

中文导读英文版



One Thousand and One Night

一千零一夜故事精编

王勋 纪飞 等 编译

清华大学出版社



(中 文 导 读 英 文 版)

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《一千零一夜》，又名《天方夜谭》，是世界文学经典巨著。《一千零一夜》是阿拉伯人民历经几百年共同创作、搜集、加工、提炼和编纂而成的一部优秀的民间故事集，它生动描绘了中世纪阿拉伯帝国的社会生活，色彩斑斓、形象逼真，展现了一幅瑰丽多姿的历史画卷。由于它具有引人入胜的故事，流畅通俗的语言，奇妙的想象，对事物的鲜明爱憎和对理想的热烈追求，因而吸引着一代又一代的读者。它强烈的艺术魅力，始终为各国人民所喜爱，迄今已被翻译成一百多种文字。

《一千零一夜》实际上收录的故事只有二百多个。“一千零一”是形容数量多的意思，据说是受土耳其人的影响，因为土耳其人喜欢说“一千零一匹马”、“一千零一幅画”等以言其多。我国明朝以后称阿拉伯国家为“天方国”，而阿拉伯人又喜欢在夜间举行聚会，讲故事、朗诵诗歌等，所以《一千零一夜》中文译名又称《天方夜谭》。

《一千零一夜》的故事来源大致有三部分：一部分来自波斯，最初源自印度，最初是梵文，后被译成古波斯文，再由古波斯文译成阿拉伯文，迅速在西亚阿拉伯地区流传，并加进了许多阿拉伯故事；第二部分是10~11世纪在伊拉克创作的，讲的是“黑衣大食”阿拔斯王朝的故事，这一时期所创作的故事是《一千零一夜》的基本结构、主要故事和人物的基础；第三部分是13~14世纪在埃及创作的，讲的是埃及的故事。全书到16世纪才基本定型，即形成目前的规模。《一千零一夜》涉及的地域十分辽阔，从两河流域到非洲大沙漠，从欧亚大陆到海洋，从印度、波斯到中国等。约在公元八、九世纪，《一千零一夜》开始以手抄本的形式在社会上流传。手抄本的数量虽多，故事也大致相同，但篇幅却长短不一，内容也有些出入。1704—1717年，法国驻外使馆的工作人员戈兰把《一千零一夜》的叙

前言



利亚手抄本翻译成法文并出版。这个法译本问世后，立即在欧洲引起巨大反响，此后许多人便相继出版了这本传世之作的不同文字译本，《一千零一夜》开始传遍全世界。而这本书的阿拉伯文本却到 19 世纪才得以问世。虽然《一千零一夜》中有以中国为背景的经典故事“阿拉丁与神灯”，但它直到 20 世纪初才传入中国。

《一千零一夜》在世界各地流传以来，便得到了各国文学家、作家的一致好评。苏联作家高尔基赞誉它是民间口头创作中最壮丽的一座纪念碑。法国启蒙思想家、作家伏尔泰说，他只是在读了《一千零一夜》14 遍之后，才着手小说创作的。俄国作家列夫·托尔斯泰说，在他 14 岁之前，对他影响最大的书籍是《圣经》、《一千零一夜》和俄罗斯民间故事。《一千零一夜》对西方各国的文学、音乐、戏剧、绘画和影视作品都曾产生过巨大影响。

《一千零一夜》名称的起源在故事集的开篇中进行了交代。相传，古代印度和中国之间有一个海岛，岛上有一个萨珊国。萨珊国国王沙赫亚尔，因王后与宫奴私通，心生愤恨，不仅杀死王后，还对所有年轻女子滥施报复。他命宰相每日选一名少女进宫，翌晨杀掉。宰相之女萨赫拉札德为拯救无辜姐妹，自愿嫁给国王。她用讲故事的方法平息国王的愤怒。她讲的故事曲折离奇，而每讲到精彩动人处则刚好天亮。国王每次都想听完故事再杀她，但她的故事却没完没了，且一个比一个更加引人入胜。她一直讲了一千零一个晚上，共讲了两百多个故事，其中还有大故事套小故事的。小故事一夜可以讲一个到几个，而一个大故事则往往需要几个、十几个甚至几十个晚上才能讲完，国王终于被感化。这便是《一千零一夜》名称的由来。

本书选取了《一千零一夜》中的一些经典故事，但保留了原作中故事之中又有故事的叙事风格。目前国内出版的同类读物中，一种是中文翻译版，另一种是中英文对照版。而其中的中英文对照读本比较受读者的欢迎，这主要是得益于中国人热衷于学习英语的大环境。而从英文学习的角度上来看，直接使用纯英文的学习资料更有利于英语学习。考虑到对英文内容背景的了解有助于英文阅读，使用中文导读应该是一种比较好的方式，也可以说是该类型书的第三种版本形式。采用中文导读而非中英文对照的方式进行编排，这样有利于国内读者摆脱对英文阅读依赖中文注释的习惯。基于以上原因，我们决定编译《一千零一夜故事精编》，并采用中文导读



前言

英文版的形式出版。在中文导读中，我们尽力使其贴近原作的精髓，也尽可能保留原作的风格。我们希望能够编出为当代中国读者所喜爱的经典读本。读者在阅读英文故事之前，可以先阅读中文导读内容，这样有利于了解故事背景，从而加快阅读速度。我们相信，这本经典著作的引进对加强当代中国读者，特别是青少年读者的科学素养和人文修养是非常有帮助的。

本书主要内容由王勋、纪飞编译。参加本书故事素材搜集整理及编译工作的还有赵雪、郑佳、刘乃亚、熊金玉、李丽秀、孟宪行、熊红华、王婷婷、胡国平、李晓红、贡东兴、陈楠、邵舒丽、冯洁、王业伟、徐鑫、王晓旭、周丽萍、熊建国、徐平国、肖洁、王小红等。限于我们的科学、人文素养和英语水平，书中一定会有一些不当之处，我们衷心希望读者朋友批评指正。



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1. 沙赫亚尔和他的兄弟的故事

Story of King Shahryar and His Brother



传说，安拉掌握着世间的一切，不论尊卑都受他的统治，所有人都不断从仁慈的安拉那里接受他慷慨的施舍。

前车之鉴，后世之师。前人的所言所行为后人提供借鉴，后人就会知道他们的前辈受到了什么样的惩罚或褒奖。荣誉属于那些创造了历史并为后人提供警醒的人！好了，现在我们就有这样一些很好的例子，本书中充满了这样一些著名的传奇故事。

很久以前，在中国与印度交界的一座岛屿上有一个萨珊王国，国王死后留下了两个儿子，哥哥继承了王位叫沙赫亚尔国王，弟弟是巴比伦的萨马尔坎王国的国王，名叫沙赫札曼国王。在他们的治理下，国家一片欣欣向荣。

转眼间二十年过去了，哥哥非常想念弟弟，就派宰相到弟弟的王国里去，请弟弟来他的国家见面。宰相到达了弟弟的王国，见到了他，并转达了沙赫亚尔国王的意思，弟弟欣然同意。在他们启程后不久，沙赫札曼国王要去取一件十分重要的东西而半路折回了王宫，却发现自己的王后居然在和一名黑奴厨子偷情。国王杀死了他们俩，但是心里的创伤使他大病不起，到达哥哥的王宫之后病情还是不见好转，谁都不知道这是什么原因，他不想告诉任何人。

有一天，哥哥出去打猎，弟弟由于身体不舒服而留在了王宫，他发现哥哥的妻子沙赫亚尔王后居然和婢女们一起在喷泉处，和一群男子交欢，

而和王后交欢的居然是一个丑陋的黑人。他们淫荡的行为令弟弟十分愤怒，但是心里却释然了许多，自己的那些痛苦和哥哥相比真是不值一提，原来哥哥也在经受这些人世间最痛苦的事情，而且还要比他更痛苦十万一倍、百万倍。

此时，弟弟身体渐渐地、奇迹般地康复了，哥哥和众人都不解，在哥哥的追问下，弟弟不得已说出了自己康复的原因。

沙赫亚尔国王不相信，但是在弟弟的带领下他也终于亲眼看到了事情的真相。他们决定去寻找一个比自己还要不幸的人，不然就结束生命。他们来到一片绿地，中央有泉水流出，在水中出现了一个顶着水晶箱子的魔鬼，兄弟俩吓得急忙躲了起来。魔鬼放下水晶箱，箱子上装了七把大锁，他打开锁，里面装着一个极其美丽的女子，她在新婚之夜被魔鬼抢来，被夺走了贞操，并被迫只属于魔鬼一个人。现在魔鬼枕着少女的腿睡着了。少女看到躲在树上的两个国王之后，让他们下来，向他们诉说了自己的遭遇，并强迫他们同自己交欢。她用自己的这种行为来报复魔鬼对自己的霸占，在两个国王之前，已经有 570 个男人同她交欢了。而魔鬼对于这一切却一无所知。兄弟俩只好顺从了她的意思，不过他们终于找到了比自己还要悲惨的人，于是两人回到了王宫。

沙赫亚尔国王回去之后就处死了王后，还杀死了所有淫乱的男女，并发誓从此每娶一名妻子，头一晚与她交欢，第二天就要将她处死，还扬言世界上没有一个干净的女人！沙赫札曼国王也回到了自己的王国。

命令宣布的当晚，国王就命令宰相去找一个美丽的姑娘，与她交欢后，第二天一早真的杀死了她。从此，整个王国就笼罩在了一片惶恐之中，怨声载道，许多人背井离乡，直到最后，再也找不到一位供国王享乐的女子了。

一天，国王又要宰相去替他找一位漂亮的处女来。宰相寻找多日却一无所获，他十分担心国王会要了他的命。

宰相有两个女儿，萨赫拉札德和顿娅札德，她们都是饱读诗书的美丽少女。在知道了事情的经过后，大女儿萨赫拉札德要求嫁给国王以拯救全城的姐妹们，宰相坚决不同意，并给她们讲了“公牛与驴”的故事。



沙赫亚尔和萨赫拉札德

*P*RAISE BE TO ALLAH - THE BENEFI-CENT KING - THE CREATOR OF THE UNIVERSE - LORD OF THE THREE WORLDS- WHO SET UP THE FIRMA- MENT WITHOUT PILLARS IN ITS STEAD- AND WHO STRETCHED OUT THE EARTH EVEN AS A BED - AND GRACE, AND PRAYER-BLESSING BE UPON OUR LORD MOHAMMED - LORD OF APOSTOLIC MEN - AND UPON HIS FAMILY AND COMPANION TRAIN - PRAYER AND BLESSINGS ENDURING AND GRACE WHICH UNTO THE DAY OF DOOM SHALL REMAIN - AMEN! - O THOU OF THE THREE WORLDS SOVEREIGN !

AND AFTERWARD. Verily the works and words of those gone before us have become instances and examples to men of our modern day, that folk may view what admonishing chances befell other folk and may there-from take warning; and that they may peruse the annals of antique peoples and all that hath betided them, and be thereby ruled and restrained. Praise, therefore, be to Him who hath made the histories of the past an admonition unto the present! Now of such instances are the tales called "A Thousand Nights and a Night," together with their far-famed legends and wonders.

Therein it is related (but Allah it is All-knowing of His hidden things and All-ruling and All-honored and All-giving and All-gracious and All-merciful!) that in tide of yore and in time long gone before, there was a King of the Kings of the Banu Sasan in the islands of India and China, a Lord of armies and guards and servants and dependents. He left only two sons, one in the prime of manhood and the other yet a youth, while both were knights and braves, albeit the elder was a doughtier horseman than the younger. So he succeeded to the empire, when he ruled the land and lorded it is over his lieges with justice so exemplary that he was beloved by all the peoples of his capital and of his kingdom. His name was King Shahryar, and he made his younger brother, Shah Zaman hight, King of Samarkand in Barbarian land. These two ceased not to abide in their several realms and the law was ever carried out in their dominions. And each ruled his own kingdom with equity and fair dealing to his

subjects, in extreme solace and enjoyment, and this condition continually endured for a score of years.

But at the end of the twentieth twelve-month the elder King yearned for a sight of his younger brother and felt that he must look upon him once more. So he took counsel with his Wazir about visiting him, but the Minister, finding the project unadvisable, recommended that a letter be written and a present be sent under his charge to the younger brother, with an invitation to visit the elder. Having accepted this advice, the King forthwith bade prepare handsome gifts, such as horses with saddles of gem-encrusted gold; Mamelukes, or white slaves; beautiful hand-maids, high-breasted virgins, and splendid stuffs and costly. He then wrote a letter to Shah Zaman expressing his warm love and great wish to see him, ending with these words: "We therefore hope of the favor and affection of the beloved brother that he will condescend to bestir himself and turn his face usward. Furthermore, we have sent our Wazir to make all ordinance for the march, and our one and only desire it is to see thee ere we die. But if thou delay or disappoint us, we shall not survive the blow. Wherewith peace be upon thee!"

Then King Shahryar, having sealed the missive and given it is to the Wazir with the offerings aforementioned, commanded him to shorten his skirts and strain his strength and make all expedition in going and returning. "Harkening and obedience!" quoth the Minister, who fell to making ready without stay and packed up his loads and prepared all his requisites without delay. This occupied him three days, and on the dawn of the fourth he took leave of his King and marched right away, over desert and hallway, stony waste and pleasant lea, without halting by night or by day. But whenever he entered a realm whose ruler was subject to his suzerain, where he was greeted with magnificent gifts of gold and silver and all manner of presents fair and rare, he would tarry there three days, the term of the guest rite. And when he left on the fourth, he would be honorably escorted for a whole day's march.

As soon as the Wazir drew near Shah Zaman's court in Samarkand he dispatched to report his arrival one of his high officials, who presented himself

before the King and kissing ground between his hands, delivered his message. Hereupon the King commanded sundry of his grandees and lords of his realm to fare forth and meet his brother's Wazir at the distance of a full day's journey. Which they did, greeting him respectfully and wishing him all prosperity and forming an escort and a procession. When he entered the city, he proceeded straightway to the palace, where he presented himself in the royal presence; and after kissing ground and praying for the King's health and happiness and for victory over all his enemies, he informed him that his brother was yearning to see him, and prayed for the pleasure of a visit.

He then delivered the letter, which Shah Zaman took from his hand and read. It contained sundry hints and allusions which required thought, but when the King had fully comprehended its import, he said, "I hear and I obey the commands of the beloved brother!" adding to the Wazir, "But we will not march till after the third day's hospitality." He appointed for the Minister fitting quarters of the palace and pitching tents for the troops, rationed them with whatever they might require of meat and drink and other necessaries. On the fourth day he made ready for wayfare and got together sumptuous presents befitting his elder brother's majesty, and stablished his chief Wazir Viceroy of the land during his absence. Then he caused his tents and camels and mules to be brought forth and encamped, with their bales and loads, attendants and guards, within sight of the city, in readiness to set out next morning for his brother's capital.

But when the night was half-spent he bethought him that he had forgotten in his palace somewhat which he should have brought with him, so he returned privily and entered his apartments, where he found the Queen, his wife, asleep on his own carpet bed embracing with both arms a black cook of loathsome aspect and foul with kitchen grease and grime. When he saw this the world waxed black before his sight and he said: "If such case happen while I am yet within sight of the city, what will be the doings of this damned whore during my long absence at my brother's court?" So he drew his scimitar, and cutting the two in four pieces with a single blow, left them on the carpet and returned

presently to his camp without letting anyone know of what had happened. Then he gave orders for immediate departure and set out at once and began his travel; but he could not help thinking over his wife's treason, and he kept ever saying to himself: "How could she do this deed by me? How could she work her own death?" till excessive grief seized him, his color changed to yellow, his body waxed weak, and he was threatened with a dangerous malady, such a one as bringeth men to die. So the Wazir shortened his stages and tarried long at the watering stations, and did his best to solace the King.

Now when Shah Zaman drew near the capital of his brother, he dispatched vaunt-couriers and messengers of glad tidings to announce his arrival, and Shahryar came forth to meet him with his wazirs and emirs and lords and grandees of his realm, and saluted him and joyed with exceeding joy and caused the city to be decorated in his honor. When, however, the brothers met, the elder could not but see the change of complexion in the younger and questioned him of his case, whereto he replied: "'Tis caused by the travails of wayfare and my case needs care, for I have suffered from the change of water and air! But Allah be praised for reuniting me with a brother so dear and so rare!" On this wise he dissembled and kept his secret, adding: "O King of the Time and Caliph of the Tide, only toil and moil have tinged my face yellow with bile and hath made my eyes sink deep in my head."

Then the two entered the capital in all honor, and the elder brother lodged the younger in a palace overhanging the pleasure garden. And after a time, seeing his condition still unchanged, he attributed it to his separation from his country and kingdom. So he let him wend his own ways and asked no questions of him till one day when he again said, "O my brother, I see thou art grown weaker of body and yellower of color." "O my brother," replied Shah Zaman, "I have an internal wound." Still he would not tell him what he had witnessed in his wife. Thereupon Shahryar summoned doctors and surgeons and bade them treat his brother according to the rules of art, which they did for a whole month. But their sherbets and potions naught availed, for he would dwell upon the deed of his wife, and despondency, instead of diminishing,

prevailed, and leechcraft treatment utterly failed.

One day his elder brother said to him: "I am going forth to hunt and course and to take my pleasure and pastime. Maybe this would lighten thy heart." Shah Zaman, however, refused, saying: "O my brother, my soul yearneth for naught of this sort, and I entreat thy favor to stiffer me tarry quietly in this place, being wholly taken up with my malady." So King Shah Zaman passed his night in the palace, and next morning when his brother had fared forth, he removed from his room and sat him down at one of the lattice windows overlooking the pleasure grounds. And there he abode thinking with saddest thought over his wife's betrayal, and burning sighs issued from his tortured breast.

And as he continued in this case lo! a postern of the palace, which was carefully kept private, swung open, and out of it is came twenty slave girls surrounding his brother's wife, who was wondrous fair, a model of beauty and comeliness and symmetry and perfect loveliness, and who paced with the grace of a gazelle which panteth for the cooling stream. Thereupon Shah Zaman drew back from the window, but he kept the bevy in sight, espying them from a place whence he could not be espied. They walked under the very lattice and advanced a little way into the garden till they came to a jetting fountain amidmost a great basin of water. Then they stripped off their clothes, and behold, ten of them were women, concubines of the King, and the other ten were white slaves. Then they all paired off, each with each. But the Queen, who was left alone, presently cried out in a loud voice, "Here to me, O my lord Saeed!"

And then sprang with a drop leap from one of the trees a big slobbering blackamoor with rolling eyes which showed the whites, a truly hideous sight. He walked boldly up to her and threw his arms round her neck while she embraced him as warmly. Then he bussed her and winding his legs round hers, as a button loop clasps a button, he threw her and enjoyed her. On like wise did the other slaves with the girls till all had satisfied their passions, and they ceased not from kissing and clipping, coupling and carousing, till day began to

wane, when the Mamelukes rose from the damsels' bosoms and the blackamoor slave dismounted from the Queen's breast. The men resumed their disguises and all except the Negro, who swarmed up the tree, entered the palace and closed the postern door as before.

Now when Shah Zaman saw this conduct of his sister-in-law, he said to himself: "By Allah, my calamity is lighter than this! My brother is a greater King among the Kings than I am, yet this infamy goeth on in his very palace, and his wife is in love with that filthiest of filthy slaves. But this only showeth that they all do it and that there is no woman but who cuckoldeth her husband. Then the curse of Allah upon one and all, and upon the fools who lean against them for support or who place the reins of conduct in their hands!" So he put away his melancholy and despondency, regret and repine, and allayed his sorrow by constantly repeating those words, adding, "'Tis my conviction that no man in this world is safe from their malice!"

When suppertime came, they brought him the trays and he ate with voracious appetite, for he had long refrained from meat, feeling unable to touch any dish, however dainty. Then he returned grateful thanks to Almighty Allah, praising Him and blessing Him, and he spent a most restful night, it having been long since he had savored the sweet food of sleep. Next day he broke his fast heartily and began to recover health and strength, and presently regained excellent condition. His brother came back from the chase ten days after, when he rode out to meet him and they saluted each other. And when King Shahryar looked at King Shah Zaman, he saw how the hue of health had returned to him, how his face had waxed ruddy, and how he ate with an appetite after his late scanty diet. He wondered much and said: "O my brother, I was no anxious that thou wouldst join me in hunting and chasing, and wouldst take thy pleasure and pastime in my dominion!"

Then the two took horse and rode into the city, and when they were seated at their ease in the palace, the food trays were set before them and they ate their sufficiency. After the meats were removed and they had washed their hands, King Shahryar turned to his brother and said: "My mind is overcome with