei and Wang toward Liehliuch'êng. There they were received by Kao Hsiang, who had come out to meet his unfortunate colleagues.

When Kao Hsiang heard their story, he at once proposed a night attack on the Wei camp and the recovery of Chieht'ing. They talked this over on the hillside and arranged their plans, after which they set themselves to wait till it was dark enough to start.

They set out along three roads; and Wei Yen was the first to reach Chieht'ing. Not a soldier was visible, which looked suspicious. He decided to await the arrival of Kao Hsiang and they both speculated as to the whereabouts of their enemy. They could find no trace, and the third army had not yet come up.

Suddenly a bomb exploded, and a brilliant flash lit up the sky; drums rolled as though the earth was rending, and the enemy appeared. *In a trice¹ the armies of Shu found themselves hemmed in. Both leaders pushed here and shoved there, but could find no way out. Then most opportunely from behind a hill rolled out a thunder of drums, and there

1. in a trice = instantaneously.

申耽，申儀，從營中殺出。王平，魏延，逕奔列柳城，來投高翔。

此時高翔聞知街亭有失，盡起列柳城之兵，前來救應，正遇延平二人，訴說前事。

高翔曰：“不如今晚去劫魏寨，再復街亭。”當時三人在山坡下商議已定。待天色將晚，分兵三路。

魏延引兵先進，逕到街亭，不見一人，心中大疑，不敢輕進，且伏在路口等候。忽見高翔兵到，二人共說魏兵不知在何處。

正沒理會，却不見王平兵到。忽然一聲砲響，火光冲天，鼓聲震地。魏兵齊出，把魏延高翔圍在垓心。二人盡力衝突，不得脫身。忽聽得山坡後喊聲若

was Wang P'ing coming to their rescue. Then the three forced their way to Liehliuch'eng. But just as they drew near to the rampart another body of men came up, which, from the writing on their flags, they recognised as Kuo Huai's army.

Now Kuo was here from unworthy motives. He had talked over Ssüma's recall with his colleague Ts'ao Chên, and, fearing lest the recalled general should acquire too great glory, Kuo had set out to anticipate him in the capture of Chieht'ing. Disappointed when he heard of his rival's success there, he had decided to try a similar exploit at Liehliuch'eng. So he had diverted his march thither.

He engaged the three Shu armies at once and slew so many of them that at Wei Yen's suggestion they all left for Yangp'ing Pass, which might be in danger.

Kuo Huai, pleased with his success, gathered in his army after the victory and said to his officers, "I was disappointed at Chieht'ing, but we have taken this place, and that is merit of high order."

Thereupon he proceeded to the city gates. Just as he arrived, a bomb exploded on the wall, and, looking up, he saw the rampart bedecked with flags.

雷，一彪軍殺入，乃是王平救了高魏二人，逕奔列柳城來。比及奔到城下時，城邊早有一軍殺到，旗上大書“魏都督郭淮”字樣。

原來郭淮與曹真商議，恐司馬懿得了全功，乃分淮來取街亭；聞知司馬懿張郃成了此功，遂引兵逕襲列柳城。正遇三將，大殺一陣。蜀兵傷者極多。

魏延恐陽平關有失，慌與王平，高翔，望陽平關來。

却說郭淮收了軍馬，乃謂左右曰：“吾雖不得街亭，却取了列柳城，亦是大功。

引兵逕到城下叫門，只見城上一聲砲響，旗幟

On the largest banner he read the name of the general, Ssüma I. At that moment Ssüma himself lifted a board that hung in front of him and looked over the breast-high rail. He looked down and smiled, saying, "How late you are, friend Kuo!"

Kuo was amazed. "He is too much for me," said he. So he resignedly entered the city and went to pay his respects to his successful rival.

Ssüma was gracious, and said, "K'ung-ming must retire now that Chieht'ing is lost. You join forces with Ts'ao Chen and follow up quickly."

Ssüma called to him his van-leader, and said, "Those two thought we should win too great merit, so they tried to get ahead of us here. We are not the only ones who desire to achieve good service and acquire merit, but we had the good fortune to succeed. I thought the enemy would first try to occupy Yangp'ing Pass, and if I went to take it then Chuko would fall on our rear. It says in the books on war that one should crush a retreating enemy not pursue broken rebels, so you may go along the by-roads and smite those withdrawing down the Chi Valley, while I oppose the Hsieh Valley army. If they flee, do not fight, but just hold them up on the road and capture the baggage train."

皆豎。當頭一面大旗，上書“平西都督司馬懿。”懿撑起懸空板，倚定護心木欄干，大笑曰：“郭伯濟來何遲也？”

淮大驚曰：“仲達神機，吾不及也！”遂入城相見已畢。

懿曰：“今街亭已失，諸葛亮必走。公可速與子丹星夜追之。”（郭淮從其言，出城而去。）

懿喚張郃曰：“子丹，伯濟，恐吾全獲大勝，故來取此城池。吾非獨欲成功，乃僥倖而已。吾料魏延王平馬謖高翔等輩，必先去據陽平關。吾若去取此關，諸葛亮必隨後掩殺，（中其計矣。）兵法云：‘歸師勿掩，窮寇莫追。’汝可從小路抄箕谷退兵。吾自引兵當斜谷之兵。若彼敗走，不可相拒，只宜中途截住蜀兵，輜重可盡得也。”

Chang marched away with half the force to carry out his part of this plan, while Ssŭma gave orders to go to Hsieh Valley by way of Hsich'êng, which though a small place, was important as a *dépôt¹ of stores for the Shu army, beside commanding the road to the three districts of Nanan, T'ienshui and Anting. If this place could be captured the other three could be recaptured.

Ssŭma left Shên Tan and Shên I to guard Lieh-liuch'êng and marched his army toward the Hsieh Valley.

After K'ung-ming had sent Ma Su to guard Chieht'ing he was undecided what to do next. Then arrived the messenger with the plan prepared by Wang P'ing. K'ung-ming went over to his table and opened the letter. As he read it he smote the table in wrath.

“Ma Su's foolishness has destroyed the army,” he cried.

“Why are you so disturbed, O Minister?” asked those near.

“By this plan I see that we have lost command of an important road. The camp has been made on

1. dépôt (dě'pō)lace for stores.

張郃受計，引兵一半去了。懿下令：“盡取斜谷，由西城而進。西城雖山僻小縣，乃蜀兵屯糧之所，又南安天水安定三郡總路。若得此城，三郡可復矣。”

於是司馬懿留申耽申儀守列柳城，自領大軍望斜谷進發。

却說孔明自令馬謖等守街亭去後，猶豫不定。忽報王平使人送圖本至。孔明喚入，左右呈上圖本。孔明就文几上拆開視之，拍案大驚曰：

“馬謖無知，坑陷吾軍矣！”

左右問曰：“丞相何故失驚？”

孔明曰：“吾觀此圖本，失却要路，占山爲寨，倘

the hill, and if the Wei men come in force our army will be surrounded and their water supply interrupted. In two days the men will be in a state of mutiny, and if Chieht'ing shall be lost how shall we be able to retire?"

Here the *Chang-shih* Yang I said, "I am none too clever I know, but let me go to replace Ma Su,"

K'ung-ming explained to him how and where to camp, but before he could start a horseman brought the news of the loss of Chieht'ing and Liehliuch'êng. This made K'ung-ming very sad, and he sighed, saying, "The whole scheme has *come to nought,¹ and it is my fault."

He sent for Kuan and Chang, and said, "You two take three companies of good men and go along the road to Wukungshan. If you *fall in with² the enemy do not fight, but beat drums and raise a hubbub and make them hesitate and be doubtful, so that they may retire. Do not pursue, but when they retire make for Yangp'ing Pass."

He also sent Chang I to put Chienko in order for retreat and issued instructions for making ready to march. Ma Tai and Chiang Wei were told to guard

1. to come to nought: 成空。

魏兵大至，四面圍合，斷汲水路道，不須二日，軍自亂矣。若街亭有失，吾等安歸？”

長史楊儀進曰：“某雖不才，願替馬幼常回。”

孔明將安營之法，一一分付與楊儀。正待要行，忽報馬到來，說街亭，列柳城，盡皆失了。孔明跌足長歎曰：“大事去矣！此吾之過也，”

急喚關興，張苞，分付曰：“汝二人各引三千精兵，投武功山小路而行。如遇魏兵，不可大擊，只鼓噪吶喊，爲疑兵驚之。彼當自走，亦不可追。待軍退盡，便投陽平關去。”

又令張翼先引軍去修理劍閣，以備歸路。又密傳號令，教大軍暗暗收拾行裝，以備起程。又令馬岱姜

2. to fall in with = to meet by chance.

the rear, but they were to go into ambush in the valleys till the army was on the march. Trusty men were sent with the news to T'ienshui, Nanan and Anting that the officers, army and people might go away into Hanchung. He also sent to remove to a place of safety the aged mother of Chiang Wei.

All these arrangements made, K'ung-ming took five companies and set out for Hsich'êng to remove the stores. But messenger after messenger came to say that Ssüma I was advancing rapidly on Hsich'êng with a large army. No leader of rank was left to K'ung-ming; he had only the civil officials and the five companies, and as half this force had started to remove the stores, he had only two and a half companies left.

His officers were all frightened at the news of near approach of the enemy. K'ung-ming himself went up on the rampart to look around. He saw clouds of dust rising into the sky. The Wei armies were nearing Hsich'eng along two roads. Then he ordered all the banners to be removed and concealed, and said if any officer in command of soldiers in the city moved or made any noise he would be instantly put to death. Next he threw open all the gates and

維斷後，先伏於山谷中，待諸軍退盡，方始收兵。又差心腹人，分路報與天水南安安定三郡官吏軍民，皆入漢中。又遣心腹人到冀縣搬取姜維老母，送入漢中。

孔明分撥已定，先引五千兵退去西城縣搬運糧草。忽然十餘次飛馬報到，說司馬懿引大軍十五萬，望西城蜂擁而來。時孔明身邊並無大將，只有一班文官；所引五千軍，已分一半先運糧草去了，只剩二千五百軍在城中。

衆官聽得這個消息，盡皆失色。孔明登城望之，果然塵土冲天，魏兵分兩路望西城縣殺來。孔明傳令，教將旌旗盡皆藏匿；諸將各守城鋪，如有妄行出入，及高聲言語者，立斬；大開四門，每一門上用二十

set a score of soldiers dressed as ordinary people cleaning the streets at each gate. When all these preparations were complete, he donned the simple *Taoist¹ dress he affected on occasions and, attended by a couple of lads, sat down on the wall by one of the towers with his lute before him and a stick of incense burning.

Ssūma's scouts came near the city gate and saw all this. They did not enter the city, but went back and reported what they had seen. Ssūma I smiled incredulously. But he halted his army and rode ahead himself. Lo! it was exactly as the scouts had reported; K'ung-ming sat there, his face all smiles. A lad stood on one side of him bearing a sword and on the other a boy with the ordinary symbol of authority, a yak's tail. Just inside the gates a score of persons with their heads down were sweeping as if no one was about.

Ssūma hardly believed his eyes and thought this meant some peculiarly subtle ruse². So he went back to his armies, faced them about and moved toward the hills on the north.

"I am certain there are no soldiers behind this

1. Taoist: 道士。

軍士，扮作百姓，洒掃街道，（如魏兵到時，不可擅動，吾自有計。）孔明乃披鶴氅，戴綸巾，引二小童攜琴一張，於城上敵樓前，凭欄而坐，焚香操琴。

却說司馬懿前軍哨到城下，見了如此模樣，皆不敢進，急報與司馬懿。懿笑而不信，遂止住三軍，自飛馬遠遠望之。果見孔明坐於城樓之上，笑容可掬，（焚香操琴）左有一童子，手捧寶劍，右有一童子，手執麈尾，城門內外有二十餘百姓，低頭洒掃，傍若無人。

懿看畢大疑，便到中軍，教後軍作前軍，前軍作後軍，望北山路而退。

次子司馬昭曰：“莫非諸葛亮無軍，故作此態？父

2. ruse: 計。

foolery," said his second son. "What do you retire for, father?"

"Chuko is always most careful and runs no risks. Those open gates undoubtedly mean an ambush, and if our men enter the city they will fall victims to his guile. How can you know? No; our course is to retire."

Thus were the two armies turned back from the city, much to the joy of K'ung-ming, who laughed and clapped his hands as he saw them hastening away. The officials gasped with astonishment, and they asked K'ung-ming to explain the phenomenon of a great army marching off at the sight of a single man. So he told them.

"He knows my reputation for carefulness and that I play not with danger. Seeing things as they were made him suspect an ambush, and so he turned away. I do not run risks, but this time there was no help for it. Now he will meet with Kuan and Chang, whom I sent away into the hills to wait for him."

They were still in the grip of fear, but they praised the depth of insight of their chief and his mysterious schemes and unfathomable plans.

"We should simply have run away," said they.

親何故便退兵？”

懿曰：“亮平生謹慎，不會弄險。今大開城門，必有埋伏。我若進兵，中其計也。汝輩豈知，宜速退。”

於是兩路兵盡皆退去。孔明見魏軍遠去，撫掌而笑。衆官無不駭然，乃問孔明曰：“司馬懿乃魏之名將，今統十五萬精兵到此，見了丞相，便速退去，何也？”

孔明曰：“此人料吾生平謹慎，必不弄險；見如此模樣，疑有伏兵，所以退去。吾非行險，蓋因不得已而用之。此人必引軍投山北小路去也。吾已令興苞二人在彼等候。”

衆皆驚服曰：“丞相之機，神鬼莫測。

若某等之見，必棄城而走矣。”

“What could we have done with two companies and a half even if we had run? We should not have gone far before being caught,” said K’uing-ming.

*Quite open lay the city to the foe,¹
But Chuko’s lute of jasper, wonders wrought;²

It turned aside the legions’ onward march
For both the leaders guessed the other’s thought.³

“But if I had been in his place I should not have turned away,” said K’ung-ming, smiling and clapping his hands.

He gave orders that the people of the place should follow the army into Hanchung, for Ssüma would assuredly return.

They abandoned Hsich’êng and returned into Hanchung. In due course the officials and soldiers and people out of the three districts also came in.

It has been said that Ssüma I turned aside from the city. He went to Wukungshan. Presently there came the sounds of an army from behind the hills. The leader turned to his sons, saying, “If we do not

-
1. The city lay quite open to the foe.
 2. wrought wonders.

孔明曰：“吾兵止有二千五百，若棄城而走，必不能遠遁。得不爲司馬懿所擒乎？”（後人有詩讚曰：）

瑤琴三尺勝雄師，
諸葛西城退敵時。

十五萬人回馬處，
土人指點到今疑，

言訖，拍掌大笑曰：“吾若爲司馬懿，必不便退也。”

遂下令，教西城百姓，隨軍入漢中：司馬懿必將復來。

於是孔明離西城望漢中而走。天水安定南安三郡官吏軍民，陸續而來。

却說司馬懿望武功山小路而來。忽然山坡後喊殺連天，鼓聲震地。懿回顧二子曰：“吾若不走，必中

3. 末二行意云：“牠（瑤琴）退了大軍的前進，因爲這兩個首領（諸葛亮和司馬懿）彼此都猜測了對方的心思。”最末一行與原文“土人指點到今疑”一語簡直是風馬牛不相及了。

retire we shall yet somehow fall victims to this Chuko Liang."

Then appeared a force advancing rapidly, the banners bearing the name of Chang Pao. The men of Wei were seized with sudden panic and ran, flinging off their armour and throwing away their weapons. But before they had fled very far they heard other terrible sounds in the valley and soon saw another force, with banners inscribed "Kuan Hsing." The roar of armed men echoing up and down the valley was terrifying, and as no one could tell how many men there were *bearing down on¹ them the panic increased. The Wei army abandoned all the baggage and took to flight. But having orders not to pursue, the two Shu generals let their enemies run in peace while they gathered up the spoils. Then they returned.

Seeing the valley apparently full of men of Shu, Ssüma dared not leave the main road. He hurried back to Chieht'ing.

At this time Ts'ao Chên, hearing that the army of Shu was retreating, went in pursuit. But at a certain point he encountered a strong force under Ma

1. to bear down on = to sweep upon. 撲擊; 來襲。

諸葛之計矣。”

只見大路上一軍殺來，旗上大書“右護衛使虎翼
將軍張苞。”魏兵皆棄甲拋戈而走。行不到一程，山
谷中喊聲震地，鼓角喧天，前面一杆大旗，上書“左護
衛使龍驤將軍關興。”山谷應聲，不知蜀兵多少；更兼
魏軍心疑，不敢久停，只得盡棄輜重而去。興苞二人
皆遵將令，不敢追襲，多得軍器糧草而歸。

司馬懿見山谷中皆有蜀兵，不敢出大路，遂回街
亭。

此時曹真聽知孔明退兵，急引兵追趕。（山背後
一聲礮響，）蜀兵漫山遍野而來；爲首大將，乃是姜

Tai and Chiang Wei. Valley and hill seemed to swarm with enemies, and Ts'ao became alarmed. Then his van-leader was slain by Ma Tai, and the soldiers were panic-stricken and fled in disorder.

Meanwhile the men of Shu were hastening night and day along the road into Hanchung. Chao Yün and Têng Chi, who had been lying ambush in Chi Valley, heard that their comrades were retreating. Then said Chao Yün, "The men of Wei will surely come to smite us while we are retreating. Wherefore let me first take up a position in their rear, and then you lead off your men and part of mine, showing my ensigns. I will follow, keeping at the same distance behind you, and thus I shall be able to protect the retreat."

Now Kuo Huai was leading his army through the Chi Valley. He called up his van-leader Su Yung and said to him, "Chao Yün is a warrior whom no one can withstand. You must keep a most careful guard lest you fall into some trap while they are retreating."

Su Yung replied, smiling, "If you will help me, O Commander, we shall be able to capture this Chao Yün."

維，馬岱。真大驚，急退軍時，先鋒陳造已被馬岱所

斬。真引兵鼠竄而還。蜀兵連夜皆奔回漢中。

却說趙雲鄧芝伏兵於箕谷道中。聞孔明傳令回

軍，雲謂芝曰：“魏軍知吾兵退，必然來追。吾先引一

軍伏於其後，公却引兵打吾旗號，徐徐而退。吾一步

步自有護送也。”

却說郭淮提兵再回箕谷道中，喚先鋒蘇顛分付

曰：“蜀將趙雲，英勇無敵。汝可小心提防。彼軍若退，

必有計也。”

蘇顛欣然曰：“都督若肯接應，某當生擒趙雲。”

So Su Yung, with three companies, hastened on ahead and entered the valley *in the wake of¹ the Shu army. He saw upon a slope in the distance a large red banner bearing the name of Chao Yün. This frightened him, and he retired. But before he had gone far a great uproar arose about him, and a mighty warrior came bounding forth on a swift steed, crying, "Do you recognise Chao Yün?"

Su Yung was terrified. "Whence came you?" he cried. "Is there another Chao Yün here?"

He could make no stand, and soon fell victim to the spear of the veteran. His men scattered, and Chao Yün hurried on after the main body.

But soon another company came in pursuit, this time led by one Wan Chêng. As they came along Chao Yün halted in the middle of the road. By the time Wan had come close the other Shu soldiers had gone about thirty *li* along the road. However, when Wan drew nearer still and saw who it was standing in his path, he hesitated and finally halted. Presently he turned back and retired altogether, confessing on his return that he had not dared to face the old warrior, who seemed as terrible as ever.

1. in the wake of=following, 追, (按: wake (n) 爲船過後水上的浪痕。)

遂引前部三千兵，奔入箕谷。看看趕上蜀兵，只見山坡後閃出紅旗白字，上書“趙雲。”蘇顛急收兵退走。行不到數里，喊聲大震，一彪軍撞出：爲首大將，挺鎗躍馬，大喝曰：“汝識趙子龍否！”

蘇顛大驚曰：“如何這裏又有趙雲？”

措手不及，被雲一鎗刺死於馬下。餘軍潰散。

雲迤邐前進，背後又一軍到，乃郭淮部將萬政也。雲見魏兵追急，乃勒馬挺鎗，立於路口，待來將交鋒。蜀兵已去三十餘里。萬政認得是趙雲，不敢前進。

(雲等得天色黃昏，方纔撥回馬緩緩而進。)

However, Kuo Huai was not content and ordered him to return to the pursuit of the retreating army. This time he had many horsemen with him. Presently they came to a wood, and, as they entered, a loud shout arose in the rear, "Chao Yün is here!"

Terror seized upon the pursuers, and many fell from their horses. The others scattered among the hills. Wan Chêng *braced¹ himself for the encounter and went on. Chao shot an arrow which struck the plume on his helmet. Startled, he tumbled into a water-course. Then Chao pointed his spear at him and said, "Be off! I will not kill you. Go and tell your chief to come quickly, if he is coming."

Wan fled for his life, while Chao continued his march as rear-guard, and the retreat into Hanchung steadily continued. There were no other episodes by the way. Ts'ao Chen and Kuo Huai took to themselves all the credit of having recovered the three districts.

Before the cautious Ssüma was ready to pursue the army of Shu it had already reached Hanchung. He took a troop of horse and rode to Hsich'êng and there heard from the few people who had formerly

1. to brace : 振作; 抖擻。

郭淮兵到，萬政言趙雲英勇如舊，因此不敢近前。淮傳令教軍急趕，政令數百騎壯士趕來。行至一大林，忽聽得背後大喝一聲曰：“趙子龍在此！”

驚得魏兵落馬者百餘人，餘者皆越嶺而去。萬政勉強來敵，被雲一箭射中盔纓，驚跌於澗中，雲以鎗指之曰：“吾饒汝性命回去！快教郭淮趕來！”

萬政脫命而回。雲護送車仗人馬，望漢中而去，沿途並無遺失。曹真，郭淮，復奪三郡，以爲己功。

却說司馬懿分兵而進。此時蜀兵盡回漢中去了。懿引一軍復到西城，因問遺下居民及山僻隱者，皆言

sought refuge in the hills, and now returned, that K'ung-ming really had had no men in the city, with the exception of the two and a half companies, that he had not a single military commander, but only a few civil officers. He also heard that Kuan and Chang had had only a few men whom they led about among the hills making as much noise as they could. Ssuma felt sad at having been tricked. "K'ung-ming is a cleverer man than I am," said he with a sigh of resignation.

孔明止有二千五百在軍城中，又無武將，只有幾個

文官，別無埋伏。武功山小民告曰：“關興張苞只各有

三千軍，轉山吶喊，鼓譟驚追，（又無別軍，並不敢斫

殺。）懿悔之無及，仰天歎曰：“吾不如孔明也！”

A Mission To Heaven

西遊記

Search for Immortality

Eternal Life impregnates the world and a child is brought forth.

Mind and soul unite and bring forth Religion.

The Monkey on the mountain could walk and jump, eat vegetables and drink of the brook, pluck wild flowers and seek for fruit and berries, and make companions of monkeys and birds and join a herd of deer. At night he lay down on a rock. *In the day he wandered about on mountain peaks and penetrated into caves. Truly he was the most incomparable of all living creatures.¹ In the greatest cold he did not suffer. In the summer heat he joined a herd of monkeys seeking a cool place in the deep shade of fir trees. After play he would go to the mountain stream to bathe and watch the water rushing down the rocks.

Then one day all the monkeys cried out, "Where does the stream come from? Let us follow it to its

1. 按原文：“真是‘山中無甲子，寒盡不知年，’”是言那種生活狀況之特殊；譯文不相符也。

靈根育孕源流出

心性修持大道生

那猴在山中，却會行走跳躍，食草木，飲澗泉，採山花，覓樹果；與狼蟲爲伴，虎豹爲羣，獍鹿爲友，獼猴爲親；夜宿石崖之下，朝遊峯洞之中；真是“山中無甲子，寒盡不知年！”一朝天氣炎熱，與羣猴避暑，都在松陰之下頑耍。一羣猴子耍了一會，却去那山澗中洗澡；見那股澗水奔流，（真個似滾瓜湧濺。古云：“禽有禽言，獸有獸語。”）

衆猴都道：“這股水不知是那裏的水。我們今日

source. Call the monkeys all together." All came and shouted out. "Let us go." So they started up the stream and climbed the rocks till they came to its source, which was a great waterfall. Then all clapped their hands for joy and cried, "Beautiful, beautiful!" But the waterfall came from a cave. Then they said, "Whoever dares enter the cave and find the source and comes out without injury, we shall make our king." Three times this cry was raised and agreed to.

In face of these difficulties, suddenly a monkey came forward and cried out, "I will venture in." A fine one he was. He shut his eyes, bent his body and rushed into the midst of the waterfall. Then he opened his eyes and raised his head to see. There was no water, but there was an iron bridge. The water under the bridge filled a hole in a stone and then flowed out and covered the entrance to the bridge. Again on looking at the top of the bridge, he saw a house, most beautiful. After looking at everything for a long time, he jumped over the bridge, and he saw in the middle a stone pillar. On the pillar were cut the words, 'The happy land of the Flower and Fruit Garden, the water curtain of Heaven's cave.' The stone Monkey was delighted beyond measure.

趕閑無事，順澗邊往上溜頭尋看源流，耍子去耶！”喊一聲，(多拖男挈女，呼弟呼兄，)一齊跑來，順澗爬山，直至源流之處，乃是一股瀑布飛泉。衆猴拍手稱揚道：“好水！好水！原來此處遠通山脚之下，直接大海之波！”又道：“那一個有本事的鑽進去尋個源頭出來，不傷身體者，我等即拜他爲王。連呼了三聲，”

忽見叢雜中跳出一個石猴，應聲高叫道：“我進去！我進去！”好猴！你看他瞑目蹲身，將身一縱，徑跳入瀑布泉中，忽睜睛抬頭觀看，那裏邊却無水無波，明明白白的一架橋樑。(他住了身，定了神，仔細再看，)原來是座鐵板橋；橋下之水，沖貫於石竅之間，倒掛流出去，遮閉了橋門。却又欠身上橋頭，再走再看，却似有人家住處一般。真個好所在！看罷多時，跳過橋中間，左右觀看，只見正當中有一石碣。碣上有一行楷書大字，鐫着花果山福地，水簾洞洞天。石猴喜不自勝，急抽身往外便走，復瞑

He shut his eyes again and doubled up his body and jumped through the waterfall to the outside.

He sneezed twice and then said, "A grand *find,¹ a grand find!" Then all the monkeys gathered round and said, "What is it? Is the water deep?" He said, "There is no water at all, only an iron bridge. On the other side of the bridge is a Heaven-made palace, full of treasures." "How do you know that?" they asked. The stone Monkey smiled and said, "This water comes from a stone hole under the bridge and flows out as a screen to the entrance. On both sides of the bridge there are flowers and trees and a stone palace. In the palace there are stone pots, stone stoves, stone basins, stone cups, stone beds and stone seats. In the midst there is a stone pillar on which is carved: 'The Happy Flower and Fruit Garden, the Cave of Heaven hid by a water curtain.' There is our true resting-place. Let us go and live there, lest we suffer from the weather." All were delighted with the news. "You lead us in and show us the way."

Then the stone Monkey shut his eyes, doubled himself up and jumped in, and all the rest followed

1. find=discovery of treasure, etc.

目蹲身，跳出水外。

打了兩個呵呵，道：“大造化！大造化！”衆猴把他圍住，問道：“裏面怎麼樣？水有多深？”石猴道：“沒水！沒水！原來是一座鐵板橋。橋那邊是一座天造地設的家當。”衆猴道：“怎見得是個家當？”石猴笑道：“這股水乃是橋下沖貫石橋，倒掛下來，遮閉門戶的。橋邊有花，有樹，乃是一座石房。房內有石鍋，石竈，石碗，石盆，石牀，石凳。中間一塊石碣上，鑄着花果山福地，水簾洞洞天。真個是我們安身之處。（裏面且是寬闊，容得千百口老小。”我們都進去住，也省得受老天之氣。衆猴聽得，個個歡喜，都道：“你還先走，帶我們進去進去。”

石猴却又瞑目蹲身，往裏一跳，（叫道：“都隨我

in the same way, and jumped over the bridge, all of them struggling for the stone pots and pans and beds and seats with all the selfishness of monkeys till all were quite tired. The stone Monkey sat with dignity and at last said, "Sirs, what will become of persons if they are faithless? You said whoever should be first in here and go unhurt, should be made king. I have now found out this Cave of Heaven where you rest in peace and enjoy the happiness of a palace. Why is it that you do not respect me as a king?" They all cried out, "Live, O king, for a thousand years." After this the king changed his name and did not call himself the stone Monkey but the Beautiful Monkey King.

Living beings all descend
From three Powers, Heaven, Earth and Man;
In the womb of Fairy Stone
Roots the seed of Sun and Moon.
From the egg comes forth the ape.
Thus their great work is performed.
Then the work is crowned with name.
Shapeless first all life begins,
Then at last is perfect form.
Age to age thus reproduced,
Whether beast or man or sage.

進來!進來!”)那些猴(有胆大的,都跳進去了;胆小的,一個個伸頭縮頸,抓耳撓腮,大聲叫喊,纏一會,)也都進去了。跳過橋頭,一個個搶盆奪碗,占竈爭牀,搬過來,移過去,正是猴性頑劣,再無一個甯時,只搬得力倦神疲方止。石猿端坐上面道:“列位呵,‘人而無信,不知其可。’你們纔說有本事進得來出得去,不傷身體者,就拜他爲王。我如今(進來又出去,出去又進來,)尋了這一個洞天與列位安眠穩睡,各享成家之福,何不拜我爲王?”衆猴(聽說,卽拱伏無違。一個個序齒排班,朝上禮拜)都稱“千歲大王。”自此,石猿高登王位,將“石”字兒隱了,遂稱美猴王。有詩爲證。

詩曰:——

三陽交泰產羣生,仙石胞含日月精。
借卵化猴完大道,假他名姓配丹成。
內觀不識因無相,外合明知作有形。
歷代人人皆屬此,稱王稱聖任縱橫。

Then the Beautiful Monkey King led all kinds of monkeys who were princes, statesmen and their assistants, to the mountain garden in the day, and at night they slept inside the water curtain. They did not join with the birds of the air, nor with the beasts of the fields, but lived as a kingdom in the enjoyment of the wealth of Nature for many centuries.

One day, when feasting with his monkeys, suddenly the King began to weep. Then all the monkeys gathered round him and reverently asked what troubled him. He replied, "Although I am happy now, I am not without fear of future shadow." They laughed and said, "O great King, we live daily in this Happy Land and the Cave of Heaven in the continent of the gods, perfectly free without restraint and with infinite joy; what need is there to fear?" The King replied, "Although to-day we break no human laws, nor have fear of being conquered by wild beasts, still in time we shall get old and decrepit, and be in fear of the judge of the dead, who will not let us stay amongst the living." Hearing this, all the monkeys covered their faces and cried because they all feared death. At this there jumped from among them a strong one, and cried out with a loud voice, "Great King this sorrow of yours is an opportunity

美猴王領一羣猿猴，獼猴，馬猴等，分派了君臣佐使，朝遊花果山，暮宿水簾洞，合契同情，不入飛鳥之叢，不從走獸之類，獨自爲王，不勝歡樂。美猴王享樂天真，何期有三五百載。

一日，與羣猴喜宴之間，忽然憂惱，墮下淚來。衆猴慌忙羅拜道：“大王何爲煩惱？”猴王道：“我雖在歡喜之時，却有一點兒遠慮，故此煩惱。”衆猴又笑道：“大王好不知足！我等日日歡會，在仙山福地，古洞神洲，不伏麒麟轄，不伏鳳凰管，又不伏人王拘束，自由自在，乃無量之福，爲何遠慮而憂也？”猴王道：“今日雖不歸人王法律，不懼禽獸威服，將來年老血衰，暗中有閻王老子管着，（一旦身亡，可不枉生世界之中，）不得久住天人之內？”衆猴聞此言，一個個掩面悲啼，俱以無常爲慮。只見那班部中，忽跳出一個通背猿猴，厲聲高叫道：“大王若是這般遠慮，真所

to gain Life eternal. Of *all the wonders¹ of the world, three are greatest:—the Buddhas, the Taoist Immortals and the Confucian gods. These have reached beyond transmigration and will never be re-born to die again, but will endure as long as Heaven and earth. The King asked, “Where do they live?” The monkey said, “In *the world after death,² in the ancient Depths of the Eternal Mountain.”

On hearing this the King was much pleased and said, “To-morrow I leave you and go down the mountain and take a flight to a corner of the sea far on the horizon, and find out these three wonders, so that I may never get old, but live for ever and escape the hand of death.” This is a happy thought, it is the sudden conversion spoken of in the Buddhist religion, whereby a man can escape the net of re-incarnation by transmigration, and become a great saint as lasting as the Heaven itself.

At this all the monkeys rejoiced and clapped their hands, saying, “Good, very good! to-morrow we also go across the mountain in search of fresh fruit to provide a big banquet for our great King.”

I. 按原文“五蟲”係指一切動物——禽爲羽蟲，獸爲毛蟲，龜爲甲蟲，魚爲鱗蟲，人爲倮蟲。譯爲“all wonders of the world,” 誤也。

謂道心開發也！如今五蟲之內，惟有三等名色，（不伏閻王老子所管。”猴王道：“你知那三等人？”猿猴道：“乃是佛與仙與神聖三者，躲過輪迴，不生不滅，與天地山川齊壽。”猴王道：“此三者居於何所？”猿猴道：“他只在閻浮世界之中，古洞仙山之內。”

猴王聞之，滿心歡喜，道：“我明日就辭汝等下山，雲遊海角，遠涉天涯，務必訪此三者，學一個不老長生，躲過閻君之難。”噫！這句話，頓教跳出輪迴網，致使齊天大聖成。

衆猴鼓掌稱揚，都道：“善哉！善哉！我等明日越嶺登山，廣尋些果品，大設筵宴送大王也。”

2. 按原文“閻浮世界”即所謂西天，譯為“the world after death,”似不甚恰。

The next day all the monkeys went in search of fairy peaches and found a strange fruit and some mountain herbs. They laid out a fine table with fairy wine and fairy dishes. Then they placed ten of the stone forms for the banquet, and invited the King to be seated and the monkeys in turn served the guests with wine and feasted themselves the whole day.

*The next day the Beautiful Monkey King got up early, cut up some dried fir-trees, and made them into a raft and took a bamboo for a punting-pole.¹ He went on the raft alone and punted with all his might and was carried out by the tide to the open sea. There day after day he was carried by the South-East wind to the borders of the South—Shen Pu—continent on the North-west. Then he abandoned his raft and went ashore.

There on the beach he saw some men fishing, others gathering cockles, others evaporating salt. He went up to them and impersonated the form and motions of a tiger, and so frightened the people that they ran away in all directions, leaving behind their baskets and their nets. Finding one who was unable to run away, he stripped him of his clothes, and put

1. 按原文：“教小的們替我折些枯松……”譯文却誤爲是這猴王自己動手了。

次日，衆猴果去採仙桃，摘異果，刨山藥，劖黃精，芝蘭香蕙，瑤草奇花，般般件件，齊齊整整，擺開石凳石桌，排列仙酒仙馥。羣猴尊美猴王上坐，各依齒肩排於下邊，一個個輪流上前奉酒，奉花，奉果，痛飲了一日。

次日，美猴王早起，教：“小的們，替我折些枯松，編作棧子，取箇竹竿作篙，（收拾些果品之類，我將去也。）果獨自登棧，儘力撐開，飄飄蕩蕩，徑回大海波中，（趁天風，來渡南瞻部洲地界。）（也是他運至時來：自登木棧之後，）連日東南風緊，將他送到西北岸前，乃是南瞻部洲地界。（持篙試水，偶得淺水，）棄了棧子，跳上岸來。

只見海邊有人捕魚打鴈，空蛤淘鹽。他走近前，弄個把戲，妝個夔虎，嚇得那些人丟筐棄網，四散奔跑。將那跑不動的拿住一個，剝了他衣裳，也學人穿

them on as men did and walked with dignity across the country. When he got to the town, he learnt men's manners and their language, took his meals by day and slept at night. He searched with all his powers for the place where the three Immortals lived. He found all men were in search of fame or riches, and none sought for everlasting life. Truly as the poet says,

Ever seeking fame and wealth,
Late and early men are led;
*Riding horses and their mules.¹
Dukes and princes seek high thrones,
*Food and raiment without work,²
Heedless of the doom of death,
Sons and grandsons all want ease,
None desiring to repent.

The Monkey King, having no luck in his search for the way of the Immortals, and having spent eight or nine years in vain, suddenly came to the great Western ocean, where he thought beyond the sea must be the home of the Immortals. Then he got on a raft as before, and sailed West as far as the borders of the

6. 按原文：“騎着驢騾思駿馬，”言不知足也。譯者沒有明白這個意思，故有誤。

在身上，搖搖擺擺，穿州過府，在市廛中，學人禮，學人話，朝餐夜宿，一心裏訪問佛仙神聖之道，覓個長生不老之方。見世人都是爲名爲利之徒，更無一個爲身命者。正是那：——

爭名奪利幾時休？早起遲眠不自由！

騎着驢騾思駿馬，官居宰相望王侯。

只愁衣食耽勞碌，何怕閻君就取勾？

繼子蔭孫圖富貴，更無一個肯回頭！

猴王參訪仙道，無緣得遇，（在於南瞻部洲，串長城，遊小縣，）不覺八九年餘。忽行至西洋大海，他想着海外必有神仙，獨自個依前作棧，又飄過西海，直

2. 按原文：“只愁衣食耽勞碌，”言一般人只爲衣食而勞碌也。譯者却誤以爲那些王侯們不勞而得衣食。

Unicorn continent, where he landed and searched for a long time.

Suddenly he saw a high mountain most beautiful, covered with forest and jungle. Fearing no wolves, snakes, tigers or leopards, he went straight to the mountain top. While looking about, he heard a sound far in the forest like the voice of man. He at once plunged into the forest and listened. It was a man singing, and the song he sang was this:

When chess I play the haft is burnt,
The trees are felled all one by one.
I pass the clouds and slowly mount.
I sell the wood and buy my wine.
I laugh with joy and cry self-saved
The way to heaven in harvest-moon.
I sleep at foot of Tree of Life.
When I awake 'tis heavenly day.
Old trees I know, steep hills I climb,
Beyond the pass *make for¹ the plain.
With hatchet cut the withering vines,
A bundle make of all my lot,
Then sing away on road to mart.
I buy my pints of daily rice,

1. to make for=to go to, 往。

至西牛賀洲地界。登岸徧訪多時。

忽見一座高山秀麗，林麓幽深。他也不怕狼蟲，不懼虎豹，登山頂上觀看。正觀看間，忽聞得林深之處，有人言語，急忙趨步，穿入林中，側耳而聽，原來是歌唱之聲。歌曰：——

“觀棋柯爛，伐木丁丁，

雲邊谷口徐行，賣薪沽酒，

狂笑自陶情。

蒼逕秋高，對月枕松根。

一覺天明，認舊林，登崖過嶺，

持斧斷枯藤。

收來成一擔，行歌市上，易米三升。

And then, why grudge I have no more?
My price is fair, my price is fair.
Why should I worry to increase.
Nor fame, nor shame? Quite calm I live,
*Whoe'er I meet Immortal is,¹
We sit and talk of Heavenly themes.

The Beautiful Monkey King, on hearing this, was full of joy and said, "An Immortal hides himself here." He rushed forward, and behold, it was only a woodman lifting his axe and cutting wood. The king went up to him and said, "Venerable Immortal, I kneel down before you as your disciple." The woodman hastily threw aside his hatchet and knelt likewise. "Undeserving to be a man, I am ignorant, and with insufficient food and clothing, how much less am I an Immortal." The King said, "If you are not an Immortal, how can you speak the language of Immortals? "What language of the Immortals did I use?" asked the man. The King said, "I heard you say that your companions are Immortals, and when you meet you sit and talk of heavenly themes. Heavenly themes are true words of wisdom and religion. If you are not one of the Immortals, what are you?"

1. whoe'er I meet is Immortal.

更無些子爭競，時價平平。

不會機謀巧算，沒榮辱，恬淡延生。

相逢處，非仙卽道，靜坐講黃庭。”

美猴王聽得此言，滿心歡喜道：“神仙原來藏在這裏！”卽忙跳入裏面，仔細再看，乃是一個樵子，在那裏舉斧砍柴。猴王近前叫道：“老神仙，弟子起手。”那樵漢慌忙丟了斧，轉身答禮道：“不當人！不當人！我拙漢衣食不全，怎敢當‘神仙’二字？”猴王道：“你不是神仙，如何說出神仙的話來？”樵夫道：“我說甚麼神仙話！”猴王道：“我纔來至林邊，只聽的你說：‘相逢處非仙卽道，靜坐講黃庭。’黃庭乃道德真言，非神仙而何？”樵夫笑道：“實不瞞你說。

The woodman laughed and said, "The truth is, this song is called 'The Fragrance that Fills the Hall,' and one of the Immortals taught it me. He lives next door to me and he told me to sing it whenever I was in trouble and the trouble would vanish. It is because I was in need that I sang this song and did not expect anyone to hear me." The Monkey King said, "Since you live next door to an Immortal, why do you not follow him and learn how not to become old?" The man answered, "All my life my lot has been bitter. My father died when I was young, my mother is a widow and depends on me alone. I must cut my two bundles of wood and carry them to the market for sale, and then buy rice for my mother's food. I therefore cannot leave my mother." The Monkey King said, "From what you say you are one of the superior men, full of filial piety, and surely you shall have a share of immortality. Please show me where the Immortal lives, so that I may pay my respects to him and learn of him." "It is near, quite near. This place is called the Heart of the Living Mountain. In the mountain there is the Slanting Moon and Three Star cave. In that cave there is an Immortal called the Fountain of Wisdom, and innumerable disciples taught by him have gone forth. He has some thirty

這個詞名做滿庭芳，乃一神仙教我的。那神仙與我舍下相鄰。(他見我家事勞苦，日常煩惱，)教我遇煩惱時，卽把這詞兒念念：一則散心，二則解困。我纔有些不足處，思慮，故此念念。不期被你聽了。”猴王道：“你家既與神仙相鄰，何不從他修行？學得個不老之方，却不是好？”樵夫道：“我一生命苦。自幼蒙父母養育至八九歲，纔知人事，不幸父喪，母親居孀。(再無兄弟姊妹，)只我一人，(沒奈何，早晚侍奉。如今母老，一發不敢拋離。却又田園荒蕪，衣食不足，)只得斫兩束柴薪，挑向市廛之間，貨幾文錢，糶幾升米，(自炊自造，安排些茶飯，)供養老母。所以不能修行。”猴王道：“據你說起來，乃是一個行孝的君子，向後必有好處，但望你指與我那神仙住處，却好拜訪去也。”樵夫道：“不遠，不遠。此山叫做靈臺方寸山。山中有座斜月三星洞。那洞中有一個神仙，稱名須菩提祖師。那祖師出去的徒弟，也不計其數，見今還有三四十人從他修行。你順那條小路兒，向南行

or forty students now. You follow that small path and go southward for seven or eight li, and there is the place." The Monkey King laid hold of the woodman and said, "Venerable Brother, you come with me. If I receive good, I shall not forget your kindness." The woodman said "What a stupid man you are! I have already told you where to find him. I must cut wood and look after my mother. If I go with you I shall be neglecting my business, and who will look after my mother? You go by yourself!"

The Monkey King had to leave him, and went his way out of the forest for seven or eight li, and there surely was the cave. There he stopped and looked round—it was so beautiful. The door of the cave was closed and all was quiet with no one about. Raising his head he suddenly saw a stone on which was engraved fifteen words—'The Heart of the Living Mountain, the Cave of the Slanting Moon and Three Stars.' The Beautiful King of the Monkeys was full of delight, and looked at the cave for some time, not daring to knock. He climbed to the top of a fir-tree that was close by, and began chewing the fir tops. Shortly after he heard the noise of a door opening. It was the door of the cave. Out of it came an Immortal student who cried out, "Who is making a

七八里遠近，卽是他家了。”猴王用手扯住樵夫道：“老兄，你便同我去去。若還得了好處，決不忘你指引之恩。”樵夫道：“你這漢子，甚不通變。我方纔這般與你說了，你還不省？假若我與你去了，却不誤了我的生意？老母何人奉養？我要斫柴，你自去，自去。”

猴王聽說，只得相辭，出深林，(找上路，經過一山坡，)約有七八里遠，果然望見一座洞府。挺身觀看，真好去處！又見那洞門緊閉，靜悄悄杳無人跡。忽回頭，見崖頭立一石碑，(約有三丈餘高，八尺餘闊，)上有一行，十個大字，乃是靈臺方寸山，斜月三星洞。美猴王十分歡喜(道：“此間人果是朴實！果有此山此洞！”)看勾多時，不敢敲門，且去跳上松枝梢頭，摘松子吃了頑耍。少頃間，只聽得呀的一聲，洞門開處，裏面走出一個仙童，(真個丰姿英偉，像貌清奇，

noise here?" The Monkey King dropped down from the tree, went up to him respectfully and said, "I am in search of Truth and Immortality, and therefore of all places I would not make a noise here." The Immortal student smiled and said, "Are you a seeker after Truth?" The King replied, "I am." The Immortal student said, "My professor has just gone up and mounted the platform to preach, and without giving me the reason why, he told me to come and open the door as a Truth Seeker had come, and I was to welcome him. I suppose it is you." The Monkey King smiled and said, "Yes, I am the one, I am the one." The student said, "Follow me inside."

The Monkey King adjusted his clothes and moved on respectfully after the student far into the Cave of The Slanting Moon and Three Stars through corridor after corridor, between high places of carnation marble, vermilion mansions and precious gates of indescribable beauty, right up to the inner sanctum and there saw Wisdom sitting above. On either side of him were ranged his thirty disciples, standing on a platform below. Truly it was,—

Greatest learning of Immortals,
Unstained Purity,

比尋常俗子不同。)那童子出得門來高叫道：“甚麼人在此騷擾？”猴王撲的跳下樹來，上前躬身道：“仙童，我是個訪道學仙之弟子，更不敢在此騷擾。”仙童笑道：“你是個訪道的麼？”猴王道：“是。”童子道：“我家師父正纔下榻，登壇講道，還未說出原由，就教我出來開門，說：“外面有個修行的來了，可去接待接待。”想必就是你了？”猴王笑道：“是我，是我。”童子道：“你跟我進來。”

這猴王整衣端肅，隨童子徑入洞天深處觀看，一層層深閣瓊樓，一進進珠宮貝闕，說不盡那靜室幽居。直至瑤臺之下，見那菩提祖師端坐在臺上，兩邊有三十個小仙侍立臺下。果然是：——

大覺金仙沒垢姿，

Western Heaven's greatest wonder,
Wisdom's Fountain.

Nor birth nor death experienced he,
Perfect Model.

Forces complete, godlike are all
His myriad mercies.

Silent, unseen, work all the forces
As need requires.

Instincts grow from roots of True Model
Without forcing.

His years like Heaven's endless are,
Glorious his form.

Lasting Wisdom throughout all kalpas,
Teacher of All-Law.

Seeing him the Monkey King fell on his knees and knocked his head upon the ground innumerable times, and said, "Master, Master, I want you to accept me as your disciple." The Master said, "Tell me where you are from and what your name is, and then you can perform the disciple ceremony." The Monkey King said, "I am from the East Continent of the Mighty gods, the Ao-lai country, the

西方妙相祖菩提。

不生不滅三三行，

全氣全神萬萬慈。

空寂自然隨變化，

真如本性任爲之。

與天同壽莊嚴體，

歷劫明心大法師。

美猴王一見，倒身下拜，磕頭不計其數，口中只

道：“師父！師父！我弟子志心朝禮！志心朝禮！”祖師

道：“你是那方人氏？且說個鄉貫姓名明白再拜。”猴

王道：“弟子乃東勝神洲傲來國花果山水簾洞人氏。”

Mountain Garden and the Cave with the Water screen." The Master cried, "Turn him out. He is a sower of discord, a false disciple. How can he bring forth any good fruit?" The Monkey King grew alarmed, went on knocking his head without stopping, saying, "What your disciple says is strictly true. I am an honest man." The Master said, "If you are honest, how can you say that you come from the East Continent of the Mighty gods? Between us and that place there are two great oceans and the Southern Continent. How could you come here?" The Monkey King knocked his head and said, "I sailed across the seas, came ashore and travelled overland in search of Immortals for over ten years before I arrived here." "Since you have travelled so long and so far let it be. What is your surname?" The Monkey King replied, "I have no temper. (The word for temper is pronounced like that for surname.) If men curse me, I am not troubled. If they beat me, I do not get angry. I only bow to them and there ends the matter. I was never in a temper in my life." The Master said, "I do not ask about your temper. What surnames had your parents?" The Monkey King replied, "I never had parents." "Since you had no parents, did you grow like fruit

祖師喝令：“趕出去！他本是個撒詐搗虛之徒，那裏修甚麼道果！”猴王慌忙磕頭不住，道：“弟子是老實之言，決無虛詐。”祖師道：“你既老實，怎麼說東勝神洲？那去處到我這裏，隔兩重大海，一座南瞻部洲，如何就得到此？”猴王叩頭道：“弟子飄洋過海，登界遊方，有十數個年頭，方纔訪到此處。”祖師道：“既是逐漸行來的也罷。你姓甚麼？”猴王又道：“我無性。人若罵我，我也不惱；若打我，我也不嗔，只是陪個禮兒就罷了。一生無性。”祖師道：“不是這個性。你父母原來姓甚麼？”猴王道：“我也無父母。”祖師道：“既無父母，想是樹上生的？”猴王道：“我

on a tree?" The Monkey King replied, "Although not grown on a tree, I grew from a stone. I only remember that in the mountain orchard there was a Fairy stone. One year the stone split open and I was born."

The Master was glad to hear this and said, "This speech shows that you are a child of the Divine Power above Nature. Rise up and let me see you walk." The Monkey King jumped up and walked round twice. The Master smiled and said, "Though your body is not beautiful, you seem like a monkey who lives on evergreen pine and cones. I will give you a surname according to your nature and call you Sun." The Monkey King was delighted, knelt on the ground again and said, "Good! Good! Good! Now that I have a surname, I beg that the Master will be kind and give me another name, to which I can answer when called." The Master said, "We have twelve names, such as Breadth, Greatness, Wisdom, Model, Ocean, Nature, Versatile and Seeker after Complete Learning, and so forth, from which to choose. The most suitable for you would be Discoverer of Secrets, Woo Kung; will that do?" The Monkey King laughed and said, "Good! Good! Henceforth call me Sun, Searcher of Secrets."

雖不是樹上生，却是石裏長的。我只記得花果山上有一塊仙石，其年石破，我便生也。”

祖師聞言，暗喜道：“這等說，却是個天地生成的。你起來走走我看。”猴王縱身跳起，拐呀拐的走了兩遍。祖師笑道：“你身軀雖是鄙陋，却像個食松果的獼猴。我與你就身上取個姓氏，（意思教你姓‘獼’。獼字去了個獸傍，乃是個古月。古者，老也；月者，陰也。老陰不能化育，教你姓‘猴’倒好。猴字去了獸傍，乃是個子系。子者，兒男也；系者，嬰細也。正合嬰兒之本論。）教你姓‘孫’罷。”猴王聽說，滿心歡喜，朝上叩頭道：“好！好！好！今日方知姓也。萬望師父慈悲！既然有姓，再乞賜個名字，却好呼喚。”祖師道：“我門中有十二個字，分派起名，到你乃第十輩之小徒矣。”猴王道：“那十二個字？”祖師道：“乃廣，大，智，慧，真如，性，海，穎，悟，圓，覺，十二字。排到你，正當‘悟’字。與你起個法名叫做‘孫悟空’，好麼？”猴王笑道：“好！好！好！自今就叫做孫悟空也！”正是：——

There were no names when chaos reigned,
The use of useless comes from thought.

鴻濛初闢原無姓，
打破頑空須悟空。

Upsets the Peach Banquet

The Robbery of the Peaches and the Pills of Immortality.

Lawless behaviour in Heaven. All the gods ordered to arrest the Demon.

The Great Holy One having been given the title of the Equal of Heaven, was not certain of the degree of his official rank. But he had two angels serving him in his palace all day long. They had nothing to do but to eat their three meals a day, and to sleep all night. The Equal of Heaven had perfect freedom to visit his friends in the palaces and to make new friends. When meeting the Three Pure Ones, he styled himself 'Lao-tze' (your son?) and when visiting the four Rulers he called himself, 'Your *minister.'¹ When meeting the Angels of the nine Bright Stars, the Generals of the five Regions, the Angels of the twenty-eight Constellations, the four Great Celestial Angels, the twelve Morning stars, the

I. 按原文 '老' 和 '陛下' 是尊稱，譯文却誤以爲自稱的謙詞。

亂蟠桃大聖偷丹

反天宮諸神捉怪

話表齊天大聖（到底是個妖猴，更）不知官銜品

從，（也不較俸祿高低，但只註名便了。）那齊天府下

二司仙吏，早晚伏侍，只知日食三餐，夜眠一榻，無事

牽縈，自由自在，閑時節，會友遊宮，交朋結義。見三

清，稱個‘老’字；逢四帝，道個‘陛下。’與那九曜星，

五方將，二十八宿，四大天王，十二元辰，五方五

Elders of the five Regions, all the stars of Heaven, and the gods of the Milky Way, he addressed them all as brethren.

One day he went to the East, another day to the West, mounting on the clouds without any fixed purpose. Then one day at the morning audience of the Celestial Emperor, there came forward an angel *named Yang who held a flag¹ and said to the Emperor. "There is that Equal of Heaven daily wandering about without anything to do. It is to be feared that some day trouble will arise. It will be better to give him some work to do."

The Celestial Emperor then summoned the Monkey King, who gladly came forward, saying, "Your Majesty has called Old Sun. What honour are you about to confer on him?" The Emperor replied, "I see you have nothing to do. I therefore appoint you to a special service, to guard the Peach Orchard." The Great Holy One joyfully thanked him and retired.

He then went to look at the Peach Orchard. Servants were there who refused to admit him asking, "Where does the Great Holy One wish to go?" He

1. 按原文 '許旌揚真人' 是一個名字, 而譯者却不知怎的把 '許旌' 二字認爲 '持着旌旗' 的意思而分開來作一個

老 普天星相，河漢羣神，俱只以弟兄相待，彼此稱呼。(今日東遊，明日西蕩；雲去雲來，行踪不定。)

一日，玉帝早朝，班部中閃出許旌陽真人，頽顙啓奏道：“今有齊天大聖，日日無事，閑遊(結交；天上衆星宿，不論高低，俱稱朋友；)恐後來閑中生事，不若與他一件事管了，(庶免別生事端。)”

玉帝聞言，即時宣詔，那猴王欣欣然而至，道：“陛下，詔老孫有何陞賞？”玉帝道：“朕見你身閑無事，與你一件執事。你且權管那蟠桃園，(早晚好生在意。)“大聖歡喜謝恩，朝上唱喏而退。”

他(等不得，窮忙，)卽入蟠桃園內查勘。本園中有個土地，攔住問道：“大聖何往？”大聖道：“吾奉玉

relative clause, 遂譯爲“an angel named Yang who held a flag”了。

replied, "I have been appointed by the Emperor to take charge of the Peach Orchard, and have come to see it."

Then the servants called the others, and all kow-towed to him, leading him in to the Orchard. It was full of magnificent trees with fine branches. They were not common trees, but had been planted by the Queen of Heaven.

The Great Holy One, after admiring them for a long time asked the servants the number of the trees. They replied, "The first row has three thousand six hundred trees,¹ their blossoms and fruit are small. They take three thousand years to ripen. If men eat the fruit they become immortal and can understand the laws of nature. Their constitutions will become strong. The middle row has twelve hundred trees, bearing more blossom and sweeter fruit. They take six thousand years to ripen. If a man eat of them he can ascend to the heavens floating like a cloud, and can live for ever without getting old. The third row has also twelve hundred trees with red fruit and small stones. It takes nine thousand years for these to ripen. When a man has eaten of them, he will live

1. 此處數目弄錯。按原文：“有三千六百株。前面一千二百株……，” 應譯作：“There are three thousand six

帝點差，代管蟠桃園，今來查勘也。”

那土地連忙施禮，即呼那一班鋤樹力士，運水力士。修桃力士，打掃力士，都來見大聖磕頭，引他進去。

大聖看翫多時，問土地道：“此樹有多少株數？”

土地道：“有三千六百株：前面一千二百株，花微果小，三千年一熟，人吃了成仙了道，體健身輕；中間一千二百株，層花甘實，六千年一熟，人吃了霞舉飛昇，長生不老；後面一千二百株，紫紋細核，九千年一熟，

hundred trees altogether. The first row has twelve hundred trees,.....”

as long as the heaven and earth, and attain the same age as the sun and moon.”

When the Great Holy One heard this, he rejoiced exceedingly. After examining the trees with great care, he returned to his palace, and every few days he went to Orchard without visiting his friends or wandering on the clouds.

One day, seeing the peaches ripe on the trees of the third row, he was anxious to taste them, but alas! the labourers in the Orchard and his own servants were all in attendance on him. So he thought how he could get rid of them, and said, “You can all leave me, I am going to rest awhile here.” So they all went out. Then the Monkey King took off his official robes and climbed up the great trees. He picked the ripest peaches, sat on the branches and *ate his fill.¹ After this he jumped down, donned his clothes, and called for his servants to accompany him to his own palace.

After a few days, he went again to the Orchard to get fruit to his heart's content.

Now it happened that the Queen of Heaven had a birthday that day, and had provided a great banquet

1. to eat one's fill: 吃一個飽(按: fill (n) = as much as one wants or can eat.)

人吃了與天地齊壽，日月同庚。”

大聖聞言，歡喜無限。當日查明了株樹，(點看了亭閣)，回府。自此後，三五日一次賞翫，也不交友，也不他遊。

一日，見那老樹枝頭，桃熟大半，他心裏要吃個嘗新，奈何本園土地，力士，並齊天府仙吏，緊隨不便；忽設一計道：“汝等且出門外伺候，讓我在這亭上少憩片時。”那衆仙果退。只見那猴王脫了冠服，爬上大樹，揀那熟透的大桃，摘了許多，就在樹枝上自在受用；吃了一飽，却纔跳下樹來，簪冠着服，喚衆等儀從回府。

遲三二日，又去設法偷桃，儘他享用。

一朝，王母娘娘設宴，大開寶閣瑤池，中做蟠

in one of her palaces on the lake. This was called the Peach Banquet, and for this she sent seven companies of fairies in various uniforms of red, blue, grey, black, purple, *yellow and green, ornamented with flowers on their heads,¹ to gather peaches from the orchard. The seven companies of fairies arrived at the orchard and found the servants watching at the gate. They said, "We have come by order of the Queen of Heaven to fetch peaches for the Peach Banquet." The servants replied, "Just wait a little. This year is not the same as before. The Celestial Emperor has appointed the Great Holy One, the Equal of Heaven, to guard the orchard. We must go in and announce you to him."

The fairies asked, "Where is he?" The servants replied, "He is inside the orchard sleeping in the pavilion."

"Go and fetch him and be quick about it," ordered the fairies. The servants went on to the pavilion, but could not find him. His clothes were there, but he was gone.

It happened that the Great Holy One, after eating some peaches, had suddenly transformed him-

1. 按原文：“各頂花籃，”應譯作 each carrying a basket on her head.” 原譯誤。

桃勝會，卽着那紅衣仙女，青衣仙女，素衣仙女，皂衣仙女，紫衣仙女，黃衣仙女，綠衣仙女，各頂花籃，去蟠桃園摘桃建會。七衣仙女直至園門首，只見蟠桃園土地，力士，同齊天府二司仙吏，都在那裏把門。仙女近前道：“我等奉王母懿旨，到此摘桃設宴。”土地道：“仙娥且住。今歲不比往年，玉帝點差齊天大聖在此督理，須是報大聖得知，方敢開園。”

仙女道：“大聖何在？”土地道：“大聖在園內，因困倦，自家在亭子上睡哩。”

仙女道：“既如此，尋他去來，不可遲悞。”土地卽與同進。尋至花亭不見，只有衣冠在亭。不知何往。（四下裏都沒尋處。）

原來大聖耍了一會，吃了幾個桃子，變做二寸

self into a man only two inches in height, and was sleeping amongst the leaves on one of the branches of a tree. The servants returned to say they could not find him. The seven companies of fairies replied, "We came in obedience to the Queen's command. How can we go back empty-handed?"

Some of the servants standing by said, "Since you fairies have come in obedience to the Queen, and there is *no doubt of her command,¹ you had better go in and pluck the peaches yourselves. The Great Holy One must have wandered out of the orchard to visit his friends."

They went in and found very few peaches and those that were there were hairy and green. The Monkey had eaten all the ripe ones. The fairies looked East and West and only on the South found a few partly red and partly white. The blue fairies pulled a branch down. It was on this branch that the Great Sage was sleeping. The red fairies picked the fruit and then let go of the branch. This sudden jerk woke the Great Holy One and he resumed his original natural size. He pulled out of his ear the steel needle, which grew as large as a beam, and cried out fiercely, "What fiends you are to dare to come and steal my peaches!"

1. 按原文：“不必遲疑”應譯作“Don't tarry.”原譯誤。

長的個人兒，在那大樹梢頭濃葉之下睡着了。七衣仙女道：“我等奉旨前來，尋不見大聖，怎敢空回？”

旁有仙吏道：“仙娥既奉旨來，不必遲疑。我大聖閑遊慣了，想是出園會友去了。汝等且去摘桃。我們替你回話便是。”

那仙女依言，入（樹林之下摘桃。先在前樹摘了三籃，又在中樹摘了三籃；到後樹上摘取），只見那樹上花果稀疏，止有幾個毛蒂青皮的。原來熟的都是猴王吃了。七仙女張望東西，只見向南枝上止有一個半紅半白的桃子。青衣女用手扯下枝來。紅衣女摘了，却將枝子望上一放。原來那大聖（變化了，）正睡在此枝；被他驚醒，大聖即現本相，耳朵內掣出金箍棒，幌一幌，碗來粗細，咄的一聲道：“你是那方怪物，敢大胆偷摘我桃！”

At this sight the seven bands of fairies fell down on their knees and begged him not to be angry, saying, "We are not fiends, but are fairies sent by the Queen of Heaven to get peaches for her banquet. When we arrived, you could not be found anywhere. Fearing to be late, we came in to pick some fruit. Pray forgive us."

On hearing this the Holy One ceased his anger and smiled, saying, "Rise, who is it that the Queen of Heaven has invited to the Banquet?"

The fairies replied, "Those invited are, according to ancient custom, Buddha of the Western Heaven and his disciples, the Pusas and the Lohans, Kwanyin of the Southern Ocean, Tsung En, Emperor of the East, the Shen or Taoist angel of the ten Provinces and three Islands, and Hsuan Ling, the dark Ruler of the North Pole, the great yellow Shen or angels of the Centre who are the five elders of the five Regions. Besides these, are the Prince of the five Northern stars, the angels of the upper eight Caves, the Three Pure Ones, four Rulers and the great Shen called Tai Yi. There are also Yu Huang and the gods of the nine Mountains and seas of the Middle eight Caves, the god of Hell; the dark teacher of the lower eight Caves, the spirits of the earth, and the honoured ones

慌得那七仙女一齊跪下，道：“大聖息怒。我等不是妖怪，乃王母娘娘差來的七衣仙女，摘取仙桃，（大開寶閣，）做蟠桃勝會。適至此間，（先見了本園土地等神，）尋大聖不見。我等恐遲了王母懿旨，是以等不得大聖，故先在此摘桃，萬望恕罪。”

大聖聞言，回嗔作喜道：“仙娥請起，王母開闢設宴，請的是誰？”

仙女道：“上會自有舊規。請的西天佛老，菩薩，聖僧，羅漢；南方南極觀音；東方崇恩聖帝，十洲三島仙翁；北方北極玄靈；中央黃極黃角大仙；這個是五方五老。還有五斗星君，上八洞三清，四帝，太乙天仙等衆；中八洞玉皇九壘，海嶽神仙；下八洞幽冥教主，注世地仙。各宮各殿大小尊神，俱一齊

of every palace in Heaven. These all meet at the banquet to congratulate the Queen."

The Holy One laughed and asked, "Am I invited?" The fairies replied that they did not know.

The Holy One said, "I am the Great Holy One, the Equal of Heaven. Why should not I, Old Sun, have been invited among the honoured guests?"

"These are those invited in the past. We do not know who are invited now," replied the fairies.

"I do not blame you" he said. "Wait a little and let me, Old Sun, go and enquire," The Great Holy One then pronounced a spell towards the fairies and said, "Stop, ~~stop~~ stop," and in this way fixed the body of each of the seven companies of the beautifully robed fairies. They turned the whites of their eyes and stood transfixed in the peach orchard. The Great Holy One then mounted a cloud and came out of the orchard and directed his course towards the celestial lake. As he was going, he saw before him a bare-footed angel. The Great Holy One bent his head and decided to play a trick. He asked the angel where he was going. He replied; "I have been invited by the Queen of Heaven to the Peach Banquet." The Great Holy One said, "You do not know, Sir, that the Celestial Emperor has

赴蟠桃嘉會。”

大聖笑道：“可請我麼？”仙女道：“不曾聽得說。”

大聖道：“我乃齊天大聖，就請我老孫做個席尊，有何不可？”

仙女道：“此是上會舊規，今會不知如何。”

大聖道：“（此言也是，）難怪汝等。你且立下，待老孫先去打聽個消息，（看可請老孫不請。）”好大聖，（捻着訣，）念聲呪語，對衆仙女道：“住！住！住！”這原來是個定身法，把那七衣仙女，一個個矍矍，白着眼，都站在桃樹之下。大聖縱朵祥雲，跳出園內，竟奔瑤池路上而去。……那赤脚大仙覩面撞見大聖，大聖低頭定計，賺哄真仙，（他要暗去赴會，）却問：“老道何往？”大仙道：“蒙王母見招，去赴蟠桃嘉會。”大聖道：“老道不知。玉帝因老孫觔斗雲疾，着老孫五路邀請列位先至通明殿下演禮，後方去赴宴。”大

ordered me to mount on the clouds and instruct the guests, who come from all directions, to go first to the Tung Ming Hall to learn their proper places at the banquet.' The angel who was a noble saint and did not doubt his words, turned and directed his course towards the Tung Ming Hall.

The Great Holy One mounted a cloud and repeated an incantation to change his body. He was at once changed into the likeness of the bare-footed angel, and directing his course to the Imperial lake, soon got to the Banqueting Hall and finally entered inside. There he saw carnation incense coiled round, princely red batons with embroidered silks. In front were arranged the nine pink phoenix feathers and eight precious purple spats; on the table were dishes of dragons, liver, phoenix' marrow, bears' feet, monkeys' lips, a hundred different things, strange fruit and fine dishes, everything new and fresh. All were arranged in perfect order, but as yet no guests had arrived. The Great Holy One noted everything. Suddenly he smelt some wine, turned round quickly and saw several jars of carnation sauce and sweet fermented spirits under cover of the right partition, so that his mouth watered and he wanted to taste it. But alas, those that served the wine were all in attendance.

仙是個光明正大之人，就以他的誑語作真，(道：“常年就在瑤池演禮謝恩，如何先去通明殿演禮，方去瑤池赴會？”……無奈，)只得撥轉祥雲，徑往通明殿去了。

大聖駕着雲，念聲呪語，搖身一變，就變做赤脚大仙模樣，前奔瑤池。不多時，直至寶閣，(按住雲頭，輕輕移步，)走入裏面，只見那裏：——瓊香繚繞，瑞靄繽紛。瑤臺鋪彩結，(寶閣散氤氳。鳳翥鸞騰形縹緲，金花玉萼影浮沉。)上排着九鳳丹霞辰，八寶紫霓墩。(粧綵描金桌，千花碧玉盆。)桌上有龍肝和鳳髓，熊掌與腥唇。珍饈百味般般美，異果嘉殽色色新。那裏鋪設得齊齊整整，却還未有仙來。這大聖點看不盡，忽聞得一陣酒香撲鼻；及轉頭，見(右壁廂長廊之下，有幾個造酒的仙官，搬糟的力士，領幾個運水的道人，燒火的童子，在那裏洗缸刷甕，已造成了)玉液瓊漿，香醪佳釀。大聖止不住口角流涎，就要去吃，

He therefore used his magic, plucked a few hairs, put them in his mouth and chewed them small and pronounced an incantation saying, "Change!" and the bits of hair were all changed into sleeping insects which flew on the men's faces and soon their hands were limp and their heads heavy and all fell into a deep sleep.

The Great Holy One then tasted those fine dishes, went to the right partition where the wine jars were, opened them and drank till he became drunk. Then he said to himself, "This will never do, for the guests will soon arrive and *I shall not be surprised if they arrest me. What shall I do?¹ It is better that I should return to my home and have a sleep." So he strolled away, but lost his way, and instead of getting to his own palace he got into the Teu Suai mansion, from whence the spirits start from heaven to become incarnate on earth. At the sight of this he suddenly became sober and thought, 'The Teu Suai mansion is above the thirty-three heavens, and is the home of the Ancient of Days. How have I made this mistake? Never mind, I wanted to come and see *this place² and have never succeeded, now that I am here

1. 按原文：“……却不怪我？一時拿住，怎生是好？”應譯作：“and I am sure to be blamed for it. what if they arrest me?” 原譯：“and I shall not be surprised……”不甚恰。

奈何那些人都在那裏。他就弄個神通，把毫毛拔下幾根，丟入口中嚼碎，噴將出去，念聲咒語，叫“變！”卽變做幾個瞌睡蟲，奔在衆人臉上，你看那夥人，手軟頭低，（閉眉合眼，丟了執事，）都去盹睡。

大聖却拿了些百味珍饈，佳殺異品，走入長廊裏面，就着缸，挨着甕，放開量，痛飲一番。吃勻了多時，酩酊醉了！自揣自摸道：“不好！不好！再過會，請的客來，却不怪我？一時拿住，怎生是好？不如早回府中睡去也。”好大聖搖搖擺擺，（仗着酒，）任情亂撞，一會把路差了；不是齊天府，却是兜率天宮。一見了，頓然醒悟道：“兜率宮是三十三天之上，乃離恨天太上老君之處，如何錯到此間？——也罷！也罷！一向要來

2. 原文“此老”係指太上老君，譯爲“this place,” 誤也。

I may as well take the opportunity and see it.' So he straightened his clothes and went in, but there was not a soul present, for the Ancient of Days and the most Ancient Buddha Yen-teng (Creator of Light) were preaching in the three-storied vermillion palace above and all the ministering spirits were in attendance.

The Great Holy One went in to the Immortal Pill room in search of some one, but could not find anyone. He saw beside the crucible, where the pills were prepared, five gourds. These five gourds were filled with Immortal Pills already made. The Great Holy One was very glad and said, "These are the most precious things of the Immortals. I, Old Sun, since I received religion, can see through things and I wish to prepare some pills to help men, but I have no time at home. To-day providentially I have *hit upon¹ these pills. As the Ancient of Days is not at home, let me eat a few of these." So he turned the pills out of the gourds and swallowed them all as he would have swallowed some peas. With the pills and the wine working in him he did not feel comfortable, and said, "If the Celestial Ruler is disturbed I

1. to hit upon: 撞見; 撞着。

望此老，不曾得來，今趁此殘步，就望他一望也好。”

卽整衣撞進去。那裏不見老君，四無人跡。原來那老君與燃燈古佛在三層高閣朱丹陵臺上講道，衆仙童，仙將，仙官，仙吏，都侍立左右聽講。

這大聖直至丹房裏面，尋訪不遇，但見丹竈之旁，爐中有火；爐左右安放著五個葫蘆，葫蘆裏都是煉就的金丹。大聖喜道：“此物乃仙家之至寶。老孫自了道以來，識破了內外相同之理，也要煉些金丹濟人，不期到家無暇；今日有緣，却又撞着此物，趁老子不在，等我吃他幾丸嘗新。”他就把那葫蘆都傾出來，就都吃了，如吃炒豆相似。一時間，丹滿酒醒，又自己揣度道：“（不好！不好！這場禍，比天還大；）若驚動玉

shall fear for my life. Let me go, go, go. It is better for me to go down and be a King upon earth.” So he ran out of the Teu Suai mansion. He had not gone far from the western gate of Heaven before *he made himself invisible, got on the clouds¹ and returned to his old home in the mountain. Then he shouted out, “My little ones, I have returned.” They all knelt and cried out, “You, Great Holy One, have been very thoughtless of us, you have left us for so long a time without coming back.” He replied, “Not long, not long,” and as he spoke he walked on and went far into the cave.

When the four generals had kowtowed before him, they said, “O Great Holy One, you have been in Heaven for *a hundred years,² what honours have you received?” The Great Holy One laughed and said, “It seems to me only six months since I left you. Why do you speak of a hundred years?” The generals said, “One day in heaven is equal to one year on earth.” The Great Holy One said, “I am glad to tell you that the Celestial Emperor was kind to me this time, and gave me the title of being

1. 原 “從西天門使個隱身法逃去，即按住雲頭……”應譯作：“And making himself invisible with a spell, he made his way off through the western gate of heaven, and then got on the clouds……”原譯誤。

帝，性命難存。走！走！走！不如下界爲王去也！”他就跑出兜率宮，（不行舊路，）從西天門，使個隱身法逃去，即按雲頭，回至花果山界。（但見那旌旗閃灼，戈戟光輝，原來是四健將與七十二洞妖王在那裏演習武藝。）大聖高叫道：“小的們！我來也！”衆怪（丟了器械，）跪倒道：“大聖好寬心！丟下我等，許久不來相顧。”大聖道：“沒多時！沒多時！”（且說且行，竟入洞天深處。）

四健將（打掃安歇，）叩頭禮拜畢，俱道：“大聖在天這百十年，實受何職？”大聖笑道：“我記得纔半年光景，怎麼就說百十年話？”健將道：“在天一日，即在下方一年也。”大聖道：“且喜這番玉帝相愛，果

2. 原文：“百十年”應譯作“more than a hundred years.”

Equal to Heaven itself, and let me live in the palace of the Equal of Heaven, and I had subordinates to serve me. Seeing that I had nothing to do, he appointed me to look after the Peach Orchard. Then followed the great Banquet of the Queen of Heaven. Because I was not invited to it, I went to the Royal Lake Palace where the banquet was to be held, and finding none of the guests had arrived and that everything had been prepared and all the dishes laid out, I stealthily tasted them and drank the wine. On leaving I missed the way, and got into the Mansion of the Ancient of Days, where I found five gourds full of the Pills of Immortality. These I also stealthily swallowed. Fearing that the Celestial Emperor might find fault with me, I left Heaven altogether and returned here.”

On hearing this, all the little monkey-demons greatly rejoiced and prepared refreshments in honour of his return, and gave him a bowl of cocoanut wine. He tasted it; then made a wry face and said, “It is not good, not good. This morning I enjoyed myself in the Royal Lake Palace where on the side of the dining hall was abundance of a delicious carnation sauce, which you have never seen. *When I go there again I will take a few jars and bring them

封做齊天大聖，起一座齊天府，又設安靜寧神二司，司設仙吏侍衛；向後見我無事，着我看管蟠桃園。近因王母娘娘設蟠桃大會，未曾請我，是我不待他請，先赴瑤池，把他那仙品，仙酒，都是我偷吃了。走出瑤池，踉踉蹌蹌，悞入老君宮闕，又把他五個葫蘆金丹也偷吃了。但恐玉帝見罪，方纔走出天門來也。”

衆怪聞言大喜，卽安排酒果接風，將椰酒滿斟一石碗奉上。大聖喝了一口，卽咨牙俛嘴道：“不好吃！不好吃！”（崩巴二將道：“大聖在天宮，吃了仙酒，仙穀，是以椰酒不甚美口。常言道：‘美不美，鄉中水。’”大聖道：“你們就是‘親不親，故鄉人。’）我今早在瑤池中受用時，見那長廊之下，有許多瓶罐，都是那玉液瓊漿。你們都不曾嘗着，待我再去偷他幾瓶回來，你

home to you¹ so that you may taste it and each become immortal.”

All the monkeys rejoiced beyond measure. The Great Holy One then went out of the cave, jumped and made himself invisible and made straight for the Peach Banquet Hall. When he got there he found all the wine-servers still asleep, so he took up two jars, one under the right arm and the other under the left, and two others, one in each hand, and, mounting a cloud, he returned to the cave and served the monkeys with the wine of the immortals, which greatly delighted all.

Now the seven companies of fairies, since ~~they~~ had been turned into immovable statues, were not able to move for twenty-four hours. When they awoke again they took up their baskets and returned to the Queen, who asked them, “How many peaches have you brought?” They replied, “We have only two baskets full of small peaches, and three baskets full of the middle size. When we got to the best peach trees there were no peaches left, for the Great Holy One had eaten them all. When we were looking for

1. 原文：“待我再去偷他幾瓶回來……”應譯作：“Let me go there again and take a few jars and bring them home to you……”原譯似不甚恰。

們各飲半杯，一個個也長生不老。”

衆猴歡喜不勝。大聖卽出洞門，又翻一筋斗，使個隱身法，竟至蟠桃會上。進瑤池宮闕，只見那幾個造酒，搬糟，運水，燒火的，還鼾睡未醒。他將大的從左右脅下挾了兩個，兩手提了兩個，卽撥轉雲頭回來，會衆猴，在於洞中就做個‘仙酒會’，各飲了幾杯，快樂不題。

却說那七衣仙女自受了大聖的定身法術，一周天方能解脫，各提花籃，回奏王母，(說道：“齊天大聖使法術困住我等，故此來遲。”) 王母問道：“汝等摘了多少蟠桃？”仙女道：“只有兩籃小桃，三籃中桃。至後面，大桃半個也無，想都是大聖偷吃了。及正尋問，不

him, he suddenly appeared before us. He was very angry and was about to beat us. Then he asked for whom you were providing this banquet. After that, by some magic, he made us all immovable so that we could not stir until now.”

The Queen, on hearing this, went to the Celestial Emperor and told him everything. Just as she had finished, the wine servers and the officials came and reported that some one, whom they did not know had upset all the banquet, had secretly drunk all the fine wine, and eaten all the dishes.

Then the four great generals announced that the Ancient of Days had arrived. The Emperor and Queen went out to meet him. After having saluted, he said, “I had prepared five gourds of Immortal Pills to present to you at your great Banquet. Unfortunately a thief came and stole them, so I have come to explain.” The Emperor, on hearing this, was alarmed.

Shortly after, there came a messenger from the palace of the Equal of Heaven, who kowtowed and said, “Sun, the Great Holy One, does not attend to his business. He went out yesterday and has not come back, and we do not know where he has gone.” The Emperor was still more alarmed. Then the

期大聖走將出來，行兇拷打，又問設宴請誰。我等把上會事說了一遍，他就定住我等，(不知去向。)只到如今，纔得醒解回來。”

王母聞言，即去見玉帝，備陳前事。說不了，又見那造酒的一班人同仙官等來奏：“不知甚麼人，攪亂了蟠桃大會，偷吃了玉液瓊漿，共八珍百味，亦俱偷吃了。”

又有四大天師奏上：“太上道祖來了。”玉帝即同王母出迎。老君朝禮畢，道：“老道宮中，煉了些‘九轉金丹’，伺候陛下做丹元大會，不期被賊偷去，特啓陛下知之。”玉帝見奏，悚懼。

少時，又有齊天府仙吏叩頭道：“孫大聖不守執事，自昨日出遊，至今未轉，更不知去向。”玉帝又添

bare-footed angel said, "Having received the Queen's invitation to the Banquet, I met the Great Holy One, the Equal of Heaven, who told me that the Emperor had ordered us to go to the Tung Ming Hall, to learn our proper places before proceeding to the Banquet Hall. So I turned round and went to the Tung Ming Hall, but I did not see your Majesty there, so I hastened and came here." The Emperor was greatly alarmed and said. "This was a false order, deceiving my guests. Make haste and call the police superintendent, and make enquiries about the footsteps of this messenger."

The superintendent went out and made enquiries everywhere. Then he reported and said, "The disturber of the Celestial guests is none other than the Great Holy One, the Equal of Heaven," and he then told the story of all his doings. His Majesty was very angry, and ordered the four Princes of Heaven together with Prince Li and his son Na-to to call the roll of the officers of the twenty-eight constellations and the nine bright stars, the five morning stars, the examiners of the five legions, the great rulers, four eminent officials, the angels of the East and West and the spirits of the North and South, the guardians

疑思。只見那赤脚大仙又頰顙上奏道：“臣蒙王母詔昨日赴會，偶遇齊天大聖，對臣言萬歲有旨，着他邀臣等先赴通明殿演禮，方去赴會。臣依他言語，即返至通明殿外，不見萬歲龍車鳳輦，又急來此俟候。”玉帝越發大驚道：“這厮假傳旨意，賺哄賢卿，快着糾察靈官緝訪這厮踪跡！”

靈官領旨，即出徧訪，盡得其詳，回奏道：“攪亂天宮者，乃齊天大聖也。”又將前事盡訴一番。玉帝大惱，即差四大天王，協同李天王並哪吒太子，點二十八宿，九曜星官，十二元辰，五方揭諦，四值

of the five mountains and all the stars of Heaven, altogether a hundred thousand heavenly hosts, to go down to earth and surround the Fruit Garden in the Mountain and seize the Monkey.

All the hosts of heaven arranged themselves in order to leave heaven. Prince Li gave orders that all should encamp around the mountain Fruit Garden, and *let no water go into it.¹ In all there were eighteen *regiments.² The officers of the nine bright stars were sent first. They surrounded the cave outside, yelling out, "Where is the Great Holy One? We have been sent from heaven. We are heavenly hosts sent down to take you. *Submit yourself at once!³ If you hesitate in the least, we shall annihilate you all." The little monkey demons were frightened and ran in saying, "Outside there are nine fierce spirits, who say that they have been sent as messengers from Heaven to capture the Great Holy One. *They are cursing and swearing outside the gate."⁴

At that time the Great Holy One was drinking wine with his four great generals. Though he heard

1. 按原文：“圍得水泄不通，”係成語，言圍困也。譯者照字面譯為“.....let no water go into it,”有失原意。

2. regiment: 一團兵。按原文：“上下佈了十八架天羅地網，”而譯文却為“In all there were eighteen regiments,”(共有十八團)誤也。

功曹，東西星斗，南北二神，五岳四瀆，普天星相，共十萬天兵，(佈一十八架天羅地網，)下界去花果山圍困，定捉獲那厮處治。衆神即時興師，離了天宮。

當時李天王傳了令，着衆天兵扎了營，把那花果山圍得水泄不通，上下佈了十八架天羅地網，先差九曜惡星出戰，九曜即提兵竟至洞外，(只見那洞外大小羣猴跳躍頑耍。星官)厲聲高叫道：“(那小妖!)你那大聖在那裏?我等乃上界差調的天神，到此降你這造反的大聖。教他快快來歸降;若道半個‘不’字，教汝等一概遭誅!”那小妖慌忙傳入道：“(大聖，禍事了!禍事了!)外面有九個兇神，口稱上界差來的天神，收降大聖。”

那大聖正與(七十二洞妖王並)四健將分飲仙

3. 按原文：“……到此降你這造反的大聖。教他快快來歸降，”應譯作：“……to take your “Great Holy One.” Tell him to submit himself at once!”原譯中之人身錯誤。

4. 此句原文無。

these words, he paid no attention to them and said, "This morning we have wine and we will get our fill, and never mind what is outside." Before they had finished speaking, a whole crowd of little monkeys rushed in and cried, "Grandfather, the nine fierce gods have broken through the gate and are rushing in and killing all before them."

The Great Holy One was very angry, ordered his commander-in-chief, "Lead out seventy-two generals of the monkey-demons to fight. I, Old Sun, and my four body-guards will follow." Then the commander-in-chief led them out to meet the enemy and the nine fierce officers annihilated *them all¹ before they came to the iron bridge.

In the midst of the strife there, the Great Holy One arrived with his iron spear and, throwing aside his armour, came out to fight, crying, "Make way for me!" At the sight all the nine officers fell back, arranged themselves in battle array and said, "You foolhardy man, are you not afraid of death? You have committed ten crimes. First you stole the peaches, then you stole wine, then you upset the banquet, afterwards you stole the Pills of Immortality,

¹ I. 原文：“一齊掩殺”應譯作“.....fought against them all.”

酒，一聞此報，公然不理道：“‘今朝有酒今朝醉，莫管門前是與非。’”（說不了，一起小妖又跳來道：“那九個兇神，惡言潑語，在門前罵戰哩！”大聖笑道：“莫睬他。‘詩酒且圖今日樂，功名休問幾時成。’”）說猶未了，又一起小妖來報：“爺爺！那九個兇神已把門打破，殺進來也！”

大聖怒（道：“這潑毛神，老大無禮！本待不與他計較，如何上門來欺我？”）即命獨角鬼王，帥領七十二洞妖王出陣，老孫領四健將隨後。那鬼王疾帥妖兵，出門迎敵，却被九曜惡星一齊掩殺，抵住在鐵板橋頭，（莫能得出。）

正嚷間，大聖到了，叫一聲“開路！”掣開鐵棒，（幌一幌，碗來粗細，丈二長短，）丟開架子，打將出來。九曜星那個敢抵，一時打退，那九曜星立住陣勢，道：“你這不知死活的弼馬溫！你犯了十惡之罪，先偷桃，後偷酒，攪亂了蟠桃大會，又竊了老君仙丹，

then you stole the Imperial wine, and here you are enjoying yourself with these things. Are you not aware that you have committed crime upon crime?" The Great Holy One laughed and said, "It is true that I have committed these things. What do you want?" The nine stars replied, "We have come by order of his Celestial Majesty; you must submit yourself at once, lest the lives of all these should be imperilled."

The Great Holy One was very angry and said, "What strength have your gods of straw, that you dare to talk like this? Just have a taste of Old Sun's beam!" The nine officers closed up together. Then the Beautiful Monkey King brandished his steel club and the nine officers fought with him with all their might until they were tired, and one by one they turned round and dragged their weapons after them, until they were all vanquished. They hurried back to the central tent in the camp, and said to To-ta the Celestial Prince, "That Monkey King is certainly wonderfully strong, we are no match for him, and have had to retreat before him."

Prince Li called for the four Celestial Princes and the officers of the twenty-eight constellations all

又將御酒偷來此處享樂，你罪上加罪，豈不知之？”

大聖笑道：“這幾樁事，實有！實有！但如今你怎麼？”

九曜星道：“吾奉玉帝金旨，帥衆到此(收降。)你快

早皈依，免教這些生靈納命；(不然，就躡平了此山，

掀翻了此洞)也！”

大聖大怒道：“量你這些毛神，有何法力，敢出浪

言！不要走！請吃老孫一棒！”這九曜星一齊踴躍，那

美猴王不懼分毫，輪起金箍棒，左遮右擋，把那九曜

星戰得筋疲力軟，一個個倒拖器械，敗陣而走，急入中

軍帳下，對托塔天王道，“那猴王果十分驍勇！我等

戰他不過，敗陣來了。”

李天王即調四大天王與二十八宿一路出師來

to come forth and fight. Still the Great Holy One seemed to have no fear, but sent forth his commander-in-chief and seventy-two of his demon-generals from the cave, and his four generals, and arranged them in order of battle outside the cave mouth.

There was a wonderful battle which lasted from morning until sunset. The commander-in-chief and seventy-two generals of the cave demons were all seized. But the four generals and the hosts of monkeys hid themselves in the cave inside the waterfall. The Great Holy One with his iron club stopped the four heavenly generals and fought most fiercely with To-ta and Na-to in the air for a long time. Then, seeing that it was getting dark, he plucked a bunch of hair, chewed it small, and blew it forth, crying out, "Change," and it was changed into a hundred thousand Great Holy Ones, each with an iron club, and so they beat back Prince Na-to and drove back the four Celestial generals of Heaven.

When the Great Holy One had gained the victory, he called back the scattered hair and returned to his cave. Then were seen on the iron bridge the four generals leading their followers to welcome the Great Holy One. They groaned three times in sorrow and tears, then three times they broke forth into cheers and

鬪。大聖也公然不懼，調出獨角鬼王，七十二洞妖王與四個健將，就於洞門外列成陣勢。

這一場自辰時佈陣，混殺到日落西山。那獨角鬼王與七十二洞妖王，盡被衆天神捉拿去了，止走了四健將與那羣猴，深藏在水簾洞底。這大聖一條棒，抵住了四大天神與李托塔，哪吒太子，俱在半空中。殺勾多時，大聖見天色將晚，卽拔毫毛一把，丟在口中，嚼碎了，噴將出去，叫聲“變！”就變了千百個大聖，都使的是金箍棒，打退了哪吒太子，戰敗了五個天王。

大聖得勝，收了毫毛，急轉身回洞，早又見鐵板橋頭，四個健將，領衆叩迎那大聖，哽哽咽咽大哭三聲，又唏唏哈哈大笑三聲。大聖道：“汝等見了我，又

laughter. The Great Holy One said, "Why do you come and greet me both weeping and laughing?" The generals said, "Thinking of the battle this morning, when our seventy-two generals and commander-in-chief were all taken by the Celestial hosts and we only escaped alive, we could not but weep, but now seeing our Great Holy One return after his victory without a scratch on him, we are filled with laughter." The Holy One replied, "Victory and failure are common things among soldiers, why should you be in distress? Only let us be on our guard, let us have something to eat, then we can sleep and be refreshed. In the morning I will show you a great miracle, I will take these celestial hosts and have my revenge on them." Then all the monkeys retired to sleep.

The four celestial Princes called back their soldiers after the battle and rewarded them according to their respective merits. They had seized tigers and leopards and wolves without number, but had not got a single monkey amongst them. Those who toiled hard were rewarded, and all the companies of soldiers were thick like bees, and were called together to surround the Mountain Garden, only waiting for the daylight to begin the great battle.

哭又笑，何也？”四健將道：“今早帥衆將與天王交戰，把七十二洞妖王與獨角鬼王盡被衆神捉了，我等逃生，故此該哭。這見大聖得勝回來，未曾傷損，故此該笑。”大聖道：“勝負乃兵家之常。（古人云：‘殺人一萬，自損三千。’况捉了去的頭目乃是虎豹狼蟲，獾獐狐貉之類，我同類者未傷一個，）何須煩惱？（他雖被我使個分身法殺退，他還要安營在我山脚下。）我等且緊緊防守，養養精神，天明看我使個大神通拿這些天將，與衆報仇。”四將與衆猴（將椰酒吃了幾碗，）安心睡覺不題。

那四大天王收兵罷戰，衆各報功，有拿住虎豹的，有拿住獾獐的，有拿住狼蟲狐貉的，更不曾捉着一個猴精。當時果又安轅營，下大寨，賞勞了有功之將，吩咐了天羅地網之兵，各各提鈴喝號，圍困了花果山，專待明早大戰。

Imprisoned for 500 Years

The Great Holy One jumps out of the eight diagram crucible.

Is imprisoned under Nature's mountain.

When the Great Holy One was escorted by the Heavenly host to the *new demon-terrace,¹ he was slung to a beam, but neither knife nor hatchet nor sword had touched his body. The Southern Star with all the stars of heaven burnt as usual, but none could burn him, and the gods of thunder rolled forth their thunder, but did not injure him in the least.

The Chief then said, "We do not know what kind of armour this Great Holy One has, for nothing can hurt him. We have tried swords to cut him and hatchets to flay him, thunder to terrify him and lightning to burn him, but all is of no avail. What shall we do?" The Celestial Emperor, having heard this, asked, "What shall we do to this demon?" The

1. 原文爲“斬妖台，”大概譯者誤認“斬”字爲“新”字，遂譯作“new demon-terrace”了。

八卦爐中逃大聖

五行山下定心猿

話表齊天大聖被衆天兵押去斬妖臺下，綁在降妖柱上，刀砍斧剝，鎗刺劍刳，莫想傷及其身；南斗星奮令火部衆神放火煨燒，亦不能燒着；又着雷部衆神以雷屑釘打，越發不能傷損一毫。

那大力鬼王與衆啓奏道：“萬歲，這大聖不知是何處學得這護身之法。臣等用刀砍斧剝，雷打火燒，一毫不能傷損，却如之何？”玉帝聞言，道：“這廝這等，這等，如何處治？”太上老君卽奏道：“那猴吃了蟠

Ancient of Days said, "The Monkey has eaten of the immortal peaches and drunk the immortal wine, and taken the Immortal Pills and swallowed them all. Though tried by heavenly fire, he is become a piece of diamond which you cannot smelt. He cannot be harmed. Let him go with me, and I will put him in the eight diagram crucible, and let all the fire of civil and military arts burn him, so that I may get at the true Immortal Pill, and his body return to ashes."

The Celestial Ruler of heaven, hearing this, said, "Let the six guards take him away, and give him to the Ancient of Days." Then he called for the divine Kinsman and ordered him to be presented with a hundred gold flowers, one hundred jars of heavenly wine, strange and precious pearls with silks and embroideries, to be divided with his brethren. The divine Kinsman, having thanked his Majesty's grace, returned to the mouth of the river Kwanchow.

The Ancient of Days went to the Teu Suai mansion, unbound the ropes on the Great Holy One, opened the hand-cuffs and pushed him inside the eight diagram crucible, and ordered the servants to kindle the fire so as to burn his dross. This crucible consisted of the eight diagrams—Kien, Kan, Ken, Chin, Suen, Li, Kun, Tai. Now he took his body

桃，飲了御酒，又盜了仙丹，（——我那五壺丹，有生有熟，被他）都吃在肚裏。——運用三昧火，煨成一塊：所以渾做金鋼之軀，急不能傷。不若與老道領去，放在‘八卦爐’中，以文武火煨煉。煉出我的丹來，他身自爲灰燼矣。”

玉帝聞言，卽教六丁，六甲，將他解下，付與老君。老君領旨去訖。一壁廂宣二郎顯聖，賞賜金花百朶，御酒百瓶，還丹百粒，異寶明珠，錦繡等件，教與義兄弟分享。真君謝恩，回灌江口不題。

那老君到兜率宮，將大聖解去繩索，放了穿琵琶骨之器，推入‘八卦爐’中，命看爐的道人，架火的童子，將火搨起煨煉。原來那爐是乾，坎，艮，震，巽，

and put it under the Suen diagram. This Suen is wind; and if there is wind, then there is no fire, but the wind makes the smoke to arise until both eyes become red to the great injury of the sight. Hence it is called the golden essence of the fiery eyes, *truly a fleeting reflected light.¹ In forty-nine days the conversion was complete.

On the day the crucible was opened to get the pure metal, the Great Holy One took both his hands and hid his eyes which were weak and full of tears. Hearing some noise above the crucible, he opened his eyes and saw a light. So he became impatient, bent himself and jumped out of the crucible, upsetting it with great noise, and went forth and terrified those tending the fire, who came to lay hold of him. He took them one by one and threw them on the ground. He was like a mad white-faced tiger or a one-horned dragon. The Ancient of Days came up and laid hold of him, but the Great Holy One flung him also on the ground, and escaped, *carrying his magic needle in his ear, where it was being shaken by the wind.² When it grew larger he took it in his hand, and rushed

1. 原文“真個光陰迅速，”譯者把它譯作“truly a fleeting reflected light,”作為“the golden essence of the fiery eyes”之同位語，誤也。

離，坤，兌：八卦。他即將身鑽在‘巽宮’位下。巽乃風也，有風則無火。只是風攪得煙來，把一雙眼燭紅了，弄做個老害病眼，故喚作‘火眼金睛’。真個光陰迅速，不覺七七四十九日，老君的火候俱全。

忽一日，開爐取丹。那大聖雙手侮着眼，正自揉搓流涕，只聽得爐頭聲響。猛睜睛看見光明，他就忍不住，將身一縱，跳出丹爐，唵喇的一聲，蹬倒八卦爐，往外就走。慌得那架火看爐與丁甲一班人來扯，被他一個個都放倒，好似癩痢的白額虎，風狂的獨角龍。老君趕上抓一把，被他一摔，摔了個倒栽葱。脫身走了，即去耳中掣出如意棒，迎風幌一幌，碗來粗細，

2. 原文：“即去耳中掣出如意棒，迎風幌一幌，”應譯為“taking his magic needle out of his ear and waving it in the air.”原譯意義不符。

madly on everyone he met, beating the ministers of the nine bright stars so that everybody shut the doors and disappeared out of sight. He was truly a wonderful Monkey, as the poet says:—

1. In chaos time the soul immortal is,
Through thousand changes, changeless nature is,
In darkness, dark unmoved the first cause lies
Unmoved the *Model* called the First Mystery,
The lead and silver furnace is not life,
But life eternal lies outside matter,
Ever changing and transforming.
Of three creeds and five laws we need not speak,
2. A spark of light Divine shines in vast space,
Lasts long or short as man wills to spend it,
Peaceful or warlike as he pleases.
3. The Monkey heart is like the heart of man,
This monkey tale is deepest allegory;
Man is Great Holy One and Heaven's Equal
Official rank as studmaster has man,
The horse and monkey, heart and mind,
Within the man subdued must be.
To find true life there is but one true law
The man and Model must be a true pair.

依然拿在手中，不分好歹，却又大亂天宮，打得那九曜星閉門閉戶，四天王無影無形。好猴精！有詩爲證：——

混元體正合先天，萬劫千番只自然。
渺渺無爲渾太乙，如如不動號初玄。
爐中久煉非鉛汞，物外長生是本仙。
變化無窮還變化，三皈五戒總休言。

又詩：——

一點靈光徹太虛，那條拄杖亦如之：
或長或短隨人用，橫豎橫排任捲舒。

又詩：——

猿猴道體配人心，心卽猿猴意思深。
大聖齊天非假論，官封弼馬豈知音？
馬猿合作心和意，緊縛牢拴莫外尋。
萬相歸真從一理，如來同契住雙林。

At this time the Monkey King, having no regard for high or low, whirled his steel club in all directions, so that no one dared to approach him, and made straight for the Tung Ming Hall, outside the Ling Shao Hall. Fortunately, *on the right there was the holy Shen, and on the left the officials of the Ling Chin Hall.¹ Seeing the Great Holy One coming and brandishing his steel club, Shen wanted to stop him and said, "You impudent Monkey, where do you want to go? I am here, do not behave like a fool." The Great Holy One did not trouble to answer him, but raised his spear to strike him. The spiritual official quickly met his attack, and the two fought fiercely in front of the Ling Shao Hall.

Before it was clear which was victorious, the holy Shen *on the right² sent his assistant general to the Thunder Palace and requested thirty-six thunder generals to come and help. They came together and surrounded the Great Holy One on the terrace. They all looked most warlike, but although they came very near him with their knives and spears and swords and lances, the Great Holy One had no fear and merely

1. 按原文：“幸有佑聖真君的佐使王靈官執殿。”譯者誤認其中“佑”“佐”二字爲“右”“左”，遂譯成“.....on the right.....on the left.....”

這一番，那猴王不分上下，使鐵棒東打西敵，更無一人可擋，只打到通明殿裏，靈霄殿外。幸有佑聖真君的佐使王靈官執殿。他見大聖縱橫，掣金鞭，近前攔住道：“潑猴何往！有吾在此，切莫猖狂！”這大聖不由分說，舉棒就打。那靈官鞭起相迎。兩個在靈霄殿前，廝渾一處。

他兩個鬪在一處，勝敗未分，早有佑聖真君，又差將佐，發文到雷府，調三十六員雷將，齊來把大聖圍在垓心，各騎兇惡慶戰。那大聖全無一毫懼色，（使一條如意棒，左遮右擋，後架前迎。一時，）見那衆雷將的刀鎗劍戟，鞭簡搥鎚，鉞斧金爪，旄鑱月鏟，來

2. 這裏又把“佑”字誤譯爲“on the right.”

shook his body. By magic he changed himself into a being with three heads and six arms, and the steel club by a twist became three, and the six arms, wielding three clubs, twirled about like a spinning wheel on the terrace.

The thunder generals could not come near him, as the poet says:—

Perfect life, shining bright
Down all ages without fail,
How can man understand it?
Fire cannot quench nor water drown it,
Like a Mani jewel, swords and spears cannot
hurt it.

It can be good or ill as chance commands.
Doing good transforms one to a god.
Doing evil makes a horned and hairy demon,
Ever defying heaven, unarrested in his course
By gods of thunder and all the hosts of heaven.

Then all the generals closed up around him but could not get near his person. They fought terribly with such a noise that the Celestial Emperor heard it and sent two officials to go to the West, and invite Buddha to come down.

的甚緊，他即搖身一變，變做三頭六臂；把如意棒幌一幌，變作三條；六隻手使開三條棒，好便似紡車兒一般，滴流流，在那垓心裏飛舞。

衆雷神莫能相近。真個是：——

圓陀陀，光灼灼，亙古常存人怎學？入火不能焚，入水何曾溺？光明一顆摩尼珠，劍戟刀鎗傷不着。也能善，也能惡，眼前善惡憑他作。善時成佛與成仙，惡處披毛並帶角。無窮變化鬧天宮，雷將神兵不可捉。

當時衆神把大聖攢在一處，却不能近身；亂嚷亂鬪，早驚動玉帝，遂傳旨，着遊奕靈官同翊聖真君上西方請佛老降伏。

As soon as these two officials received this command, they went to a grand service in the Spiritual Mountain in the West where Buddha's beautiful temple was. There they paid their respects to the four Cherubim and the eight Pusas and begged them to announce them. These led the officials to the Precious Lotus Terrace. Julai asked, "what does the Celestial Emperor wish by sending you here?" The two officials told the story of the Great Holy One from beginning to end and added, "The matter at present is very urgent and the Celestial Ruler invites Buddha to come to the rescue." Julai, on hearing this, spoke to all the Buddhas and said, "All of you sit here in this temple hall, while I go and tame the devil and ease the Emperor's mind." Then he called upon the two chief disciples, Ananda and Kasyapa, to go with him. They left the service and went to the Ling Shao Hall where the Celestial Emperor resided, and heard a terrible noise of battle, with thirty-six thunder generals surrounding the Monkey. Buddha gave order, "Let the thunder generals stop their fight and open the cordon to let the Great Holy One come out, so that I may speak to him." The generals obeyed and the Great Holy One assumed his natural form and with a loud shout of anger cursed and said, "Who

那二聖得了旨，徑到靈山勝境，雷音寶刹之前，
對四金剛，八菩薩，禮畢，即煩轉達。衆神隨至寶蓮臺
下，啓知如來，召請二聖。（禮佛三匝，侍立臺下。）
如來問：“玉帝何事煩二聖下臨？”二聖即啓道：……
……“事在緊急，因此，玉帝特請如來救駕。”如來聞
說，即對衆菩薩道：“汝等在此穩坐法堂，（休得亂了
禪位，）待我煉魔救駕去來。”如來即喚阿儺，迦葉，
二尊者相隨，離了雷音，徑至靈霄門外。忽聽得喊
聲振耳，乃三十六員雷將圍困着大聖哩。佛祖傳法
旨：“教雷將停息干戈，放開營所，叫那大聖出來，等
我問他有何法力。”衆將果退。大聖也收了法象，現

are you, and where do you come from?" Julai smiled and said. "I am Shakyamuni, from the happiest Paradise in the West. Praise be to Amitabha. (Note the distinction between Shakyamuni and Amitabha.—Tr.) I hear you are wild and mad, frequently troubling the Palace of Heaven. I do not know where you have been brought up, nor when you thought of religion, nor why you are so fierce." The Great Holy One said,

*Born I am a natural geni,¹
As monkey lived in mountain grove,
My house a cave behind a waterfall,
Asking all how best to find the life eternal,
I practised many arts to be immortal,
I learnt all magic without limit,
And hating the one span of human life,
I fixed my heart on joining gods divine,
The halls of heaven were not full at first,
From age to age the saints of earth ascend,
If they succeeded, why not also I?
*A hero he who wins the race."²

When Buddha heard these words, he laughed and said, "Ah, ah, you are that monkey slave, seeking

1. I am born a natural geni.

出原身近前，怒氣昂昂，厲聲高叫道：“你是那方善士，敢來止住刀兵問我？”如來笑道：“我是西方極樂世界釋迦牟尼尊者，南無阿彌陀佛。今聞你猖狂村野，屢反天宮，不知是何方生長，何年得道，為何這等暴橫？”大聖道：“我本：——

“天地生成靈混仙，花果山中一老猿，水簾洞裏爲家業，拜友尋師悟太玄。煉就長生多少法，學來變化廣無邊。因在凡間嫌地窄，立心端要住瑤天。靈霄寶殿非他久，歷代人王有分傳。強者爲尊該讓我，英雄只此敢爭先。”

佛祖聽言，呵呵冷笑道：“你那廝乃是猴子成精，

2. a hero is he who wins the race.

liberty. How dare you have no conscience and usurp the throne of Heaven? Heaven's Ruler has continued with great self-sacrifice from eternity, and throughout a thousand five hundred and fifty kalpas, each kalpa a hundred and twenty-nine thousand six hundred years. And how many years do you think that is? It was in this way that He was able to gain that position of infinite power, while you are still only an animal. You are not a man yet. *I will cut down your age.¹ You must speedily repent and not say a word of complaint, otherwise you might meet with an enemy that will at once rob you of your life, and to end your career would be a great pity." The Great Holy One replied, "Although the Supreme Ruler has made great sacrifices for many kalpas, he should not live there for ever. Leaders should rule in turn, next year should be my turn and he should give way and give me the palace of heaven. If not, I will certainly make trouble again and there cannot be peace." Buddha replied, "Since you have been deprived of the magic of life eternal, *how can you by victory get the Celestial Palace?"² The Great Holy One said,

1. 此句譯與原意不符。

2. 按原文: "你除了長生變化之法,再有何能,敢占天宮勝境?" 應譯作: "Except the magic of life eternal, what

焉敢欺心，要奪玉皇上帝尊位？他自幼修持，苦歷過一千七百五十劫。每劫該十二萬九千六百年。你算，他該多少年數，方能享受此無極大道？你那個初世爲人的畜生，如何出此大言！不當人子！不當人子！折了你的壽算！趁早皈依，切莫胡說！但恐遭了毒手，性命頃刻而休，可惜了你的本來面目！”大聖道：“他雖年幼修長，也不應久住在此。常言道：‘玉帝輪流做，明年到我家。’只教他搬出去，將天宮讓與我，便罷了。若還不讓，定要攪亂，永不清平！”佛祖道：你除了長

ability else have you to make so bold as to get the Celestial Palace?” 原譯有誤。

“I know seventy-two magic arts, I can outlive all kalpas. I can ride on the clouds and with one leap can cover eighteen thousand li. How can I not sit on the throne of Heaven?” Buddha said to him, “Let me try your skill. Since you have a skill in making great leaps, stand on the palm of my right hand and let me see if you can jump out of it. Then I will acknowledge that you have won, and there will be no further need of weapons to fight, and the Celestial Emperor will go away and yield the Celestial Palace to you. If you cannot jump out of the palm of my hand, you will have to go down below and become a demon again, and practice religion for a thousand kalpas more before you come and make further disturbance.”

The Great Holy One secretly rejoiced and said to himself, “This Julai must be a perfect fool. I, Old Sun, can jump eighteen thousand li at once, and his palm is not one foot. How can I not jump out of it?” Then he spoke aloud, “Since you propose this, I agree to it.” Buddha said, “Agreed, agreed!” and opened his hand, and the palm was only about the size of a small lotus leaf. The Great Holy One took his magic steel and made a leap and rested on Buddha’s palm, and said, “I am going.” He thought he was

生變化之法，再有何能，敢占天宮勝境？”大聖道：“我的手段多哩！我有七十二般變化，萬劫不老長生；會駕筋斗雲，一縱十萬八千里；如何坐不得天位？”佛祖道：“我與你打個賭賽：你若有本事，一筋斗打出我這右手掌中，算你贏，再不用動刀兵，苦爭戰，就請玉帝到西方居住，把天宮讓你；若不能打出手掌，你還下界爲妖，再修幾劫，却來爭噪。”

那大聖聞言，暗笑道：“這如來十分好獸！我老孫一筋斗去十萬八千里，他那手掌，方圓不滿一尺，如何跳不出去？”急發聲道：“既然如此說，你可做得主張？”佛祖道：“做得！做得！”伸開右手，却似個荷葉大小。那大聖收了如意棒，抖擻神威，將身一縱，站在佛祖手心裏，却道聲“我出去也！”你看他一路雲

travelling invisibly on the clouds, and that Buddha was watching him going¹ fast like a windmill without a stop.

The Great Holy One, thinking he was rushing on the clouds, suddenly saw five pillars of red flesh in front stopping him, beyond which was darkness. He then said, "This must be the end of the journey. I will go back now, and Julai is my witness that the Ling Shao Hall of the Celestial Emperor is mine now!" He was about to call out to show he had stopped, when he thought he would mark where he had arrived and show it as a proof to Julai. He therefore plucked a hair, chewed it, blew it out and cried out, "Change!" and it was changed into a pencil covered with ink. On the middle pillar he wrote, "The Great Holy One, the Equal of Heaven, has travelled thus far!" and then put back his hair in the original place. Then at the bottom of the first pillar, he left some stinking matter, after which he thought he had jumped up to the clouds and returned. He found himself still standing on the palm of Julai's hand and said, "I have been away and have come back! Now call upon the Celestial Emperor to yield

1. 原文：“你看他一路雲光，無影無形去了。佛祖慧眼觀看……”應譯作 Behold! he was gone invisibly on the

光，無影無形去了。佛祖慧眼觀看，見那猴王風車子一般相似，不住只管前進。

大聖行時。忽見有五根肉紅柱子，撐着一股青氣。他道：“此間乃盡頭路了。這番回去，如來作證，靈霄宮定是我坐也。”又思量說：“且住！等我留下些記號，方好與如來說話。”拔下一根毫毛，吹口仙氣，叫“變！”變作一管濃墨雙毫筆，在那中間柱子上寫一行大字云：‘齊天大聖到此一遊。’寫畢，收了毫毛，又不莊尊，却在第一根柱子根下撒了一泡猴尿。翻轉筋斗雲，徑回本處，站在如來掌內道：“我已去，今來了。你教玉帝讓天宮與我。”如來罵道：“我把你這個尿精猴

clouds; but Buddha, with his far-seeing eyes, watched him going.....”。原譯有誤。

his throne to me." Julai said, "Impertinent monkey, you have never left my palm!"

The Great Holy One replied. "Do you not know that I went to the very end of Heaven, and saw five pillars of red flesh in front of me, beyond which was darkness, and I left some stinking marks there in proof of my arrival there? Will you dare to go and look at it with me?" Julai said, "There is no need to go! Bend down your head and look." The Great Holy One opened his big eyes and looked and Buddha showed him what he had written. "The Great Sage, the Equal of Heaven has travelled thus far." At the root of the first finger there was a stinking monkey mark. The Great Holy One was greatly afraid at this. "Yes, truly there was such a thing as this. I wrote these characters on these pillars. But how are these on your fingers? Can it be that there is a magic by which one can foretell things? I do not believe it. Wait until I go there once more and see!"

The Great Holy One quickly exerted his body to jump out of the palm as before, but Buddha turned his hand upside down, and the Monkey king was thrown outside the West Gate of Heaven. The five pillars became a mountain joined together, and were called the Five Elements mountain, and Buddha

子！你正好不會離了我掌哩！

大聖道：“你是不知。我去到天盡頭，見五根肉紅柱，撐着一股青氣，我留個記在那裏，你敢和我同去看麼？”如來道：“不消去，你只自低頭看看。”那大聖睜圓火眼金睛，低頭看時，原來佛祖右手中指寫着‘齊天大聖到此一遊，’大指叉裏，還有些猴尿臊氣。大聖吃了一驚，道：“有這等事！有這等事！我將此字寫在撐天柱子上，如何却在他手指上？……莫非有個未卜先知的法術。……我決不信！不信！等我再去來！”

好大聖，急縱身又要跳出，被佛祖翻掌一撲，把這猴王推出西天門外，將五指化作金，木，水，火，土，

gently covered him up under the mountain. Then all the thunder gods, together with Ananda and Kasyapa, one by one, put their palms together and cried out, "Wonderful, wonderful!"

When the Buddha Julai had subjugated the Monkey Demon, he called Ananda and Kasyapa to return with him to the West. Then the immortal heavenly leaders came out of the Ling Shao Hall and begged Julai to wait a little, till the Celestial Emperor arrived. When Buddha heard this, he turned his head and looked up, and there were eight brilliant carriages and nine coloured umbrellas, full of choristers singing, praising the Infinite Spirit, and scattering precious fragrant flowers. They came in front of Buddha and said, "Thanks to thy great mercy, the Monkey Demon has been subjugated. Will not Julai stay a day longer with us so that we may invite all the gods to a thanksgiving banquet?" Julai put his palms together and thanked them and said, "I came here in obedience to the Celestial Emperor. Whatever power has been shown has been owing to the great blessing of the Heavenly Ruler and all the gods. Please thank him for his kind thought."

Then the Celestial Emperor ordered the Board of Thunder and all the gods to arrange themselves, and

五座聯山，喚名‘五行山，’輕輕的把他壓住。衆雷神與阿儼，迦葉，一個個合掌稱揚道：“善哉！善哉！”

如來佛祖殄滅了妖猴，即喚阿儼，迦葉，同轉西方極樂世界。時有天蓬，天佑，急出靈霄寶殿道：“請如來少待，我主大駕來也。”佛祖聞言，回首瞻仰。須臾，果見八景鸞輿，九光寶蓋；聲奏佻歌妙樂，詠哦無量神章；散寶花，噴真香，直至佛前謝曰：“多蒙大法收滅妖邪，望如來少停一日，請諸仙做一會筵奉謝。”如來不敢違悖，即合掌謝道：“老僧承大天尊宣命來此，有何法力？還是天尊與衆神洪福。敢勞致謝？”

玉帝傳旨，即着雷部衆神，分頭請三清，四御，

the Three Pure Ones and the Cherubim and the Five Elders, the six Officials and seven Originals, the eight Points, the nine Stars and the ten Boards, in all ten thousand Holy Ones; and all thank Buddha for his favours. He also ordered the four Celestial Generals and the fairies of the nine Heavens to open the Pearl Palace and the Precious Palace of the Great Mystery and the Private rooms and invite Julai to sit on the top of the seven storied throne, and that seats be arranged for each guest and dishes with dragons' liver, phoenix' marrow, wine and peaches be provided. In a short time appeared the Taoist divinities:—

Yu Ch'ing, the senior of the Heavenly Host,
Shang Ch'ing, the most potent,
Tai Ch'ing, the most virtuous,
The Five Saintly Spirits,
The Ministers of the Five Great Stars,
The Three Officers,
The Four Holy Ones,
The Ministers of the Nine Lights of Heaven,
The Heavenly Prince of Dark Space, Li,
His Assistant Na-to,
All the Powerful Spirits, seated in pairs,
With canopies above them,

五老，六司，七元，八極，九曜，十都，……千真

萬聖，來此赴會，同謝佛恩；又命四大天師，九天仙

女，大開玉京金闕，太姝寶宮，洞陽玉館，請如來

高座七寶靈臺，調設各班坐位，安排龍肝鳳髓，玉液

蟠桃。不一時，那——

玉清元始天尊，

上清靈寶天尊，

太清道德天尊，

五炁真君，

五斗星君，

三官四聖，

九曜真君，

左輔右弼，

天王，

哪吒，

Holding lustrous pearls most precious,
With fruits immortal and rarest flowers.

They lifted their dishes and said, "Thanks to Julai's infinite power, the Demon Monkey has been captured, and now since the Celestial Emperor has invited us to this thanksgiving banquet, we would like to know what name Julai gives to this banquet." Julai replied, "A banquet for the Peace of Heaven." All the gods and Shen said, "Good, truly it is a great Peace!" Then each sat down in his seat, scattered flowers and made music.

It was a joyous occasion, and all were glad. Then they saw the Queen of Heaven, and several companies of lovely fairies who danced before Buddha. They said, "Formerly the Demon Monkey disturbed the Queen of Heaven's peach banquet. To-day, Julai by his great power has locked up the monkey. We rejoice in this banquet for the Peace of Heaven. We have nothing to present, we only bring a few peaches in clean hands as offering." Buddha put the palms of his hands together and said to the Queen, "Besides this, you have also arranged for some to sing and some to dance in mazes.¹

1. 原文: ".....向王母謝訖, 王母又着仙姬....." 應譯作:
".....and thanked the Queen. Then, the Queen bid

元虛一應靈通，對對旌旗，雙雙幡蓋，都捧着明珠異寶，壽果奇花。

向佛前拜獻曰：“感如來無量法力，收伏妖猴。蒙大天尊設宴，呼喚我等皆來陳謝。請如來將此會立一名，如何？”如來領衆神之託，曰：“今欲立名，可作個‘安天大會’。”各仙老異口同聲，俱道：好！‘安天大會’！好個‘安天大會’！”言訖，各坐座位，走罽傳觴，簪花鼓瑟，果好會也。

衆皆暢然喜會，只見王母娘娘，引一班仙子，仙娥，美姬，美女，飄飄蕩蕩，舞向佛前施禮曰：“前被妖猴攪亂蟠桃一會，今蒙如來大法鍊鎖頑猴，喜慶安天大會，無物可謝，今是我淨手親摘大株蟠桃數顆奉獻。”佛祖合掌向王母謝訖，王母又着仙姬，仙子，唱的唱，舞的舞。滿會羣仙，又皆賞讚。（王母正着仙姬仙子歌舞，觥籌交錯。）

some of the fairies sing and others dance.” 原譯誤。

Not long after, a great fragrance filled the place, and the Spirit of the star of the Southern Cross arrived. After paying his respects, he was told, to go and see Julai, to whom he said, "When we first heard that the Monkey Demon had been taken by the Ancient of Days to the Teu Suai mansion and had his dross burnt there, we thought all trouble was at an end and little expected it would break forth again. Happily Julai has come and seized this monster, and to celebrate the conquest this banquet has been arranged. Therefore we have come, but we have nothing to offer but some purple fungus of immortality, some jade grass and Immortal Pills."

Julai received him graciously. The angel of the star of longevity (Mercury) sat down, and then the bare-footed great Shen arrived and paid his respects to the Celestial Emperor. He went to Buddha and thanked him, saying, "I thank you profoundly for your great power in putting down that monkey monster, but I have nothing to offer you but two pears, and a few baked dates."

Julai thanked him, and called Ananda and Kasyapa to collect together all the offerings, after which he went up to the Celestial Emperor and thanked him for the Banquet.

不多時，忽又聞得（一陣異香來鼻），壽星又到；見玉帝禮畢，又見如來，申謝曰：“始聞那妖猴被老君引至兜率宮煅煉，以爲必致平安，不期他又反出。幸如來善伏此怪，設宴奉謝，故此聞風而來。更無他物可獻，特具紫芝瑤草，碧藕金丹奉上。”

如來欣然領謝，壽星得座，（依然走巽傳觴，）只見赤脚大仙又至，向玉帝前頹頹禮畢，又對佛祖謝道：“深感法力，降伏妖猴。無物可以表敬，特具交梨二顆，火棗數枚奉獻。”

如來又稱謝了，叫阿儺，迦葉，將各所獻之物，一一收起，方向玉帝前謝宴。

After this the police superintendent reported that the Great Holy One had put out his head from under the mountain. Julai said, "That is no matter." Then he pulled out from his sleeve a piece of paper on which was written a few golden characters, viz, OM MANI PADME HUM, which he gave to Ananda, and told him to place it on the top of the mountain. Ananda then went out through the gate of Heaven and, reaching the top of the Five-Element Mountain, made the paper fast on a square rock. That mountain had a hole with a hinge which moved with beats of breathing. This he took away without moving the body. Then Ananda returned and reported what he had done.

Julai then took leave of the Celestial Emperor and all the gods. As he, with his two disciples, passed through the gate of heaven, they pronounced a blessing. *Kwanyin¹ called one of the local gods and some Turkish soldiers of the surrounding regions to guard the mountain. "When the Monkey is hungry, give him an iron pill; when he is thirsty, give him some copper syrup, and when the days of his punishment are ended, there will come some one to deliver him."

1. Kwanyin: 觀音。

衆各酩酊，只見個巡視靈官來報道：“那大聖伸出頭來了”。佛祖道：“不妨，不妨。”袖中只取出一張帖子，上有六個金字，‘唵嘛呢叭咪吽’，遞與阿儼，叫貼在那山頂上。這尊者即領帖子，拿出天門，到那五行山頂上，緊緊的貼在一塊四方石上。那座山即生根合縫，可運用呼吸之氣，手兒爬出，不能搖掙。阿儼回報道：“已將帖子貼了。”

如來即辭了玉帝衆神，與二尊者出天門之外，又發一個慈悲心，念動真言呪語，將五行山，召一尊土地神祇，會同五方揭諦，居住此山監押：“但他饑時，與他鐵丸子吃；渴時，與他溶化的銅汁飲。待他災愆滿日，自有人救他。”

