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Some More Stories from The
Liao Chai Chih I

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Some More Stories from The
Liao Chai Chih I

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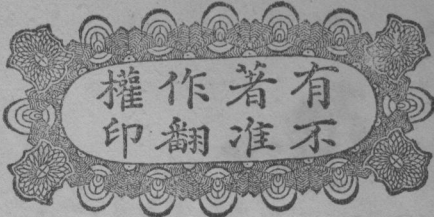
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SOME MORE STORIES FROM THE *LIAO CHAI CHIH I*

橘樹 THE WONDERFUL ORANGE-TREE

陝西劉公，爲興
化令，有道士來獻
盆樹，視之，則小
橘細裁如指，攢弗
受，劉有幼女，時
六七歲，適值初
度，道士云，此不
足供大人清玩，聊
祝女公子福壽耳，
乃受之，女一見，

A Mr Liu, of Shensi, was the magistrate of Hsinghua. On one occasion a Taoist priest called to present him with a small potted tree, which, upon being examined, was found to be an orange-tree with a stem as slender as the finger. This, however, he declined to accept; whereupon, as it chanced to be the birthday of his young daughter, who was between six and seven years of age, the priest took occasion to address him, saying, "Surely this is unworthy to be an enjoyment to Your Excellency. But I present it merely to wish Your Excellency's daughter happiness and longevity." So Mr Liu accepted the tree; and his daughter, who took

不勝愛悅，寔諸閨
闈，朝夕護之，唯
恐傷。

劉任滿，橘盈把
矣，是年初結實，
簡裝將行，以橘重
贅，謀棄去，女抱
樹嬌啼，家人給之
曰，暫去，且將復
來，女信之，涕始
止，又恐爲大力者
負之而去，立視家

a great fancy to it at the first blush, forthwith had it placed in her boudoir, tending it most carefully morning and night for fear it should sustain an injury.

At the time when Mr Liu's term of office expired, the tree had grown as big round as the hand could grasp, and for the first time it bore fruit. Now, as they were getting ready to start for their native place with only light luggage, Mr Liu purposed to leave the burdensome tree behind them; whereupon his daughter, clasping the tree in her arms, began to weep in a soft tone, and did not cease from crying till her folks soothed her by saying that they would stay away from the place but temporarily, and that it would not be long before they would return. However, fearing lest the tree might be carried away by some influential person, she did not start off with her folks until she

人，移栽墀下，乃行。

女歸，受莊氏聘，莊丙戌登進士，釋褐爲興化令，夫人大喜，竊意十餘年，橘不復存，及至，則樹已十圍，實累累以千計，問之故役，皆云劉公去後，橘甚茂而不實，此其初結也，更奇之，莊

watched the servants transplant it in the courtyard.

When they got home, she was betrothed and married to a Mr Chuang, who took his Doctor's degree in the year Ping Shu, and who was later appointed to the post of magistrate at Hsing-hua. Though much delighted at her husband's appointment, Mrs Chuang thought within herself that, with the lapse of over ten years, the orange-tree might be no longer in existence. But, on arriving at their destination, she found that the tree had grown so big round that it would require ten persons to embrace it, and that its fruits were hanging in great profusion. From the old yamen-runners they learnt, much to their wonder, that after Mr Liu's departure, the tree's foliage and blossoms had been pretty luxuriant, but it had never borne a single fruit up to that moment. For three years during Mr Chuang's tenure of

任三年，繁實不改，第四年，悴樵無少華，夫人曰，君任此不久矣，至秋果解任。

異史氏曰，橘其有夙緣於女乎，何遇之巧也，其實也似感恩，其不華也似傷離，物猶如此，而況於人乎。

office, the fruits of the tree had been invariably exuberant. In the fourth year, however, the tree began to wither and was no longer in bloom. Thereupon Mrs Chuang said to her husband, "Perhaps it will not be long before your term of office expires."; and sure enough Mr Chuang was dismissed from his post in the autumn.

The unofficial historian (i.e., the story-teller) begs to say: "Was it not preordained in a former state of existence that the orange tree and the girl should be brought together? For, if otherwise, they would not have met so opportunely. In its fruiting, it seemed as if the tree were grateful toward the girl. In its non-blooming, it seemed as though it were grieved at the prospect of parting. Even a plant is so sensible, how much more so shall a human being be!"

小髻 THE SMALL KNOT OF HAIR

長山居民某，暇居，輒有短客來，入與扳談，素不識其生平，頗注念，客曰，三數日，將便徙居比鄰矣。

At Ch'ang-shan there was a certain villager, who, when unoccupied, was often visited for a chat by a dwarfish guest. Being strangers to each other, the villager one day desired to know something about the antecedents etc. of his guest, when the latter put him off by telling him that he was about to move to his neighborhood in the next few days.

過四五日，又曰，今已同里，且晚可以承教，問僑居何所，亦不詳告，但以手北指，自是日輒一來，時

Some days afterwards, the guest reappeared and said to his friend, "Now that we are living in the same village, I hope I shall avail myself of your instructions morning and night." When asked where his residence was, he, however, did not tell his friend in detail, but only pointed his finger to the north. From that day he would come once daily, and not unfrequently

向人假器具，或吝
不與，則自失之，
羣疑其狐。

村北有古塚，陷
不可測，意必居
此，共操兵杖往，
伏聽之，久無稍
異，一更向盡，聞
穴中戢戢然，似數
十百人作耳語，衆
寂不動，俄而尺許
小人連遶而出，至
不可數。

would he borrow utensils etc. from the villagers. If his request was not granted, the object of his request would invariably disappear of itself. Thereupon they all suspected him to be a fairy fox.

Now to the north of the village, there was an old grave with a fathomless cavity, in which they thought the dwarfish guest had taken up his abode. So, taking their swords and cudgels, the villagers forthwith went to the spot, and, prostrating themselves on the ground, listened for some time, but found nothing strange at all. Toward the end of the first watch, however, a hissing or sibilant sound, like that of tens or hundreds of people whispering together, was heard to proceed from the cavity; whereupon they all kept quiet and motionless, and by and by beheld innumerable little creatures, not much more than a foot in height, coming out of the cavity in an unbroken succession.

衆譟起，並擊之，杖杖皆火，瞬息四散，惟遺一小髻，如胡桃殼然，絆飾而金綫，嗅之，騷臭不可言。

Springing to their heels and raising a great clamor, the villagers proceeded to strike at these little creatures. At every blow of their cudgels, there was to be seen sparks shooting out in all directions; which, however, dispersed in the twinkling of an eye, leaving nothing behind but a small knot of hair, very much like the shell of a walnut, adorned with cotton gauze and gold threads. On smelling it, they found it was stinking beyond expression.

噴水 THE BUGBEAR THAT SPURTED WATER

萊陽宋玉叔先生，爲部曹時，所僦第，甚荒落，一夜，二婢奉太夫人宿廳上，聞院內撲撲有聲，如縫工之噴衣者，太夫人促婢起。

穴窗窺視，見一老嫗，短身駝背，白髮如帚，冠一髻，長二寸許，周院環走，竦急作鶴狀，行且噴，水出不窮。

When he was a member of one of the Six Boards at the capital, Mr Sung Yü-shu, of Laiyang, rented a mansion which was rather desolate. On one occasion, Mr Sung's mother with two slave girls passed the night in the main hall of the building, when she heard a sound like that made by tailors spurting water on clothes proceeding from the courtyard; whereupon she roused the two slave girls and urged them to get up.

Piercing a hole in the paper window, the girls peeped through and saw a short hump-backed old woman, with her silvery hair dressed in the shape of a broom and braided in a tress some two inches long at the top of her head, going round and round in the courtyard with a gait like that of a crane, and spurting out an endless stream of water while walking.

婢愕返白，太夫
人亦驚起，兩婢扶
窗下聚觀之，嫗忽
逼窗，直噴櫺內，
窗紙破裂，三人俱
仆，而家人不之
知也。

東曦既上，家人
畢集，叩門不應，
方駭，撬扉入，見
一主二婢，駢死一
室，一婢鬲下猶

Struck with astonishment, the girls reported what they had seen to their mistress, who, being likewise astonished to hear it, walked with the help of the two girls to the window and peeped through the hole with them; when, all of a sudden, the old woman in the courtyard approached the window and spurted water straight into the room through the lattice-work, breaking the window-paper and causing the trio to fall to the ground—all unknown to the other members of the family.

At sunrise, the servants of the house came to knock at the door, and, somewhat surprised at the fact that there was no reply from within, they pried the door open, when lo and behold! both the mistress and the two slave girls were lying dead side by side on the ground. One of the slave girls, however, still had some warmth in her body below the diaphragm, and,

溫，扶灌之，移時
而醒，乃述所見。

after a first aid being rendered her by forcing some liquid medicine into her mouth, she came round in a little while, and related all that she had seen.

先生至，哀憤欲
死，細窮沒處，掘
深三尺餘，漸露白
髮，又掘之，得一
尸，如所見狀。

At this juncture, Mr Sung rushed in and was so grieved and indignant at the mishap that he would have made away with himself. Then they proceeded to examine closely the spot where the bugbear had disappeared, and dug the ground some three feet deep, when some white hairs came to light and, by a further digging, a corpse was exposed, which was just like the bugbear we have described above.

面肥腫如生，令
擊之，骨肉皆爛，
皮內皆清水。

The corpse was somewhat plump and swollen, yet looked like a living being. When Mr Sung made his servants knock at it, they found that the bones and flesh of the corpse were all decayed, and that there was nothing but pure water in its skin.

王漁洋云，玉叔
襁褓失恃，此事恐
屬傳聞之誤。

(Here the commentator makes the following remark:—"Seeing that Mr Sung lost his mother when he was a mere baby in swaddling bands, the above story is probably an erroneous hearsay.")

僧術 MAGICAL ARTS OF A BUDDHIST PRIEST

黃生，故家子，
才情頗贍，夙志高
騫，村外蘭若，有
居僧某，素與分
深，既而僧雲遊，
去十餘年復歸。

見黃，歎曰，謂
君騰達久，今尙白
紵耶，想福命固薄
耳，請爲君賄冥中
主者，能置十千
否，答言不能，僧

A certain Mr Huang was a man of family, having great talents and high ambitions. He had been on very intimate terms with a certain Buddhist priest dwelling in a monastery outside the village. One day the priest set out to wander about various parts of the country, and did not return until after more than ten years.

When seeing Huang again, he heaved a sigh and said, "I thought you must have already risen to prominence. Aren't you still a mere graduate? Perhaps your allotted luck is inadequate to great achievements, so I will manage to bribe the ruler of the Infernal Regions for you. Can you afford to prepare ten thousand cash for the purpose?", to which Huang replied in the negative. "Then," re-

日，請勉辦其半，
餘當代假之，三日
爲約，黃諾之，竭
力典質如數，三
日，僧果以五千來
付黃。

黃家舊有汲井，
水深不竭，云通
深海，僧命東置
井邊，誠曰，約我
到寺，即推墮水
中，候半炊時，有
一錢泛起，當拜
之，乃去，黃不解
何術，轉念效否未
定，而十千可惜，

joined the priest, "try to raise one half of the amount, and I will borrow the other half for you within three days." Huang agreed to the proposal, and made every effort to make up the required amount by pawning what he had. Three days having elapsed, the priest actually came with the five thousand cash, which he handed over to Huang.

Now in Huang's house, there was a deep well with an inexhaustible supply of water, which was said to communicate with the river and sea. The priest told Huang to bind up the cash and to lay them beside the well, and instructed him thus: "About the time when you think I have reached the monastery, push down the bundle of cash into the well and wait for a cash to float in a few minutes when you shall make obeisance to it." So saying, the priest went away. Not knowing what to make of all this, and somewhat grudging

乃匿其九，而以一
千投之，少間，巨
泡突起，鏗然而
破，即有一錢浮
出，大如車輪，黃
大驚，既拜，又取
四千投焉，落下，
擊觸有聲，爲大錢
所隔，不得沉。

日暮僧至，譙讓
之曰，胡不盡投，
黃云，已盡投矣，
僧曰，冥中使者，
止將一千去，何以

the ten thousand cash, as it was uncertain whether what the priest said would come true, Huang determined to hide nine thousand of the total and threw down but one thousand into the well. In a moment, a big bubble sprang up and burst with a jingle, and lo! there floated in the water a cash as big as a cart-wheel. Huang was greatly surprised and, having made obeisance to it, threw down an additional amount of four thousand cash, which made a jingling sound when falling on the big cash that stopped them from sinking.

At dusk the priest appeared and blamed Huang for not throwing down the whole amount, and, upon being told that the whole amount had been duly thrown down, he said, "The messenger of the Infernal Regions has taken away but one thousand. Why should you tell a lie?" Here Huang

妄言，黃實告之，
 僧嘆曰，鄙吝者
 必非大器，此子之
 命，合以明經終，
 不然，科甲立致
 矣，黃大悔，求再
 讓之，僧固辭而
 去，黃視井中錢猶
 浮，以綆釣上，大
 錢乃沉，是歲，黃
 以副榜准貢，卒如
 僧言。

異史氏曰，豈冥
 中亦開捐納之科

told the priest all the truth, whereupon the latter heaved a sigh, saying, "A niggard certainly cannot be expected to become a great man. It is your destiny that you shall be a Kung Sheng (or Senior Licentiate, 貢生, 或稱明經) throughout your life, otherwise you might obtain the enviable degree of Chuang Yuan (or the Optimus 狀元)." Huang bitterly repented of not having thrown away all the cash and entreated his friend to do something more for him, but the latter firmly refused and went off. Perceiving all the cash were still floating in the well, Huang managed to draw them up with a rope, whereupon the big cash began to sink. That year Huang's name appeared on the supplementary list as a Kung Sheng, just as the priest predicated.

The unofficial historian (i. e., the story-teller) begs to say, "Is it that title-purchasing has also been

耶，十千而得一第，直亦廉矣，然一千准貢，猶昂貴耳，明經不第，何值一錢。

started in the Infernal Regions? Ten thousand cash for Chuang Yuan is indeed a reasonable price. But one thousand cash for a Kung Sheng is awfully dear, for what is a Kung Sheng worth if he cannot get the degree of Chuang Yuan?"

丐僧 THE STRANGE MENDICANT PRIEST

濟南一僧，不知
 何許人，赤足衣百
 衲，日於芙蓉明湖
 諸館，誦經抄募，
 與以酒食錢粟迄弗
 受，叩所需，又不
 答，終日未嘗見其
 餐飲，或勸之曰，
 師既不茹葷酒，當
 募山村僻巷中，何
 日日往來於躑躅之
 場，僧合掌諷誦，

At Tsinan there lived a Buddhist priest: I cannot say whence he came, and what was his name. Barefooted and in a garment that was patched up in many places, he daily chanted the Buddhist Sutras and begged alms before the Fu Jung and Ming Hu Restaurants. He, however, would not accept any food, drink, money, or rice that was given him; nor would he answer any questions as to what he wanted. All the day long, nobody ever saw him eat or drink anything. Now some one came and persuaded him, saying, "Since you abstain from meat and wine, you had better go and beg alms in those obscure villages and alleyways. I see no reason why you should wander every day about such a rank-smelling and noisy place as this." To these words, however,

睫毛長指許，若不聞，少選，又語之，僧遽張目厲聲曰，要如此化，又誦不已，久之，自出而去，或從其後，固詰其必如此化之故，走不應，叩之數四，又厲聲曰，非汝所知，老僧要如此化。

he seemed to pay no heed, and, with his hands clasped, he began chanting the Sutras as before, his eyelashes being about as long as the finger. By and by the talkative fellow repeated the same words to him; whereupon he glared at the former and said to him in a harsh tone, "I like to beg in this manner," and then, chanting the Sutras unceasingly for sometime, he went his way. Here somebody followed him and demanded his reason for begging in such a manner; to which he made no answer, but walked leisurely off. The inquisitive chap, however, questioned him again and again. Thereupon he once more flew into a passion, and cried out to him, "It is something that you don't know. I simply like to go my own way."

積數日，忽出南城，臥道側，如

A few days after this, the priest suddenly went out of the south gate of the city, and there

僵，三日不動，居
民恐其餓死，貽累
近郭，因集勸他
徒，欲飯，飯之，
欲錢，錢之，僧瞑
然不應，羣搖而語
之，僧怒，於衲中
出短刀，自剖其
腹，以手入內，理
腸於道，而氣遂
絕，衆駭，告郡，
藁葬之。

he lay stiff by the wayside, not stirring a peg for three days. Finding him in such a plight, the inhabitants of the immediate suburbs, for fear that he might be starved to death and that they themselves might thereby be implicated in trouble, flocked around and urged him to remove to somewhere else, promising, at the same time, to provide him with food or money as he might like. The priest, however, made no reply, his eyes being shut all this time. But, upon being pushed and shaken by them, he was immediately hot with rage, and, taking out a dagger from under his garment, he cut open his abdomen and took out the bowels, which he arranged and laid on the road, and then passed away. Terribly frightened at this, the spectators hurried away to report the matter to the prefect, by whose order the corpse was subsequently buried in a mat.

異日爲犬所穴，
席見，踏之似空，
發視之，席封如
故，猶空繭然。

Some days afterwards, the burial-place was found to have been dug by some dog, and the mat-roll was exposed. Treading upon it, the roll appeared to be empty, but, when dug out and examined, it was found just what it had been, much resembling a pierced cocoon.

養蛇 THE SERPENTS REARED BY TWO

PRIESTS

泗水山中，舊有
 禪院，四無村落，
 人蹟罕及，有道士
 棲止其中，或言內
 多大蛇，故遊人益
 遠之，一少年入山
 羅鷹，入既深，無
 所歸宿，遙見蘭
 若，趨投之，道士
 驚曰，居士何來，
 幸不爲兒輩所見，
 卽命坐，具饘粥，

In the mountains at Szu-shui, there was an out-of-the-way temple, in which there lived a Taoist priest. The temple was said to abound in huge serpents, so that excursionists would always keep away from it. One day, however, a young man went into the mountains to catch eagles; but he had gone so far into them that he could find no place where he could put up for the night, when, espying the temple in the distance, he directly made his way thither. The priest was surprised at his visit, and asked him whence he came, adding that it was lucky enough for his visitor that he had not been perceived by the serpents he reared. The priest then bade his visitor be seated, and proceeded to get some congee ready for him. Just in the middle of

食未已，一巨蛇入，粗十餘圍，昂首向客，怒目電縱，客大懼，道士以掌擊其額，訶曰，去，蛇乃俯首入東室，蜿蜒移時，其軀始盡，盤伏其中，一室盡滿。

客大懼，搖戰，道士曰，此平時所豢養，有我在，不妨，所患者，客自遇之耳，客甫坐，

his meal, the young man beheld, to his great terror, a huge serpent coming in which was some ten spans in circumference, and, perking up its head, stared at him with fierce piercing eyes flashing like lightning. Here the priest patted the serpent on the head, and exclaimed to it, "Begone!" whereupon the serpent, hanging down its head, began to squirm into the room on the eastern side. It was sometime, however, before the reptile could draw in its whole body and coil itself up in the room, which was thereupon stuffed full.

All this time, the young man trembled with fear, when his host said to him, "Be not afraid! This reptile has been reared by me, and it won't do you any harm in my presence; only it is to be feared when you meet with it in my absence." Now the young man proceeded to resume his seat; but hardly had he done

又一蛇入，較前略
 小，約可五六圍，
 見客遽止，睜咽吐
 舌，如前狀，道士
 又叱之，亦入室
 去，室無臥處，半
 遶梁間，壁土遙落
 有聲，客益懼，終
 夜不寐，早起欲
 歸，道士送之，出

so, when suddenly in came another serpent. This one, however, was somewhat smaller, being only five or six spans in circumference. On seeing the stranger, it abruptly stopped and began to glare at him and dart out its tongue as did the first one. Here the priest again cried out, "Begone!" and accordingly the serpent wriggled away into the same room that the first one had occupied. Finding, however, there was no more space for it to lie in, the reptile began to coil itself partly round the beam above, thereby shaking the very walls and causing clods of earth to fall with a succession of sounds. At this the young man was greatly frightened, and he did not sleep a wink all that night. Getting up early next morning, he determined to return home; whereupon his host accompanied him out of the door, where they observed a multitude of serpents both over

屋門，見牆上階
下，大如盞者，
行臥不絕，見一
生人，皆有噬狀，
客懼，依道士肘腋
而行，送出谷口
乃歸。

余鄉有客中州
者，寄宿蛇佛寺，
寺僧具晚餐，肉湯
甚美，而段段皆
圓，類雞項，疑問
寺僧，殺雞幾何，
遂得多項，僧曰，

the walls and at the foot of the stone-steps; some squirming about and others lying still; some being about as big round as the basin and others, as the wine-cup. On seeing the stranger, the serpents began to take an attitude as if about to bite; at which the young man was terribly alarmed and walked close to his host until they were outside the gorge, and then he wended his way home.

Some of my fellow-townsmen, who sojourned in Chungchow, once took up their quarters at the Shê Fu Temple. When supper was served up by the priest, they found that the meat-soup was very delicious, and that the pieces of the meat were all round, much resembling the necks of chickens. Full of doubt, they asked their host how many chickens he had killed that he could get so many necks; to which the priest replied that these were not chicken-necks but

此蛇段耳，客大
 驚，有出門而哇
 者，既寢，覺胸上
 蠕蠕，摸之，則蛇
 也，頓起駭呼，僧
 起曰，此常事，烏
 足怪，因以火照壁
 間，大小滿牆，榻
 几上下皆是也。

次日僧引入佛
 殿，佛座下有巨
 井，井中蛇粗如巨
 甕，探首井邊而不

pieces of serpent. On hearing this, the guests were all lost in astonishment, and some of them even went out to vomit. Later on, when they retired to bed, they perceived something creeping on their chests, and when they stretched out their hands to feel, lo! they were serpents. Thereupon they got up with a start and gave a cry of alarm, which aroused the priest, who, on hearing what the matter was, remarked that this was but a common occurrence and was nothing to wonder at. They then took a light to bear upon the walls, couches, etc., and found that the room was a mass of serpents.

Next day the priest conducted his guests into the grand hall of Buddhas, where, beneath the shrine, they saw a big well, in which were found many serpents about as big round as the large-sized jar, stretching their necks up to the brim of the well, and

出，爇火下視則蛇
 孫以子蛇數百萬
 計，族居其中，僧
 云，昔蛇出爲患，
 佛坐其上以鎮之，
 其患始平云。

yet not coming out. Taking a light, the guests looked downward and observed millions of serpents huddled together down in the well. According to the priest, the serpents used to come out to do some harm, and it was not until Buddha was seated there above them that they were reduced to subjection.

孝子 THE FILIAL SON

青州東香山之
 前，有周順亭者，
 事母至孝，母股生
 大疽，痛不可忍，
 晝夜嘔呻，周撫飢
 進藥，至忘寢食，
 數月不痊，周憂煎
 無以爲計，夢父告
 曰，母疾賴汝孝，
 然此創非人膏塗之
 不能愈，徒勞焦惻
 也。

At the foot of the Tung Hsiang Hill at Chingchow, there lived a man named Chou Shun-ting, who served his mother very dutifully. On one occasion, his mother got a carbuncle on the thigh, and, as the pain was intolerable, she groaned in agony day and night. Chou was so absorbed in tending his sick mother that he even forgot his meals and lost his sleep. Several months had passed by, yet his mother's carbuncle was not healed. Much grieved and anxious, he was at a loss what to do; when, one night, he dreamed that his father appeared to him and said, "As a result of your filial piety, there would be nothing serious in your mother's ailment; but unless you try to apply to it some ointment made of human flesh, the carbuncle would not be cured and all your anxiety and grief would prove of no avail."

醒而異之，乃起，以利刀割脅肉，肉脫落，覺不甚苦，急以布裹腰際，血亦不注，於是烹肉作膏，敷母患處，痛截然頓止，母喜，問何藥而靈效如此，周詭對之，母創尋愈，周每掩護割處，卽妻子亦不知也，既痊有巨痕如掌，妻詰之，始得其情。

Waking up, Chou wondered very much at his dream, and, with a sharp knife, he began to cut a slice of flesh from his ribs, which, strange to say, did not cause him much pain. Then, binding up his wound with a piece of cloth—and all this time no blood having trickled from the wound—he proceeded to prepare the ointment by decocting the flesh he had thus sliced; and when he applied the ointment to his mother's carbuncle, her pain was instantly allayed. Overjoyed, his mother asked him what medicine he had used that proved so efficacious; to which he replied by fabricating a lie. By and by his mother's carbuncle was quite healed; but Chou would always hide his wound, even from his wife, who, therefore did not get at the real fact till she discovered the scar of his wound and questioned him about the whole truth.

異史氏曰，割股
 爲傷生之事，君子
 不貴，然愚夫婦何
 知傷生之爲不孝
 哉，亦行其心之所
 不自已者而已，有
 斯人而知孝子之
 真，猶在天壤，司
 風教者，重務良
 多，無暇彰表，則
 闡幽明微，賴茲
 芻蕘。

The unofficial historian (i. e., the story-teller) begs to say: "To cut flesh from one's body is evidently an act detrimental to one's health, so that no wise man ever approved of it. But how could the unwise know that by injuring their bodies, they are doing just what is repugnant to filial piety? It seems that they simply act what they think they cannot help. From the example of our hero, we may see that instance of naïve filial piety is not wanting under the sun. Those who attend to morals and education are apparently too busily engaged to exhibit such an instance; hence this humble story."

杜小雷 THE WICKED DAUGHTER-IN-LAW PUNISHED

杜小雷，益都之
西山人，母雙盲，
杜事之孝，家雖
貧，無日不甘旨奉
之，一日，將他
適，市肉付妻，令
作餠飩，妻最忤
逆，切肉時，雜蟻
螻其中，母覺臭惡
不可食，藏以待
子。

杜歸，問餠飩美

Tu Hsiao-lei, a native of Si-shan in the I-tu district, was very dutiful to his mother, who was blind of both eyes. Though in a state of poverty, he invariably served his mother with savory food every day. One day he was going away on business, when he bought some meat, which he gave to his wife, and asked her to make some cakes for his mother. Now his wife was a very impious and wicked woman. While mincing the meat, she mixed up it with some cockroaches; so when the cakes were ready, the mother perceived that they had an offensive odor, which made them utterly uneatable. Therefore she concealed all the cakes, waiting for his son to return.

By and by Tu returned, and asked his mother if the cakes

乎，母搖首，出以
視之，杜裂視見
蟮娘，怒甚，入
室，欲撻妻，又恐
母聞之，上榻籌
思，妻問之，亦不
語，妻自氣餒，徬
徨榻下。

久之，喘息有
聲，杜叱曰，不
睡待敲撲耶，亦
竟寂然，起而燭
之，妻不知何往，

were nice; to which his mother only replied by shaking her head and showing him the cakes she had concealed. On breaking them open, he discovered in them fragments of cockroaches; whereupon he flew into a towering passion, and, rushing into the inner chamber, would have flogged his wife had he not feared that his mother might hear it. He then got to bed, turning the matter over and over in his mind, and making no reply to his wife's inquiries; while the latter, with a guilty conscience, walked backwards and forwards before the bed.

In a few moments, a loud pant was heard; whereupon Tu called out to his wife, "I say, why don't you go to sleep? Perhaps you want to get a beating, do you?" and then a perfect silence ensued. Here Tu got up and lighted a candle, when, lo and behold! the woman had disappeared and there before

但見一豕，細視則
兩足猶人，始知爲
妻所化。

邑宰聞之，繫
去，使遊四門，以
戒來者，談薇臣曾
親見之。

him stood a pig, which, on being examined more closely, was found to have two legs resembling those of a human being. He now awaked to the fact that the pig was nothing but the transformation of his wife.

When the news reached the ears of the magistrate, orders were given by him for the pig to be led round the city, so as to serve as a warning against future cases of depravity. Mr Tan Wei-ch'ên did see the pig with his own eyes.

古瓶 THE WONDERFUL ANTIQUE VASES

邑北村中井涸，
 村人某甲乙繩入淘
 之，掘尺餘得髑
 髏，悞破之，口
 含黃金，喜納腰
 橐，復掘，又得髑
 髏六七枚，冀得含
 金，悉破之，而一
 無所有。

惟旁有磁瓶二，
 銅器一，器大可合
 抱，重數十斤，側

In the village to the north of a certain district, there was a well which had dried up, when two villagers were let down with a rope to scoop out the mud at its bottom. Scarcely had they deepened it a foot or so when they discovered a skull, which, on being broken through carelessness, was found to hold a piece of gold in its mouth. Overjoyed at this, one of the villagers pocketed the gold, and then they went on scooping until at length they came at six or seven more skulls. In the hope of obtaining some more gold, they smashed all these to pieces, but nothing did they find therein.

By the side of these skulls, however, there were two porcelain vases and one bronze vessel. The latter was as big round as the arms could embrace, weighing several tens of catties, and

有雙環，不知何
用，斑駁陸離，瓶
亦古，非近款。

既出井，甲乙皆
死，移時乙蘇，
曰，我乃漢人，遭
新莽之亂，全家投
井中，適有少金，
因內口中，實非含
斂之物，人人都有
也，奈何徧碎頭
顱，情殊可恨，衆

with two rings, one on each side; but no one could tell of what use it might be. It had variegated colors and an uneven surface, and was evidently of an antique, and not a modern, style.

Soon after getting out of the well, the villagers both fell lifeless on the ground; but in another moment, one of them came round and cried out, "I was a subject of the Han dynasty. When Wang Mang raised the standard of revolt, all my family committed suicide in this well, and, as I chanced to have a piece of gold with me, I held it in my mouth before jumping into the well. This was not, however, the case with the rest of my family, as, in fact, it was not the customary thing usually buried with the dead; so why should you shatter all the skulls without exception? Such a behavior as yours is indeed detestable!" On hearing these words,

香楮祝之，許爲殯
葬，乙乃愈，甲不
能復生也。

顏鎮孫生聞其
異，購銅器而去，
瓶一入袁孝廉宣四
家，可驗陰晴，見
有一點潤處，初如
粟米，漸闊漸滿，
未幾而雨至，潤退
則雲亦開，其一入

the spectators immediately burned some sticks of incense and paper money before the possessed man, meanwhile promising that they would inter the skulls again; whereupon the possessed man recovered himself, while his companion was gone for ever.

A scholar named Sun, of Yen-chên, soon got wind of the news, and, having bought the bronze vessel mentioned above, went away with it. As to the two porcelain vases, one of them fell into the hands of Mr Yuan Hsuen-szu, M. A., which was said to be able to foretell fine or cloudy weather. Whenever a wet spot, which was at first no larger than a grain of rice but which would increase by degrees, was perceived on the vase, rain was sure to come in a moment; and as soon as the wet spot disappeared, the weather would unfailingly clear up. The other vase was secured by

張秀才家，用志朔
望，朔則黑點起如
豆，與日俱長，望
則一瓶徧滿，既
望，又以次而退，
至晦則復其初。

以埋土中久，瓶
口有小石黏口上，
刷剔不可下，欲敲
去之，石落而口
微缺，亦一憾事，

浸花其中，花落
結實，與在樹者無
異云。

a Mr Chang, B. A., which was used for recording the 1st and the 15th of the moon. On the 1st of the moon, a black spot about as big as a bean would appear on the vase, and then it would grow bigger and bigger day by day until it covered the vase all over on the 15th; after which it would again dwindle by degrees until the last day of the moon, when the vase would resume its original aspect.

Having been buried in the earth for a long time, the latter vase had a small piece of stone stuck on its mouth, which could be neither brushed nor scraped off. And when this was finally knocked away, a small breach was made at the mouth of the vase. This is indeed a matter of regret!

It was further said that flowers put in this vase would invariably bear fruits when the blossoms fell off, just like those on trees.

于江 THE COURAGEOUS PLOUGHBOY

鄉民于江，父宿

田間，爲狼所食，

江時年十六，得父

遺履，悲恨欲死。

夜俟母寢，潛挾

鐵錘去眠父死處，

冀報父讎，少間，

一狼來，逡巡嗅

之，江不動，無

何，搖尾掃其額，

又漸俯首舐其股，

江迄不動，既而懼

Once upon a time, there was a ploughboy named Yü Kiang, aged sixteen, whose father was devoured by a wolf while passing the night in the field. When he found a shoe left behind by his father, he was so grieved and indignant that he would have made away with himself.

One night, when his mother had turned in, Yü stealthily carried an iron hammer and went to lie down at the spot where his father had been killed, in the hope of avenging his father's unnatural death. Before very long, up came a wolf moving slowly and smelling at Yü, who, however, did not stir a peg. In another moment, the wolf began to sweep at his forehead with its tail, and bent down to lick his thighs, while Yü still remained motionless until the wolf sprang forward with joy and was on the point

躍直前，將齧其額
領，江急以錘擊狼
腦，立斃，起置草
中。

少間，又一狼
來，如前狀，又斃
之，臥至中夜，杳
無至者，忽小睡，
夢父曰，殺二物，
足洩我恨，然首殺
我者，其鼻白，此
都非是。

江醒，堅臥以伺
之，既明，無所復
得，欲曳狼歸，恐

of biting his head and neck, when he swiftly dealt it a smart blow on the skull with his hammer, and killed it outright. He then sprang up and laid the carcass in the grass.

In a little while, there came another wolf, which he killed in the same manner as he did the first one. After this, he kept lying there till late in the night, when, finding no more wolf coming that way, he unconsciously fell into a nap, and dreamt that his dead father appeared to him, saying, "By killing these two evil beasts, you have done very much to wreak my vengeance; but the one that killed me had a white nose, so neither of these is what you want."

Waking up, Yü remained lying where he was, waiting for the object of his revenge; but he did not find anything when it was already daybreak. He then intended dragging the two carcasses home, but was afraid

驚母，遂投諸簪片
而歸。

至夜復往，亦無
至者，如此三四
夜，忽一狼來齧其
足，曳之以行，行
數步，棘刺肉，石
傷膚，江若死者，
狼乃置之地上，意
將斃腹，江驟起
錘之，仆，又連
錘之，斃，細視
之，真白鼻也，大
喜，負之以歸，始

that they would give his mother a fright; so he cast them away into an old dry well, and proceeded on his way home.

At night, he again repaired to the place, and again he failed to find any wolf. This went on for three or four nights, until at length a wolf suddenly appeared and, holding his foot in its mouth, dragged him away for a few paces, when his flesh was pricked by brambles and his skin, wounded by sharp stones, and he appeared as if he had been dead. The wolf then laid him down on the ground, and was just on the point of biting his belly, when all at once Yü sprang up and dealt it a blow with his hammer, which sent it tumbling down, and, with a few more blows, he put an end to its life. On examining it more closely, he found that it had a white nose; so, overjoyed, he carried it home and told his mother all about what had

告母，母泣從去，
探管井，得二狼
焉。

異史氏曰，農家
者流，乃有此英物
耶，義烈發於血
誠，非直勇也，智
亦異焉。

happened. The latter, with tears in her eyes, went off with her son to the old dry well, out of which they secured the carcasses of the other two wolves.

The unofficial historian (i. e., the story-teller) begs to say: "Even in a farmer's family do we find such a heroic youth. And heroism begot by intense sincerity displays not only courage but also wisdom out of the common run."

大人 THE GIANTS

長山李孝廉質君，詣青州，途中遇六七人，語音類燕，審視兩頰，俱有癍，大如錢，異之，因問何病之同，客自述，

舊歲客雲南，日暮失道，入大山中，絕壑巉巖，不可得出，谷中有大樹一章，條數尺，綿綿下垂，蔭廣畝

Mr Li Chih-chun, M. A., of Ch'ang-shan, was one day on his way to Ch'ing-chou, when he fell in with six or seven travelers, whose dialect was like that of Chihli. On looking closely at them, Mr Li found that each of them had two scars on his cheeks, about as large as a cash. Full of wonder, he asked them why they had similiar scars in the same places, and was told, in reply, the following story:—

“One day last year, during our sojourn in Yunnan, we were overtaken in our traveling by the shades of evening, and lost our way among the hills; where, with steep precipices hanging over dangerous ravines, we could hardly find our way out. In the valley there stood a huge tree, with branches measuring several feet in length, all drooping feebly and shading a space

餘，諸客計無所之，因共繫馬解裝，旁樹棲止，夜既深，虎乳鴞鳴，次第嗥動，諸客抱膝相向，不能寐。

忽見一大人來，高以丈計，客團伏，莫敢息，大人至，以手攫馬而食，六七匹頃刻都盡，既而折樹上長條捉人首，穿顛，如貫魚狀，貫訖，提行數步，條轟折

of a little over a Chinese acre. Being at a loss where to go, we, tying up our horses and unloading our luggage, rested ourselves by the side of the tree. When the night was far advanced, we heard tigers, leopards, and owls roar and screech in succession; while we, nursing our legs and sitting face to face with each other, were quite unable to sleep.

“Then, all of a sudden, up came a giant about ten feet tall; at the sight of whom, we prostrated ourselves in a huddle, without daring to draw our breath. Coming nearer he seized our horses, which numbered six or seven, and ate them all up in a moment. By and by, he breaking off a branch of the tree began to thrust it through our cheeks, as if stringing a number of fishes. After this, he walked away with the branch on which we were hanging, but had hardly gone a few paces when the branch gave forth a snapping

有聲，大人似恐墮落，乃屈條之兩端，壓以巨石而去。

客覺其去遠，出佩刀，自斷貫條，負痛疾走，未數武，見大人又導一人俱來，客懼，伏叢莽中，見後來者更巨，至樹下，往來巡視，似有所求而不得，已乃聲啞啾，似巨鳥鳴，意甚怒，蓋怒大人之結己也，因以掌批

sound; whereupon he, fearing lest we should fall off, halted to bend the ends of the branch together and to press the jointed ends under a huge stone, and then went on his way.

“After assuring ourselves that he was quite a distance off, we drew our swords to cut the branch asunder, and ran away in great haste regardless of the pain in our cheeks. But we had scarcely got very far, before the giant returned with another, who, as we could see from among the bushes wherein we had been hiding overwhelmed with fear, was of even greater bulk and stature than the first. The latter approaching the tree, reconnoitered high and low, as if in search of something which he could not find. He then began to screech like some huge bird, and appeared to be very angry—angry apparently with the other for deceiving him. Here we saw him slap the other

其頰，大人傴僂順受，無敢少爭。

俄而俱去，諸客始倉皇出，荒竄良久，遙見嶺頭有燈火，羣趨之，至則一男子居石室中，客入環拜，兼告所苦，男子曳令坐，曰，此物殊可恨，然我亦不能箝制，待舍妹歸，可與謀也，居無何，一女子荷兩虎自外入，

in the face, while the latter received it with utmost acquiescence, without daring to offer the least contention.

“Soon afterwards, they both went away; whereupon we hurriedly emerged from our hiding place, and had been running some time hither and thither in the wilderness, until at length we descried a light on the peak in the distance, when we directly made our way thither. Reaching our destination, we found a man living in a house of stone, to whom we accordingly made an obeisance and narrated our sufferings. After bidding us be seated, the man observed, ‘These two devils are truly detestable; but even I myself cannot bring them under. You had better wait till my sister comes back, when you may consult her as to how to deal with them.’

“In a little while, in came the girl, with two tigers across her shoulders, who, on seeing

問客何得至，諸客
趨叩，而告以故，
女子曰，久知兩個
爲孽，不圖凶頑至
此，當即除之，於
室中出銅鎚，重三
四百觔，出門遂
逝。

男子煮虎肉饗
客，肉未熟，女子
已返，曰，彼見我
欲遁，追之數十
里，斷其一指而
還，因以指擲地，

us, asked her brother how we had got there; whereupon we, stepping forward, made her an obeisance and told her what had happened to us. On hearing our story, she remarked, 'I have long heard that the two devils have done much evil, but I hardly expected that they could be so cruel and outrageous. Now I think I shall have to get rid of them right away.' So saying, she seized a pair of brass maces out of the room, weighing some three or four hundred catties, and, leaving the house, soon disappeared.

"Meantime, her brother cooked the tiger's meat for us; but the cooking was not yet done when the girl came back again, saying that one of the giants had taken to his heels on seeing her, and that she had pursued him for a distance of several tens of *li* until at last she succeeded in cutting off one of his fingers. She then cast the finger

大如脛股焉，衆駭極，問其姓氏，卽亦不言。

少間肉熟，客創痛不食，女以藥屑徧糝之，痛頓止，旣而女子送客至樹下，行李俱在，各負裝行十餘里，經昨夜鬪處，女子指示之，石窪中殘血尙存盈許，出山，女子始別而返。

to the ground, which we saw, much to our amazement, was about as thick as one's thigh. We asked her her name, but she refrained from disclosing it.

"In a few moments, the meat was ready. But the pain of our wounds was so severe that we could not take any; whereupon the girl produced some medicinal powder, which she sprinkled on our wounds and immediately allayed the pain. After this, she escorted us to the tree, at the foot of which we found that our luggage was still there; and carrying it on the back, we proceeded on our way. We had scarcely walked a little over ten *li*, when we came to the spot where the girl had fought the giant the previous night. In the hollow of a rock, as the girl pointed out to us, we found undried blood about as much as the basin would contain. And, when we got outside the hills, the girl bade us farewell and went back."

汪可受 THE MAN WHO COULD RECALL
WHAT HAD HAPPENED TO HIM
IN THREE PREVIOUS LIVES

湖廣黃梅縣汪可
受，能記三生，一
世爲秀才，讀書僧
寺，僧有牝馬產騾
駒，愛而奪之，後
死，冥王稽籍，怒
其貪暴，罰使爲騾
償。

At Huang-mei in the province of Hupeh, there lived a man named Wang K'ê-shou, who could recall what had happened to him in three previous lives. In the first, he was a graduate; and, on one occasion, when he studied at a Buddhist temple, the mare reared by a priest of the temple gave birth to a young mule, which he liked very much and managed to take away by force. Subsequently he died and appeared before the King of Purgatory, who, on turning to his record of evil and good, and being exasperated at his covetousness and cruel behavior, condemned him to be born again as a mule, so as to atone for what he had done before.

寺僧愛護之，欲
 死無間，稍長，輒
 思投身澗谷，又恐
 負豢養之恩，冥罰
 尤甚，遂安之，數
 年擊滿自斃，生一
 農人家，墮蓐能
 言，父母以爲不
 祥，殺之。

Accordingly Wang came to life again as a mule, and was very carefully tended by his master, the priest; so that he had hardly any chance of destroying himself though he wished to do so. Growing bigger, he often thought of killing himself by jumping into a ravine; but, fearing that he might thus incur a heavier penalty for his ingratitude for his master's kindness in rearing him, he could not but rest contented with his lot for the time being. However, by the end of a few years, and having duly worked out his time, he died a natural death. After some time, he was born again on earth in the family of a farmer; but, as he could speak as soon as he came into the world, he was killed by his parents, who took his speaking at too early a time to be an inauspicious sign.

乃生汪秀才家，
 秀才近五旬，得男
 甚喜，汪生而了
 了，但憶前生以早
 言死，遂不敢言，
 至三四歲，人皆以
 爲啞。

Then he was born again in the family of an old graduate named Wang, who, being close on fifty years of age, was overjoyed to have a male baby. As soon as it was born, the baby had a good perception of things; but, recollecting that his speaking before the natural time had cost his life in his previous state of existence, Wang (the baby) dared not utter a single word this time even when he reached the age of three or four. For this, he was looked upon by all as being dumb.

一日，父方爲
 文，適有友人過
 訪，投筆出應，汪
 入見父作，不覺技

One day the father was writing an essay, when a friend called at the house, and the former had to lay down his writing brush and go out to receive the visitor. Just then little Wang entered his father's room, and, on reading over his father's unfinished essay, his fingers itched to write, and he set to work to put the finishing

癢，代成之，父返見之，因問何人來，家人啓白無之。

父大疑，次日，敬書一題置几上，旋出，少間即返，醫行竊步而入，則見兒伏案間，稿已數行，忽睹父至，不覺出聲跪求免究，父喜握手曰，吾家止汝一人，既能文，家門之幸

touches to it. Shortly afterwards the father came back, and, on seeing what was there on the desk, asked the servants if anybody had entered the room during his absence; to which they all answered in the negative.

Quite puzzled at this, the father on the following day wrote a topic on a piece of paper and, leaving it on the desk, immediately walked away, coming back again in a little while. Entering the room by stealth, he saw his son was bending over the desk and had already finished several columns of words on the paper. When the boy saw his father before him, he unconsciously uttered a cry and, falling on his knees, begged to be forgiven his rudeness. Overjoyed, the father grasped the boy by his hand, and said, "You are our only child; and it is indeed a blessing to us all that you can write

也，何自匿爲。

essays. But why should you conceal your talent thus?"

由是益教之讀，

From then on, the old gentleman set to work to teach the boy more assiduously than before; and the latter succeeded in taking his Doctor degree when only a minor, and finally rose to the high official rank as Governor of Ta-t'ung.

少年成進士，後官

至大同巡撫。

宅妖 THE GHOSTS IN THE RESIDENCE
OF GRAND EXAMINER WANG

謝遷之變，官第
皆爲賊窟，王學使
七襄之宅，盜聚尤
衆。

During the insurrection led by Hsieh Ch'ien, all the residences of the officials were turned to dens of the rebels, and particularly at that of Grand Examiner Wang Ch'i-hsiang, a greater number of the rebels congregated.

城破兵入，掃蕩
羣醜，尸填墀，血
至充門而流。

When the city fell, the government troops made a clean sweep of the insurgents. The casualties on both sides were great, there being so many dead bodies as to fill the porches and so much blood shed as to stream through the gate of the buildings.

公入城，扛尸滌
血而居，往往白晝

After returning to the city, Grand Examiner Wang did not resume his old abode until he had the corpses removed from it and the remaining blood cleaned up. In broad daylight,

見鬼，夜則牀下燐
飛，牆角鬼哭。

however, he often saw ghosts in his house, and at night, he frequently observed Will-o'-the-wisps flit about beneath the bed, and heard wailings of ghosts proceed from the corners of the walls.

一日，王生皞
迪，寄宿公家，聞
牀底小聲，連呼皞
迪皞迪，已而聲漸
大，曰，我死得
苦，因而滿庭皆
哭，公聞，仗劍而
入，大言曰，汝不
識我王學院耶，但
聞百聲嗤嗤，笑之
以鼻，公於是設水

One day a graduate named Wang Kao-ti, who took lodgings at the Grand Examiner's, suddenly heard a low voice from beneath his bed calling him by his name once and again. By and by the voice became louder and louder, until it cried out, "How miserably I have died!" upon which the whole courtyard was filled with wailings in response to the voice. Hearing this, the Grand Examiner rushed in, sword in hand, and called out to the voice, "Don't you know me, the Grand Examiner?" to which the reply was only a general hissing and sneer. So the Grand Examiner could do nothing but engaged some Buddhist and Taoist priests to

陸道場，命釋道懺
度之，夜拋鬼飯，
則見燐火熒熒，隨
地皆出。

先是闍人王姓
者，疾篤，昏不知
人者數日矣，是
夕，忽欠伸若醒，
婦以食進，王曰，
適主人不知何事，
施飯於庭，我亦隨
衆啗噉，食已方
歸，故不飢耳，由
此鬼怪遂絕，豈鉞
鑊鐘鼓，瑜伽果有
益耶。

perform services for delivering these spirits from Purgatory, and that night, when food was distributed to the spirits, they did see the fitful light of Will-o'-the-wisps here and there in the courtyard.

Now a porter of the Grand Examiner's, named Wang, was dangerously ill and had been in a state of stupefaction for several days. That very night, however, he suddenly yawned and stretched himself, as if awaking from sleep, and, when his wife served him with food, said, "Just now my master distributed food in the courtyard. I don't know why he did so, but have only just partaken of it with my comrades, so I am not at all hungry now." After this, there was an end of all strange phenomena. Was it that cymbals, bells, drums, and the services performed by the priests really had the intended effect?

異史氏曰，怪邪之物，惟德可以已之，當陷城之時，王公勢正烜赫，聞皆股栗，而鬼且擲揄之，想鬼物逆知其不令終耶，普告天下大人先生，出人面猶不可以嚇鬼，願無出鬼面以嚇人也。

The unofficial historian (i.e., the story-teller) begs to say: "Perhaps only men of great virtue can possibly bring ghosts under. At the time when the city fell, Grand Examiner Wang was at the summit of his power; his very name was enough to send one tremble with fear, and yet the ghosts mocked at him. Was it that the ghosts had somehow foreknown that he would not die happy in the long run? Let it therefore be made publicly known to the big-wigs of society that, since with the face of a living man the Grand Examiner still could not frighten the ghosts, they had better not try to scare living men with the face of a ghost."

杜翁 MR TU'S UNPLEASANT EXPERIENCE IN A DREAM

杜翁，沂水人，偶自市中出，坐牆下，以候同遊，覺少倦，忽若夢，見一人持牒攝去，至一府署，從來所未經，一人戴瓦瓏冠，自內出，則青州張某，其故人也。

見杜驚曰，杜大哥何至此，杜言不知何事，但有句牒，張疑其悞，將

An old man named Tu, a native of I-shui, one day, when coming out of the market-place, seated himself at the foot of a wall, waiting for his companions. Feeling a little tired, he suddenly fell into a state of dream, and saw a stranger armed with a warrant of arrest lead him away to a yamen, which he had never seen before. There he observed a man wearing the *Wa Lung* cap coming forth, whom he at once recognized to be none other than his old friend, Mr Chang of Ch'ing-chou.

On seeing Tu, Chang asked in surprise why he was there, to which Tu replied, "I don't know why; but here is the warrant for my arrest." Thereupon Chang began to suspect that the arrest might have been made by

爲查驗，乃囑曰， mistake, and said he would find it
 謹立勿他適，恐一 bidding his friend not go away
 迷失，將難救挽， should go astray and give rise to
 遂去，久之不出。 some unpleasant consequence.
 So Chang went away and did
 not return for a long time.

唯持牒人來，自 Meanwhile, the man armed
 認其悞，釋令歸， with the warrant of arrest came
 杜別而行，途中遇 up, and, acknowledging that he
 六七女郎，容色媚 had made the arrest by mistake,
 好，悅而尾之，下 forthwith set Tu free and told
 道，趨小徑，行十 him to go home. Accordingly,
 數步，聞張在後大 Tu took his leave and proceeded
 呼曰，杜大哥汝將 on his way. On the road, he
 fell in with some six or seven
 young ladies, all very charming
 and nice looking; and, much
 smitten with their charms, he
 followed closely after them.
 Turning out of the street, he
 followed them straight into a
 footpath, and had scarcely
 walked a few more paces when
 he heard his friend Chang cry
 out after him, "Hey! Brother
 Tu. Where are you going?"

何往，杜迷戀不已，俄見諸女入一圭竇，心識爲王氏賣酒者之家。

不覺探身門內，略一窺瞻，即見身在笠中，與諸小豕同伏，豁然自悟，已化豕矣，而耳中猶聞張呼，大懼，急以首觸壁，聞人言曰，小豕顛癩矣，還顧，已復爲人。

速出門，則張候於途，責曰，固囑

But Tu was so much smitten with the girls that he kept on walking until he saw them enter a poor small house, which, as he knew, belonged to a seller of wine named Wang.

Thrusting himself into the door and merely casting a glance around, Tu found himself among a litter of porklings. Now he awaked to the fact that he was transformed into a pig, though he still heard Chang cry out to him outside the house. Terribly frightened at all this, he immediately dashed his head against the wall, when he heard someone cry out, "One of the porklings has had epileptic fits!" But when he looked back, he found himself a human being again.

Rushing out in order to inquire all about it, Tu saw his friend Chang awaiting him by the wayside, who now began to reprove him, saying, "I told you not to go away from where

勿他往，何不聽 you were, but you wouldn't
 信，幾至壞事，遂 heed my warning. And now you
 把手送至市門乃 have almost spoiled affairs."
 去，杜忽醒，則身 Then walking hand in hand,
 猶倚壁間。 Chang escorted Tu as far as the
 gate of the town, when the
 former took his departure and
 the latter suddenly woke up, to
 find that he was still sitting
 there leaning against the wall.

詣王氏問之，果 Subsequently, Tu went off to
 有一豕自觸死云。 make inquiry at Wang the wine-
 seller's, and, strange to say, he
 actually found one of the pork-
 lings had died by dashing its
 head against the wall.

安期島 THE AN-CH'I ISLAND

長山劉中堂鴻
 訓，同武弁某，使
 朝鮮，聞安期島神
 仙所居，欲命舟往
 遊，國中臣僚，僉
 謂不可，令待小
 張，蓋安期不與世
 通，惟有弟子小
 張，歲輒一兩至，
 欲至島者，須先自
 白，如以爲可，則
 一航可至，否則颺

Grand Secretary Liu Hung-hsün, of Ch'ang-shan, was sent on a mission to Korea, accompanied by a certain military officer. Hearing that the An-ch'i Island was inhabited by immortals, Mr Liu proposed to make a voyage thither for sightseeing. The courtiers of Korea, however, all dissuaded him from his intention, saying that he had better wait till Little Chang came, for the island was quite isolated, having little or no communication with any other part of the world, and, as there was only Little Chang who used to go there once or twice a year, it was necessary for any one wishing to visit the island to express his wish to him before making the voyage. If Little Chang approved of it, the voyager might cross over to the island safe and sound, otherwise

風覆舟。

the vessel would be capsized by a typhoon.

踰一二日，國王
召見入朝，見一
人，佩劍，冠櫬
笠，坐殿上，年三
十許，儀容修潔，
問之，即小張也，
劉因自述嚮往之
意，小張許之，但
言副使不可行，又
出，徧視從人，惟
二人可以從遊，遂
命舟導劉俱往。

A day or two afterwards, the King of Korea summoned Little Chang to Court, when they saw a man, wearing a sword at his waist and a coir hat on his head, being not much more than thirty years of age and very refined-looking, sitting there in the Hall of Audience, who on being asked his name, said he was no other than Little Chang himself. Accordingly, Mr Liu stated his intention of visiting the island, of which Little Chang approved, but said that the former's adjutant should not go with him. Then, walking out and taking a look at all the attendants of Mr Liu, he added that only two of them might accompany their master on the journey, and accordingly, ordering a vessel to be ready, they set out for the island together.

They hardly knew how far they had traveled, but only

水程不知遠近，

但覺微風習習，如駕雲霧，移時已抵其境，時方嚴寒，既至，則氣溫煦，山花徧巖谷，導入洞府，見三叟趺坐，東西者觀客入，漠若罔知，惟中坐者起逆客，相爲禮。

既坐，呼茶，有僮將盤去，洞外石壁上有鐵錐，銳沒石中，僮拔錐，水

perceived the breeze blowing gently, and felt as if they had been sailing in the clouds or the mist, and by and by they reached their destination. It was then in the depth of winter; yet, after arriving at the island, they found that the weather there was very mild, and that flowers were to be seen all over the cliffs and the valleys. And, when conducted into a cave, they beheld three old men sitting there cross-legged, the two on either side appearing to take no notice of them when they entered, while the one sitting in the middle rose up and received them with due courtesy.

After bidding them be seated, the old man proceeded to call for tea, whereupon a waiting boy, taking a tray with him, went out to a cliff hard by, on which there was an iron awl, the point of which had sunk in the rock. When the boy drew out the awl, the water began to

即溢射，以瓊承
之，滿，復塞之，
既而拓至，其色淡
碧，試之，其涼震
齒，劉畏寒不飲，
叟顧僮頤示之，僮
取瓊去，呷其殘
者。

仍於故處拔錐，
溢取而返，則芳烈
蒸騰，如初出於
鼎，竊異之，問以

gush forth, upon which he received it with cups and, when these were filled, stopped up the hole again, and, carrying the tray and cups on the palm of his hand, went back to the guests. The water was found to be of a light green color, and, on being tasted, it was found to be so cold as to make the teeth chatter and therefore Mr Liu refrained from drinking it. Thereupon the old man gave orders to the boy by a mere expression of his face, and then the latter went away with the cups and drank up what was left therein.

Returning to the old spot and drawing out the awl as before, the boy filled the cups and went back again, this time the water being very fragrant and clear, and steaming and bubbling as if fresh from the caldron. Mr Liu secretly marveled at all this, and proceeded to inquire of his host as to what his luck would

休咎，笑曰，世外人歲月不知，何解人事，問以却老術，曰，此固非富貴所能爲者，劉興辭，小張仍送之歸。

既至朝鮮，備述其異，國王歎曰，惜未飲其冷者，是先天之玉液，一瓊可延百齡，劉將歸，王贈一物，紙帛重裹，囑近海勿

be, to which the latter replied, smiling, "Being an old recluse, I am ignorant even of the months and years; how could I possibly understand mundane affairs?" Mr Liu then asked him about the secret of immortality, but the old man only replied that it was something beyond the reach of a man of wealth and rank. By and by Mr Liu took his leave, and Little Chang escorted him back.

After returning to Korea, Mr Liu related to the King what they had seen at the An-ch'i Island, upon which His Majesty said with a sigh, "It is a pity that you didn't drink the cold water that was offered you! It is the precious fluid of Nature; a single cup of it is able to prolong one's life for one hundred years." Subsequently, when Mr Liu was going to return to his motherland, His Majesty the King made him a present of something infolded in numerous

開視，既離海，急
取拆視，去盡數百
重，始見一鏡，審
之，則蚊宮龍族，
歷歷在目，方凝注
間，忽見潮頭高於
樓閣，洶洶已近，
大駭，極馳，潮從
之，疾若風雨，大
懼，以鏡投之，潮
乃頓落。

wrappers of paper and silk, which, as His Majesty told him, should not be opened and looked at when near the sea. But, after he had landed, Mr Liu lost no time in tearing off the wrappers, which numbered several hundred in all, until at length he beheld a mirror therein. Looking closely at it, he found that every aquatic animal of the dragon family was presented to his sight, and, while thus gazing at it, he suddenly beheld the tide rising as high as a house with an upper story and approaching him in a very threatening manner. Dreadfully alarmed at this, he ran away as fast as he could, with the tide rolling after him as swift as a storm of wind and rain. In a great fright, Mr Liu flung the mirror at the tide, which, all of a sudden, subsided.

THE END

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| 11. Selected Short Stories (First Series)
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| 12. Selected Short Stories (Second Series)
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| 13. Selected Short Stories (Third Series)
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| 14. Selected Senior Reading
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| 15. A Collection of Modern English Essays
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| 16. Thursday Evening and Other Plays
星期四之夜 | 王學浩編 |
| 17. Inspirational Selections
英文勵志文選 | 桂紹吁編 |
| 18. Some More Stories from The <i>Liao Chai Chih I</i>
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| 19. Words Followed by Different Prepositions
英文單字與前置詞連用法 | 王承緒編 |
| 20. English by Senior Students
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